

Dadavani

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Dada! I entrust it to you,
you take care of it...

Dada always
stay with me...

I am pure Soul...

So you should say, "Dada Bhagwan, I am entrusting everything to you."
Do you have faith in that or not? Do you have one hundred percent
faith or is there still some misgiving there?
Just entrust everything to Dada, all the solutions will come about!

Adalaj: Germany Online Shibir : Dt. 26 to 28 June 2020



Adalaj: Gurupurnima Celebration : Dt. 1 to 5 July 2020



Adalaj: Niruma's Gnan Day Celebration : Dt. 8 July 2020



Under Dada's Shelter, We Will Be Able to Sail Across Worldly Life!

EDITORIAL

In the present era, the fifth era of the time cycle (*Kaliyug*; characterized by a lack of unity in thought, speech, and action), worldly life is a puzzle that has arisen naturally, wherein human beings are constantly entangled in the puzzles of mental, physical, and externally-induced problems and are experiencing difficulties each and every moment. Whether it is hardship caused by infectious disease, job instability, uncertainty, rising costs, unemployment, loss in business, financial and social adversity, failure, strong emotional reactions, setbacks, or depression; while sleeping, rising, sitting, people are struggling against the hurricanes of karma.

Through this *Akram* Knowledge that procures results on its own, *mahatmas* (those who have received Self-realization through *Gnan Vidhi*) are definitely progressing in *Gnan* (Knowledge of the Self). However, so that this *Gnan* is strengthened, the speech of absolutely revered *Gnani Purush* Dadashri (popularly known as Dada Bhagwan) has been compiled so that the pillars of *Gnan* are strengthened and one may be able to remain in equanimity in face of the various difficulties that have arisen in daily life as a result of the current pandemic, such as tension, worries, fear, externally-induced problems, financial hardship, failure, mental suffering, broken ego, depression, suicidal thoughts, and so on.

Dadashri says, what is the use of such a human state? The human state should be fearless. It should be such that nothing in the world can disturb one. It doesn't matter that this world is a collection of fear, but that is so as long as there is the state of ignorance of the Self. If one has come into the state of *Gnan*, then fear will not be able to touch One at all. Dadashri wants to make each and every human being so fearless, asking, why are you quivering with fear in this world? You are whole and sole responsible for yourself. Suffer [the consequence of] your offenses, then nothing like fear or worries will remain.

In any unfavorable situation, say, "Dada, I have handed it over to you," then a solution will come about for everything! Dada is actually entirely blissful, so after taking His shelter, there will be protection from all sides. If one goes and takes shelter of the One who has reached the complete state, who is full of infinite bliss, who has no ulterior motive of any kind, who has no desire that remains, then one will certainly attain the complete state.

In worldly life, difficulties are bound to come. Time does not pass without difficulties, that itself is *Dushamkaal* (the current era of the time cycle, characterized predominantly by misery, and almost no happiness). In such times, Dadashri teaches us to maintain a positive perspective in the relative, and alongside He teaches us to be fearless in various tough situations through the pure vision (*shuddha drashti*) of the Real. In the current compilation, Dadashri says with spiritual dignity while giving the tremendous power of *Gnan* to *mahatmas*, "Let the courage flow. However many difficulties want to come, let them come, Dada's 'bank' is open." The only ardent prayer is that now *Gnan* is applied against all the discharge karma that unfold, the relative is settled with equanimity, and progress is made on the steps of the path to *moksha*.

~ Jai Sat Chit Anand

Under Dada's Shelter, We Will Be Able to Sail Across Worldly Life!

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.

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.

Tension and Worries Leave With the Understanding of Gnan

The World Is Entrapped in the Three Infernos of Suffering

The entire world is burning in the three infernos! Oh, it is burning intensely through the flame ignited by petrol! So what are those three infernos? They are mental, physical, and externally-induced suffering.

When there is a stomachache, that is known as physical suffering (*vyadhi*). When hunger pangs arise, that is known as physical suffering. When the eyes hurt, that is physical suffering. Bodily pain is referred to as physical suffering.

Mental suffering is referred to as *aadhi*. When one worries all day long, that is *aadhi*. And if it is externally-induced, that is referred to as *upadhi*. If someone throws a stone at you while you are sitting here, that is *upadhi*. When someone comes to summon you, that is *upadhi*. *Upadhi* is that which is externally-induced; it does not arise from within.

The entire world, regardless of whether one is a saint or an ascetic, is 'burning' from these three infernos.

The whole world is roasting like sweet potatoes in a fire pit. Not only the people of this country, but those of foreign countries are also roasting [in the 'fire pit' of worldly life]. When 'we' told someone, "People are roasting like sweet potatoes," then he said, "Dada, not only are they roasting, but they are now on fire! Whatever moisture there was in the potatoes has dried up and now they are on fire!" This is the current predicament!

Questioner: Yes, they are indeed living in suffocation.

Dadashri: If they don't live, then what [else] can they do? Where can they go? This living too is mandatory and dying is not under anyone's control. He will realize this when he tries to commit suicide; the police officer will arrest him and bring charges against him. Just as a person in jail has to do everything out of compulsion; similarly, living is mandatory. Even money is mandatory.

This era of the time cycle is strange. These poor people are like startled horses. Panic has set in as to, 'What will happen, what will happen?' Where there is no authority figure above you, what is going to happen? If you were to find someone to

give this much encouragement, even then you would find courage, wouldn't you? What 'we' have actually said is that you have no superior. Nor is there anyone who can interfere with you, and I am decidedly telling you this permanent point. There is no authority figure who is a superior, it is you alone. Your mistakes and your blunders, these two alone, are your superior. It is if the *Gnani Purush* (the One who has realized the Self and is able to do the same for others) destroys the blunders that they will be destroyed. Then the mistakes will leave. Otherwise, the blunders are not likely to leave. One cannot remove them when he himself is trapped.

In the State of the Pure Soul, There Are No Worries, Only Samadhi

Questioner: A lot of tension remains on the mind at the moment.

Dadashri: When it comes to tension, there is mental stress in every way. 'What will happen if I don't find a job? Along with that, my wife is sick, what will happen to her? My son is not attending school properly, what about that?' All of this mental stress, that is referred to as tension. When tension arises, the mind becomes unhealthy. Sooner or later, you will have to become free from tension.

Questioner: From within, I realize that what is happening is wrong, that there is unnecessary tension on the mind, that the health will worsen through this. Such awareness remains, but then it still remains continuously.

Dadashri: Your intellect is working a little more, that is why 'we' are telling you this. You should to be very cautious. That tension can actually destroy you.

'You' have received this *Gnan* (Knowledge of the Self), even that would disappear. Then, there will not be another opportunity.

Tension can destroy a person and if one does not have this *Gnan*, then there is only tension. The world is certainly in pain, isn't it!

So, there is a need to simply understand. The past is gone and you should remain in the present. Can you remain in the present or not? 'We' certainly remain in the present. That is why people say, "Dada, you are free from tension!" I say, "What tension, mortal one!" If you remain in the present, would there be any tension? Tension arises for those who get lost in the past. Those who go crazy about the future have [tension], what tension would 'we' have? And I have given you that very same state.

To those 'we' have given *Gnan*, *samadhi* (a state free from the effects of mentally, physically, and externally-induced suffering) remains perpetually. The One who has the state of the pure Soul, the One who constantly remains in the Self, remains in *samadhi* in every situation. This is because He Sees and Knows every situation.

Questioner: Yes, that is correct, but still I remain deeply immersed in nothing but worries.

Dadashri: Then you will have to bring a solution to that, won't you? For how long will you hang on to these wrong beliefs? Now, it is only when these worries have been tasted that he will get the true taste of this world; otherwise, until then, one does not understand the taste of this

world! Nothing but worries, worries, worries! Just as fish frying in oil, there is such writhing in agony that is taking place! How can this be considered life?

See the Abnormal Thoughts From a Distance

That is why [I had] said, “Why are you worrying unnecessarily?” What is the only thing you should do? All you have to do is to think naturally and spontaneously. When thoughts become abnormal [more than normal], then it is called worry. When an abnormality happens in a thought, worry arises, you should put a stop to it there, close it. Just as when a hurricane is coming we close the doors, similarly, when the thoughts within progress abnormally, put a stop to them. Otherwise, they will transform into worry. Then they will show you all sorts of fear and show all sorts of things. So, do not go in that direction at all. You should just think to the point of necessity, put a stop to the rest.

Questioner: Do we have power to stop thoughts?

Dadashri: Of course you do! It is all possible. This is because thoughts will continue coming. You look on this side and they will continue sprouting on that side. When you look the other way, then what do you have to do with it? All the power is there. When the water tap [faucet] does not shut off and you look away from it, then that water tap is closed for you, isn't it! The water tap seems to be running as long as you are looking at it. So, You have become the Knower and Seer, so You do not have a mind, do You! The mind is an object to be known (*gneya*). It will sprout whichever way it can.

What is this like? If you have entered into someone else's home, then would you not feel uneasy and nervous? You certainly would. You would constantly feel, ‘Someone will throw me out any moment now, someone will reprimand me.’ However, if you are sitting in your own home, then do you have any worries? There would be peace, and it is like that in Your own ‘home’. Chandubhai is not Your home. You, the Self, are indeed the *kshetragnya* (the Knower and Seer of the non-Self complex) and due to illusion [wrong belief], you have become *kshetrakaar* (one with the ‘seat’ occupied by the relative self) in the realm that is not Yours, you have become the owner of that which is not Yours, and moreover, you have become the enjoyer-sufferer (*bhokta*) of that which is not Yours. So, constant worry, externally-induced suffering, a state of uneasiness and agitation remains. Just as a fish that is taken out of water, there is constant writhing in agony.

When the World Is According to Your Own Karmic Account, Why Worry?

The point simply needs to be understood; you too are the absolute Self (*Parmatma*), you are indeed God, so why must you worry? Why are you worrying? This world is such that it is not worth worrying for even a moment.

The Lord says that there is double punishment for the one who worries, whereas there is a single punishment for the one who does not worry. If someone's one and only eighteen-year-old son dies, then however much worrying is done over him, however much anguish is experienced, physical displays of grief, everything else that is done, that person has double

punishment. And if all of this is not done, then there is only one punishment. The son has died, the punishment extends only to that extent, and that the person has gone through physical displays of grief is extra punishment. 'We' [the *Gnani Purush*] never undergo these two punishments. That is why 'we' have told people that when they get robbed of five thousand, say that it is *vyavasthit* (scientific circumstantial evidence) and move on, and calmly make your way home.

This first punishment is certainly your own karmic account. So, there is no reason to become distressed. That is why I have said it is *vyavasthit*, it is exact *vyavasthit*. That is why for whatever that has taken place, 'we' say that whatever has happened is correct!

The Understanding of Gnan Against Physical and Mental Illness

The Role of Demerit and Merit Karma in Illness...

Questioner: What is the reason behind people developing diseases these days?

Dadashri: One had done wrong, one had done demerit karma (*paap*); diseases are a result of that.

Questioner: But what wrong have these small children done?

Dadashri: Everyone has done demerit karma (*paap*); all these diseases are the result of that. The result of demerit karma bound in the past life has come forth now. When young children suffer pain, that is all the result of demerit karma, and when they enjoy peace and happiness,

that is the result of merit karma (*punya*). They receive both, the result of demerit and merit karma. Merit karma is credit and demerit karma is debit.

Questioner: If we feel some physical pain right now, in this life, if we develop a disease, then it is the result of our karma from the past life. So then if we take any sort of medicine right now, how does it make us feel better, if that indeed is *vyavasthit* (scientific circumstantial evidence)?

Dadashri: Even the medicine that you take, it is only possible if that too is the scientific circumstantial evidence; otherwise, you will not be able to take it. You simply wouldn't come across it.

Questioner: And no matter how many types of medicine one takes, even then the medicine has no effect on the person, he does not get cured through that. That happens too, Dada.

Dadashri: On the contrary, he runs out of money and he ends up dying. Whereas if merit karma is about to come to fruition, then even if he drinks tomato juice, he will be cured. So, it is dependent on merit karma [in effect]. If your merit karma is ready to give result, then everything will come to you free of cost, and when demerit karma is ready to give result, then even the best of things will turn out to be unhelpful.

During illness, suffering becomes reduced through merit karma effect. During illness, suffering increases through demerit karma [in effect]. If there is no merit karma [in effect], then one will have to suffer it all.

Now, if there is merit karma, then he will come across a good doctor. The time will be right. Everything comes together and peace prevails. Has the doctor cured the illness? Merit karma [in effect] has cured it and it arose through demerit karma [in effect]. So who else would cure it? The doctor is an evidence (*nimit*) in the process!

Questioner: My mother died of cancer just recently, about two months ago.

Dadashri: All of that actually happens because of the unfolding of demerit karma. [A disease] Develops during the unfolding of demerit karma. All these heart attacks and [cancer] happen because of demerit karma. The living beings of this era of the time cycle have bound nothing but demerit karma, this is their business. They are binding demerit karma all day long, because they do not have the awareness. If they had the awareness, then they would not do such a thing!

Questioner: She spent her entire life doing devotional worship, so why did she get cancer?

Dadashri: The result of her worship is yet to come, she will receive it in her next life. She has received the result of her past life [causal karma] today, and currently you are sowing good wheat, so in the next life you will receive wheat.

Physical Suffering Is the Result of Harassing Others

Questioner: The physical pain or pleasure that we suffer or enjoy (*bhogavavu*), whether it is physically-induced suffering or anything else, what kind of past karma is this the result of?

Dadashri: The truth is, many people kill cats due to the lack of understanding. They kill dogs, they hurt them a lot, they harass them. When they hurt them, they are not aware of the liability they will have to face. In childhood, they kill kittens, they kill puppies. And another thing, these doctors dissect frogs, and the repercussion of that will come on their own body. Whatever you are doing, you will receive the repercussion of that. These are all repercussions.

Questioner: So the repercussions are received of the maltreatment done to the bodies of others?

Dadashri: Yes, precisely. If any living being is hurt in even the slightest extent, that will return to your own body.

Questioner: So when a person has done all of this, when he has dissected animals, at that time he is in a state of ignorance, isn't he! He does not even have feelings of animosity as such, yet he has to suffer [the result]?

Dadashri: When your hand falls in a fire by accident, in a state of ignorance, then the fire will certainly give a result. So, nobody lets you off. Depending upon whether it is unknowingly or knowingly, without awareness or with awareness, the way it is suffered differs. Otherwise, nothing will let you off! All these people are suffering pain, that is all their own karmic account. That is why the Lord had said, "Practice non-violence through the mind, speech, and body." Conduct yourself in a way that no living being gets hurt in the slightest extent, if you want to be happy!

Questioner: If disease develops

because of karma, then why does it get cured through medicine?

Dadashri: Yes, the demerit karma associated with that disease was bound out of a lack of understanding. So, medicine provides relief and it helps. No medicine is available for the ones bound with understanding; the medicine would never come along. They do it out of ignorance, the poor people! Demerit karma bound with the lack of understanding do not let one go, nor do the ones bound with the understanding let one go. However, the one who does it out of the lack of understanding will receive some kind of help, whereas the person with the understanding does not receive help.

The writers of the scriptures have stated, 'What can be done for the one who has the understanding, but does not take advantage of it?' The answer is, 'Deeds that were done out of the lack of understanding, merit karma that was bound with the lack of understanding, at the time of suffering or enjoying [the result of that] there will certainly be a lack of understanding.'

Questioner: Dada, please explain that in more detail!

Dadashri: Deeds [that bind] merit karma that are carried out with the lack of understanding, at the time of enjoying [the result], it is also done with the lack of understanding. Whereas demerit karma that have been bound with understanding, at the time of suffering [the result], these demerit karma have to be suffered with understanding. So, based on this, the feeling or sensation of pleasure or pain (*vedaniya*) troubles one a little. And whom

does it trouble? Chandubhai [reader should substitute his/her name here]. He and You have no connection whatsoever. For You, what does the Self say from within? 'It should not be this way, it should not be this way'; It is free from attachment and abhorrence (*vitaraag*), that is our Real form. And before it used to be, 'This is how it should be, it is definitely correct, this is definitely correct.' That which you used to give support to before, now you remain separate from that.

The Sensation of Pain Is to the Neighbor, Not to 'Me'

Questioner: Why do *mahatmas* who take *Gnan* experience internally-induced suffering (*parishaha*) and externally-induced suffering (*upsarg*) from the past?

Dadashri: What can be done, can they be stopped? They have a lesser amount of sensation of pain. If a thousand maund [an Indian unit of weight equivalent to about 37 kg] ball of steel is going to hit them, then a small pebble hits them instead, but the effect will not refrain from happening. The evidentiary instrument (*nimit*) will not let go, will it!

When Lord Mahavir was asked, "Lord, the celestial beings tested You [through various methods of torment], didn't it cause You problems?" Then what did the Lord reply? 'He' said, "The *Gnani* (the One with the Knowledge of the Self) Knows the pain while remaining in equanimity, the one ignorant of the Self (*agnani*) suffers the pain while crying."

Questioner: The *Gnani* Knows the pain while remaining in equanimity, but He does undergo the sensation of pain, doesn't He?

Dadashri: The sensation of pain certainly does not leave, but He Knows the pain while remaining in equanimity. With equanimity means everyone has a different capacity and level of patience. However, Lord Mahavir was only the absolute Knower of it. When a bedbug would bite Him, He would simply Know it, and He would not suffer the sensation of pain (*vede*). The extent to which there is the belief of 'I am Chandubhai', one suffers in accordance to that.

For You, all this *Gnan* has happened, but you have become the pure Soul at the conviction level. Later, when You become the Self at the level of *Gnan*, then only Knowing will remain, until then there is the suffering of the sensation of pain. In suffering the sensation of pain, 'we' tell You to sit separately [from the one suffering]. You should not stir anything up in Our 'home department' [the part that is the Self]. No matter how many times the 'doorbell' rings, do not leave the 'home department'. Let the 'doorbell' ring; even if the 'doorbell' rings twelve hundred times, why should You leave Your office?

Questioner: But there is greater suffering from the sensation of pain (*vedana*) in that.

Dadashri: There would be no suffering from the sensation of pain at all. The reason there is suffering from the sensation of pain is that you become Chandubhai. You should not become that. When Chandubhai has suffering from the sensation of pain, as You continue Seeing it, the suffering from the sensation of pain stops.

Questioner: When I See this

suffering from the sensation of pain, it is certainly why I feel, 'Why does Chandubhai feel suffering from the sensation of pain?'

Dadashri: Chandubhai should definitely feel suffering from the sensation of pain. This is because he himself had nurtured the causes of this suffering. So, the karma charged in the past life is giving effect based on this cause. That [pain signal] should certainly happen. You should tell him, 'It should certainly happen to Chandubhai.' When he says, 'Why does it happen?' Then know that You have no superior nor has it been arranged by someone. So, if there actually were someone interfering in this, then You could ask, 'Why is this happening?' Instead, You should say, 'Chandubhai, you certainly deserve this.'

Now, if You Yourself slip from this state and become one with the suffering from the sensation of pain, then you will feel a greater effect of the sensation of pain. If You remain a little separate, then you will feel it to a lesser extent. But eventually, You will have to settle it once and for all, won't You!

All You should keep in Your awareness is, 'Am I Chandubhai or am I the pure Soul?' Then, 'Am I the doer or is *vyavasthit* (scientific circumstantial evidence) the doer?' Then nothing will affect You. There will be no seeds sown for You. Currently, you have to suffer (*bhogavu*) the bitter and sweet results. When that which is bitter comes, then you have to suffer the bitter, and if that which is sweet comes, then you have to suffer that which is sweet too.

During Unfolding Pain Karma, Remain Separate From File 1

Once in a while, when Chandubhai's health is not good, when his hands and legs have explosive pain, say, 'I am the abode of infinite bliss.'

If the body is hurting and one says, 'I am the abode of infinite bliss,' then things will balance out and settle down. And when there is mental anguish going on within, then upon saying, 'I am the abode of infinite bliss,' [bliss] prevails within.

When you are feeling agitated, say, 'I am the abode of infinite bliss. I am the absolute pure Soul who is the abode of infinite bliss. I am the source of infinite bliss.' So, bliss will arise. 'One' is the complete form of bliss, eternally blissful, so turn dislike around by saying, 'I am full of infinite bliss.'

If You Know it, then You are the Self. This *pudgal* is like this, it has been charged in this way. What is the loss to You in that? Dada is there to protect You, and if this *pudgal* is defective, then Dada will condone it, but why should You take it upon Yourself? As long as you were Chandubhai, you had to take it upon yourself. Now, You are no longer Chandubhai, so why should You take on Chandubhai's burden? The neighbor has to follow the rules. If he cries, then do You have to start crying too? To Know 'This Chandubhai is like this,' that itself is called *Gnan*!

If 'He' [the awakened Self] is in *Gnan*, then You should Know who is the one suffering the pain and You should also Know who You are. So, You should say,

'Chandubhai, you go ahead and suffer it. Now you suffer what you had done.' If You remain separate in that, then You will benefit from the separation. Otherwise, if you say, "I have a lot of pain," then you will feel a lot of it, intensely; you will feel it multiplied.

'I am separate from this'; if such an affirmation is made, then it [the burden] will feel lighter, and if you say, "This is happening to me," then it will feel heavier.

'You' are the Self and this is the *pudgal*! If you become startled, then it will take over. The entire world gets shaken up. This body may develop a fever or become paralyzed or burn, but the one who becomes startled is another. It is a loss to the *pudgal*; You will never incur any loss. Even if a loss takes place, it will happen in the realm of the *pudgal*, a loss never happens in Your realm. Both have separate interactions, separate businesses. Are the owner and the shop separate or are they one?

Questioner: They are separate.

Dadashri: Yet when the shop is on fire, one thinks, 'I am on fire.' Hey, is it you who is on fire? The shop is on fire. Let's go and have a cup of tea. Yet, he goes around crying, "I'm on fire, I'm on fire." He goes around carrying the load that belongs to another.

Questioner: When such incidences happen, *aartadhyan* (an adverse internal state of being that hurts the self) and *raudradhyan* (an adverse internal state of being that hurts the self and others) certainly happen. After that, I even do *pratikraman* (to confess, apologize, and resolve not to repeat a mistake).

Dadashri: That is not considered *aartadhyan* and *raudradhayan*. *Aartadhyan* and *raudradhayan* are not happening to You. ‘You’ are actually the Self, it is actually happening to Chandubhai. If it becomes too burdensome for Chandubhai, then You should tell him, ‘Dear fellow, take it easy.’ And when this file number one of Yours is talking to another person, You too should Know and he too will know what conversation took place. ‘You’ are the Knower and Seer and in eternal bliss; the Self remains as the Self.

If Chandubhai has become wise, then See the wisdom, ‘Oh! He is very wise.’ If he becomes crazy, then You should See his craziness. If he becomes dazed, then You should See his dazed state. What else is going to happen besides this? Had you ever become emotional when you were young?

Questioner: I did. It still happens. But it has decreased since taking *Gnan*.

Dadashri: Yes, but after taking *Gnan*, You do not have any responsibility, do You! After all, it is Chandubhai’s responsibility, isn’t it? So You are separate, Chandubhai is separate. Chandubhai becomes emotional, You do not become emotional, do You?

Questioner: No. Sometimes it becomes one, and sometimes it remains separate.

Dadashri: It is a different thing that it becomes one, but it has been separated. Then one day they will remain absolutely separate. Right now, the other rooms have not been vacated properly, have they! So right now, it has to come together. As the other rooms begin to empty, they

will separate, because they have been separated.

Fears arising in the *pudgal* are ‘ghosts’ of the non-Self complex. You do not need to be afraid of them. These have been referred to as the ‘ghosts’ of the non-Self complex. ‘You’ should tell Chandubhai, ‘You are behaving like a *Vanik* (a member of the merchant caste), it will not do. Become a *Kshatriya* (a member of the warrior caste). If other miseries want to come, then come. Let the legs hurt, let the head hurt.’ That is the *pudgal*, and You, the Self, are separate!

The extent to which You are the Knower and Seer, then when your neighbor is in a distressful condition, You are the Knower of that. So, it should not be that, ‘This distressful condition is happening to me.’

All You have to do is to look after this neighbor. If the neighbor cries, You are not to cry with him. You should place a hand over the neighbor, saying, ‘We are with you!’

People of the World Have Mental Suffering

Lord Mahavir too had *shata vedaniya* and *ashata vedaniya* (karma that induces the sensation of pleasure-pain). Wooden spikes were forced into His ears. A long nail was not forced in, but a wooden spike was forced in. So how intense must the sensation of pain have been? The Lord was a sufferer (*vedak*).

Questioner: Was the Lord the sufferer, or is it His body that was the sufferer, Dada?

Dadashri: Even the Lord was the

sufferer. But what the doctors refer to as the body, the part that the doctors can see, the physical body; He [the Lord] was responsible for that too. The pain signals (*vedana*) of that arose from it.

Questioner: Yes, those pain signals arise, He is aware of that, but we cannot say that He is suffering, can we?

Dadashri: The effect happens, but at that time, He has tremendous penance. 'He' does not have any mental suffering. 'He' does not have any suffering related to speech [verbal insults towards Him].

Questioner: How is there a difference between that physical suffering and this mental suffering?

Dadashri: Mental suffering is something that can go away with *Gnan*, whereas physical suffering is not something that can be removed with *Gnan*. If one has a toothache, it reaches all the way.

Questioner: Then the mental suffering, what kind of suffering is it?

Dadashri: This entire world is indeed in mental pain, isn't it! These people do not have physical suffering at all. They only have mental suffering. Whereas with physical suffering, if a tooth is aching, even the Lord will know it but He is in penance during it. 'He' is even able to See how red hot it has become within.

There is no pleasure in this body even for a moment! The mind actually generates pain, conviction has been well established in that, and speech also generates pain, conviction has been well established in that too, but conviction has not been established that this body

generates pain. One immediately knows when the air conditioning stops working, or if the temperature outside has become cold and this [air conditioning] remains on, at that time one will say, "Hey, turn it off, turn it off, I am freezing."

Really speaking, there is actually more mental pain! The body too continuously gives rise to pain. It is actually on the basis of merit karma that one receives all of this, so life carries on.

Mental Peace Is Attained Through Satsang

Questioner: A common question amongst all patients today is where can we find mental peace?

Dadashri: Mental peace cannot be found in anything. How would these people find mental peace? They are only searching around for disturbance. They are in search of disturbance! If one remains natural and spontaneous, then peace would certainly remain. After finishing a meal, if one feels sleepy, then he takes a short nap. But when he takes a nap, he sleeps for four hours, and this is how he creates a disturbance and ruins all the surrounding circumstances. He ruins it through the expression of the ego. If the ego were normal, then such a condition would not have arisen.

Questioner: What should be done to get rid of mental disturbance?

Dadashri: 'You' have to investigate why the mind has become agitated. Would you have to investigate this or not? Has it become disturbed because you have not gotten married, or is it because you have not gotten an education? You would have to find the reason why, wouldn't you?

Mental peace is attained by sitting in this *satsang* (spiritual discourse), by remaining devout towards a few words of *satsang*. Otherwise, peace would not arise on its own, would it!

The Understanding of Gnan in Face of Financial Difficulties

What Can Be Considered Actual Pain?

Questioner: But Dada, what about the fact that our financial circumstances have changed? I worry about my business; a lot of difficulties are arising.

Dadashri: It is necessary to think about the business. But if you go beyond that, then it becomes ruined. You can think about your business for ten to fifteen minutes, but if you go beyond that and the thoughts begin to spin, that is considered to have gone beyond normality. Let it go at that time. Thoughts about the business will arise, but when you become engrossed (*tanmayakar*) with those thoughts, those thoughts will linger, then the meditation (*dhyān*) will be on that and it is through this that worries arise. That causes a lot of damage.

These things will certainly keep changing [regarding financial circumstances]. Doesn't night come after day? One may not have a job today, but he will find a new one tomorrow. Both will change. Many times, it is not financial pain at all; rather it is one's greed that is at work. All you have to see is whether or not there is enough money to buy vegetables for tomorrow. There is no need to see beyond that. Now tell me, do you have that type of a hardship?

Questioner: No!

Dadashri: So then how can it even be considered pain at all? In fact, one keeps moaning about pain without the presence of any pain. So then that leads to a heart attack, internal turmoil and restlessness (*ajampo*) persist, and one believes it to be pain. For that which has a solution, a solution should be sought out, but if there is no solution at all, then that is not pain. That for which a solution can be found, that can be referred to as pain. It can only be referred to as pain if there is a solution. That which has no solution cannot be referred to as pain at all.

One [the Self] does not have any pain at all, and the pain is being experienced by someone else. However, it is because one does not understand this that he takes the pain on to himself. If one does not get to eat or drink anything for three days, that is considered pain! Despite getting plenty of food and drink, this mind that is predominantly miserable collects all sorts of pain and creates a 'stock' of pain. Can these actually be referred to as pain? Pain is considered as not having food to eat, not having clothes to wear, not having a place to sleep; these are all considered to be pain. When all of these things are available, how can that be considered as pain? In fact, it is because of the mind that is predominantly miserable that there is pain in worldly life. When the mind becomes characterized predominantly by happiness, one becomes happy! When the mind turns negative, it invites mental suffering, even when there is no cause for it, it invites mental suffering. Occasionally, if one has a toothache, then that is considered to be pain. This is not pain at all, but people have created all this internal turmoil and restlessness.

A Positive Use of the Intellect Eradicates All Suffering

Questioner: Dada, this man has incurred a great loss in his business; he feels a lot of tension because of this.

Dadashri: All these losses that are incurred, are they being subtracted out from the profit or from [the money from] the home?

Questioner: They are being subtracted from the profit.

Dadashri: So, why are you needlessly fretting over it?

Questioner: And he considers it to have been subtracted from [the money] from the home.

Dadashri: Yes, he considers it that way. He dwells only within that boundary. In the times when things were less expensive, in those days, ten thousand rupees was the equivalent of two hundred thousand today. So in those days, a loss of about fifteen thousand rupees was incurred because a client had rejected our work. So 'our' partner said, "My goodness, fifteen thousand rupees have gone to waste." So he became very depressed. I said, "Why are you being like this? Has anything been lost from what we had brought from home? Is there anything left from this or not?" [He said,] "No, there is actually quite a lot." So I said, "Then let it be! We have a lot here; we should just deduct it from that." What did you bring along from home? Nothing at all, so why fret needlessly!

So 'our' partner was immediately satisfied, there was a change on his face. He said, "Yes, we have not brought in anything. We have this much for sure."

I replied, "Why not just deduct this from how much we already have." He responded, "There is a lot." Then why don't you let it go! If you were going to take it along with you [when you die], then we would say, "Save every single penny." Are you going to take it along with you?

By Calling Upon Dada, One's Situation Improves

Questioner: What should one do in life when one's financial situation is poor?

Dadashri: When it does not rain for one year, the farmers say, "We are financially ruined." Would they say that or would they not? Then when it rains the following year, their situation improves. So, maintain patience when the financial situation is poor. One should minimize his expenses and put in more hard work and efforts in any way he can.

When the circumstances are not favorable, people go out to make an earning. They should actually do devotional worship (*bhakti*) at that time. What should be done when the circumstances are not good? One should do that which is for one's own Self, *satsang* and all that, all day long. During bad times, you should engage in good things, do you understand?

Do you get two meals a day or not?

Questioner: I do.

Dadashri: There is only a need to give the body enough food as per its requirement; it does not need anything else. Otherwise, just recite the *Trimantra* (the three mantras that destroy all obstacles in life) for an hour each day! If you recite it, then your financial situation will improve. You should find a solution for it.

If you find a solution, then it will improve. Will you like this solution?

If one calls upon Dada Bhagwan's name for an hour, then heaps of money will emerge. But people don't do this, do they! Having said this, thousands of people have obtained money. Difficulty has left for thousands of people! If one calls upon Dada Bhagwan's name, and money does not come, then that is not Dada! Alas, these people don't call upon [Dada Bhagwan's] name once they go back home!

To Maintain Patience Amidst Circumstances Is Purusharth

If you maintain patience, then everything turns out to be straightforward on its own! However, as it is, patience does not remain and one hustles and bustles and everything becomes spoiled.

Questioner: Patience does not remain and I think, 'I will do this and I will do that.'

Dadashri: Yes, and by thinking, 'I will do this and I will do that,' one creates entanglements. Consequently, he experiences clashes and exhaustion.

Questioner: So if one maintains patience as you said, then will the arrangements happen on their own?

Dadashri: Everything gets done only through patience. Everything comes through peace, through patience. It will come calling after you while you are at home. Furthermore, it is not as though you have to go looking for it in the market. Otherwise, one may work himself to death, one may work his intellect to death, but even then, he won't earn even four anna [a former Indian currency unit

that is equivalent to 1/16th of a rupee] worth. And so why have you held onto this? The entire world is simply running after money!

What I am saying is, have patience, have composure. This is because people are running around and 'multiplying' and 'dividing' (*gunakaar-bhaagakaar*) for that which is actually influx and outflux (*puran-galan*), they are ruining their future lives and it makes no difference in their bank balance because that is all natural. What is one going to do in the face of what is natural? So I alleviate your fears by disclosing to you everything as it is, that profit and loss is not in anyone's hands, it is in the hands of nature. Any increase of money in the bank is in the hands of nature, and any decrease of money in the bank is also in the hands of nature.

So all this is happening naturally. Why are you worrying about this? Don't worry! And stop 'multiplying' and 'dividing'!

When one faces difficulties, he does not know how to settle it, so he binds nothing but demerit karma. To know how to pass that time and not bind any demerit karma is known as *dharma*.

It is a natural principle of this world that there will always be a sunrise and a sunset. In the same manner, wealth will continue to increase automatically with the unfolding of karma. It will increase in every aspect; cars, bungalows, everything will keep increasing. But as it keeps changing, it will later dissipate. First it will keep accumulating, later it will keep dissipating. To maintain peace at the time of dissipation is the greatest *purusharth* (effort)!

Samata During Vishamata Is Attentive Awareness

Difficulties will keep coming your way. It is not possible for the current time [period] to pass by without difficulties; the very name of this [era] is *Dushamkaal!* This era of the time cycle is such that equanimity can prevail only with great difficulty. So, where ninety-nine percent of the time *vishamata* (a state in which there is attachment and abhorrence) prevails, is it any ordinary thing to be able to somewhat prevail in equanimity? Currently, this is actually an ocean of *vishamata*.

Questioner: It is a wonder that even some amount of equanimity does prevail amidst this!

Dadashri: Yes, it is considered a wonder and if such equanimity prevails, then the bliss from it can also be clearly known.

If equanimity prevails for the purpose of the relative, then that is all a cause for increasing the ego. Without the awareness being established as the Self (*Atma laksh*), it cannot be considered [true] *samata* (experienced state of equanimity), hence people [without Self-realization] cannot even prevail in such *samata*.

The Understanding of Gnan When Facing Failure

Who Has Control Over Success and Failure?

Questioner: If I have decided in my mind that I want to do this work, but I am not able to do it successfully, nevertheless, the willpower within indicates that this work will definitely be accomplished, then is that correct?

Dadashri: Yes, that is correct. If there is willpower, then that work will definitely be accomplished. And if the willpower breaks down, then that work will not be accomplished. Based on the willpower, you can predict the future, whether this work will be accomplished or will not be accomplished. Therefore, let go of the work for which you do not have willpower, and stick to the work for which you have willpower; then sooner or later, that work will definitely be accomplished! Your intent (*bhaav*) and along with that, blessings (*dua*) are also needed. If both are present, then work will get done.

Questioner: Are blessings (*dua*) more effective than willpower?

Dadashri: Yes, but they are both needed together. If there is no willpower, then the blessings will not be effective in least. If your willpower and these blessings are both present, then the work will be accomplished. You will never face any failure.

Questioner: So who has control over that? Who has control over failure and success?

Dadashri: Failure and success are dependent on merit karma.

Questioner: In the process of doing any kind of work, an opposing energy comes into play and it obstructs the task. Why does this happen?

Dadashri: That which obstructs you while doing any genuine work is called *antaray* karma. It's like this; suppose you have grown weary with a garden one day, so you may even end up saying, "It is not worth ever coming to this garden again." And then whenever the circumstance

arises for you to go there, the obstacle you yourself had created works against you, and you do not get to visit that garden. As many obstacles as there are, they have all been created only by you, there is no interference of anyone else in it. There is no interference of any living being in the life of any other living being. All this has arisen due to one's own interference. You had interfered so an obstacle has formed.

You yourself have bound obstacles against enjoying these things. If those obstacles break, then your work will get done. But how can those obstacles break? If you keep on thinking, 'I want to go there, but why am I not able to,' then all the obstacles will break. This is because obstacles have been created through thoughts and thoughts themselves will break those obstacles. 'I'll go, but what is the big deal if I don't go?' Such thoughts create obstacles. And 'I definitely want to go, why wouldn't I be able to go'; through such thoughts, obstacles are broken.

The Infinite Energy of the Self Against the Broken Ego

There are two things in the world: nurture the ego or break it. In this world, everyone's ego is either being nurtured or being broken. Nothing else happens apart from these two.

Questioner: What they refer to as the broken ego, what can be considered as that?

Dadashri: It is considered broken ego, it is 'crack [ed]'.

Questioner: How does that end up happening?

Dadashri: Where one has kept

expectations for getting respect from others, he instead gets insulted; all his expectations related to respect get fractured, he subsequently becomes broken. Just as a person becomes lovelorn; wherever he goes, instead of getting love he gets spurned, so he becomes lovelorn. Similarly, in this case, rather than getting respect, he keeps getting insulted. Then a person becomes 'cracked' [broken]. Then, even when he speaks, only 'cracked' speech comes forth. What he says doesn't make sense. Nor is there any substance in what he says.

Questioner: One whose ego is broken faces a lot of difficulty in returning to normality, doesn't he?

Dadashri: It indeed takes a lot of time.

What should be done if the ego becomes broken? What if the ego becomes broken severely? The 'weapons' around you will deepen the wound, but the Self has infinite energy, so say, "I am full of infinite energy, you keep doing whatever you want to do!" 'You' should be firm like that and do penance. 'I am full of infinite energy.' So then, they [the wounds] gradually diminish on their own. And when the amount decreases, then their strength decreases. Everything will be destroyed in 'our' presence. There is a great deal of energy, isn't there! It all gets destroyed in 'our' presence.

A Broken Ego Is Very Sensitive

There was a nephew of 'ours' whose ego was so broken that for his entire life, he was like a crazy person! Now, only God knows in which life his ego was broken and in which life he will suffer [the effect]! I have seen many such types of broken

egos. There is the broken ego, the one that is lovelorn, there are many types of brokenness! As far as the broken ego is concerned, if such a person has only fifty rupees, and you tell him, "What can be said about you [to give him some respect]! I am a little short of money." Then he would borrow five or fifty rupees from someone else and give it to you, "Here, please take it, sir."

Questioner: He would give it.

Dadashri: He would get pleasure out of it, wouldn't he! That value gets repaid with the pleasure that he feels in his body. Those with broken egos are like that.

Some people become lovelorn and for others there is the broken ego, they have to suffer a lot of beatings from that. They are very sensitive, they are sensitive about every little thing. If a person speaks a certain word in front of a sensitive person, then it immediately affects him. Words can soothe a person and can also inflame a person. However, I say that words are a 'record' [from a taped record].

Speech is inanimate, yet speech is the most 'effective' thing [that which leads to an effect] in the worldly interaction. It is because of this that the world perpetuates. The very nature of speech is 'effective'.

All things that are 'effective' [give an effect] are non-living. The Self is not 'effective'. Temporary things are 'effective'. After receiving this *Gnan*, no matter what the speech is like, the speech does not become 'effective'. Nevertheless, why is it that this still happens [it has an effect]? It is because you have not forgotten situations of the past. Otherwise,

of the effect that happens, if You Know that the speech of the other person is in the form of a record, and he is saying this to Chandubhai, he is not saying it to You, then it will not affect You in any way.

Questioner: It is speech that is the most hurtful thing of all, isn't it?

Dadashri: But it hurts because of one's ignorance [of the Self]. This is because he is saying this to Chandubhai, so Chandubhai feels hurt. But You are no longer Chandubhai, so how would it hurt You? Now, You should tell Chandubhai, 'Chandubhai, look, you must be at fault, that is why he is saying this to you!' 'You' are separate and Chandubhai is separate.

In this world, words do not hurt the Self-realized One (*Gnani*). Words hurt the one who is ignorant of the Self (*agnani*). How can words hurt the Self-realized One? So, there is certainly a 'safe-side' for You, isn't there? Words do not hurt You, do they! Then you go ahead and keep on 'singing', on your own. You may get tired, but 'I' will not. This is because after the ego has departed, You constantly experience what is the equivalent of eternal bliss. When someone hurls abuse at you, then you will strike back as long as there is the ego. But what about the one who does not have any ego at all? Then there is nothing left to fight about, is there!

Mental Strength Can Be Developed by Observing Dada's Mental Strength

Questioner: As time moves on, the strength to tolerate pain is simultaneously decreasing, isn't it?

Dadashri: It is not like that. Pain has nothing to do with time. For that, mental

strength (*munobal*) is required. Mental strength increases a lot by observing ‘us’, and it is only when there is mental strength that work progresses. No matter what the pain may be, a person with mental strength will pass through it. He does not say, “Now what will happen to me?”

However, the world, living beings have not seen mental strength! There is astounding mental strength in ‘us’! As one continues to observe it, however much he observes, that much strength arises in him. I have become that form and you are gradually becoming that form. So one day you will become that form. But you have found a shortcut, whereas the path I took was a very longwinded one.

The Understanding of Gnan for Suicide Prevention

There Is Entrapment Everywhere! Where Is One to Go?

What can be said for that which has no solution? You cannot make a big show of grief or assemble people together to grieve. This world is mandatory! Even if a person does not like the nature of his quarrelsome wife, the nature of his elder brother, at the other end, he does not like the nature of his father; once a person is trapped amongst such a bunch, he has no choice but to stay. Where else can he go? He feels fed up with this entrapment, but where can he go? There are barriers all around. There are societal barriers; ‘What will society say to me?’ There are also governmental barriers. If he gets fed up and goes to Juhu Beach to drown himself, then the police officers will catch him. [He will cry out,] “Hey dear fellow, just let me commit suicide in peace, let me die in

peace!” To which the police officers will reply, “No, we cannot allow you to even die. You have committed the offense of attempting suicide here, so we are putting you in jail!” They do not let him die, nor do they let him live; that is called worldly life! This is what this mandatory world is like! They neither let one live, nor do they let one die. So live in ease!

So, pass the time and try to adjust in any way possible so that the karmic debts are paid off. Someone may have an account of twenty-five years, another may have one of fifteen years, another may have one of thirty years; there is no choice but to pay off the debt.

Suicide Does Not Make One Free

Questioner: I am having many thoughts about committing suicide. So what should I do?

Dadashri: Why should you commit suicide?

What kind of pain do you have that you want to commit suicide?

Questioner: There is pain related to societal and financial [problems], just the two. Also, my health is not good.

Dadashri: Do you have children or not?

Questioner: I have children.

Dadashri: When your children grow up, they will take care of you. Just stay silent and stay alive! There is no fun over there [where one goes after committing suicide], the *preta* (bodiless beings tortured incessantly by hunger and thirst) over there have become very unhappy! I encounter

some *preta*, those who had committed suicide; the poor things have no body, when they feel hungry they have to enter someone else's body. Why don't you eat and drink peacefully and go out with your wife!

Questioner: But in order to eat and drink, my financial situation needs to be adequate, doesn't it?

Dadashri: Oh, work a little harder. Today, I will show you all the ways. Then, everything will gradually improve for you. It will not improve right away, but it will improve.

Questioner: Why do thoughts of suicide arise?

Dadashri: It is because *vikalp* [I am this body] finishes within. It is on the basis of *vikalp* that one is able to survive. When the *vikalp* finishes, a person cannot see what to do next, so that leads to suicidal thoughts. So these *vikalp* [I am Chandubhai, I am this body] are also certainly beneficial.

When thoughts that arise naturally and spontaneously come to a stop, then all these negative thoughts arise. When the *vikalp* stops, the thoughts that arise naturally and spontaneously also come to a stop, it becomes completely dark, then one cannot see anything ahead! *Sankalp* means 'my-ness' and *vikalp* means 'I-ness' [I am this body]; when they are both absent, thoughts about dying arise.

The Effects of Suicide Last for Seven Lifetimes

Questioner: Dada, I have heard that after committing suicide, one has to go through seven lifetimes doing the same thing, is that true?

Dadashri: The karmic impressions that form last for seven or eight lifetimes. So, do not allow such negative karmic impressions to form. Run far from negative karmic impressions. Yes, no matter how much pain there is over here, endure it, but do not fire a shot [at yourself], do not commit suicide. So a few years ago, I had told everyone in the city of Vadodara that if they felt like committing suicide, then they should remember me and come to me. I would tell certain people this in advance, those who displayed such a tendency. So they would come to me, and I would give them the understanding. So by the next day, they would stop their suicidal attempts. Even after 1951, I had announced to everyone that if anyone wants to commit suicide, they should meet me first and then do it. When someone comes saying, "I want to commit suicide," then I explain to him all the surrounding causes, the circle, whether it is worth committing suicide or not, I explain everything to him and I would make him change his mind.

Suicide Is the Effect of Echoes of Past Karma

Questioner: If a person commits suicide, then which life-form does he attain? Does he become a *preta* or a ghost?

Dadashri: By committing suicide, on the contrary, one invites affliction from external sources. A single act of suicide carries its echoes for many future lives! And when one commits suicide, it is not a new act; he is doing it because of the echoes of suicide committed in previous lives. The suicide of this life is the result of the karma of suicide committed in a previous life. So, one kills his own self. Such echoes have been created that he has

come having done the same thing [in his past lives], so he kills his own self. And after committing suicide, he may even miss the normal post life track.

Questioner: What happens when a person dies by committing suicide?

Dadashri: One may die by committing suicide, but he will have to come back here again to fulfill his duties. As a human being, one is bound to suffer pain, but can he commit suicide over that? The consequences of committing suicide are extremely painful. The Lord has said no to that, very grave consequences arise. One should not even think of committing suicide. One should nurture the intention to pay off whatever outstanding debts he has, but he should not commit suicide.

When the Ego Becomes Defeated, One Commits Suicide

Questioner: This tendency to commit suicide that arises in a person, what is the root cause behind it?

Dadashri: The root cause of suicide is that if one has committed suicide in a previous life, then the echoes of that carry forward for seven lifetimes. Just as when you drop a ball from a height of three feet, it will automatically bounce back up to a height of two and a half feet. The third time, it will bounce back up to a height of two feet; the fourth time it will bounce back up to a height of one and a half feet. Then it will bounce back up to a height of one foot. That is a natural principle of motion. There are such laws of nature. So when a person commits suicide, the intensity of the effects of suicide we see now may vary, we witness the suicide overall, but the effects decrease each time

and the effects gradually decrease and come to an end.

Many people commit suicide, that is actually a terrible ego. When the ego becomes defeated, when it gets no support at all from anywhere, then ultimately one commits suicide. He binds a terrible life in a lower life-form. As the ego becomes less, the higher the life-form one attains, and as the ego increases, the lower the life-form one attains.

One Becomes Free Upon Unwinding the Reels of 'My-ness'

One person came to me and started crying profusely. He told me, "I find it very difficult to live now. I feel like committing suicide." I knew that his wife had passed away about fifteen days ago, and had left four children behind at home. So I asked him, "Dear fellow, how many years had you been married?" "Ten years," he answered. [I asked him,] "If she had died ten years ago, before you had met her, then would you be crying?" To which he replied, "No, why would I have cried at that time? I did not know her at that time!" [I told him,] "So, I will explain to you why you are crying now. When you went to marry her, you went in grandeur with a procession of a brass band and music, and during the ceremonial walk around the fire inside the wedding canopy [during the Hindu wedding ceremony], you began to wind [the belief of] 'This is my wife, this is my wife.' So, you would look at her while you were in the canopy and you would keep saying [to yourself], 'This is my wife,' and the 'my-ness' (*mamata*) would keep getting wound. If the wife turns out to be good, then it is a round of silk thread, and if she turns out to be

nasty, then it is a round of cotton thread. Now, if you want to become free from that, then however many times you have wound 'mine, mine', you will have to unwind that by saying, 'not mine, not mine'; only then will you be able to become free from the 'my-ness' (*mamata*).

That man understood exactly what I was conveying and he actually turned the 'handle' [by saying] 'not mine, not mine' to such an extent that it became unwound completely! He returned fifteen days later, bowed down and touched my feet with tears of joy and said, "Dada, you saved me. You showed me the way to become free from all my 'my-ness', I have become free from that."

By listening to this true story, so many people have become free from their windings [of 'my-ness'].

You should not commit suicide. What else can you do? Suicide of the body is that major suicide, then there is the suicide of the mind. When suicide of the mind is committed, one becomes disappointed with worldly life. One should not do that. Because of that, one loses interest even in one's children, one becomes disappointed with everything; it should not be like that. You should make allowances. This worldly life means one should make allowances in any way he can. Right now, it is *Kaliyug* (the current era of the time cycle, characterized by strife and discord), what can one do in it? There is no 'safe-side' anywhere.

The Lord says that all of this is a drama. You should not become [one with] the drama, mortal one! At the root, the problem is that of the mind. So, people

have gone after the mind, but the mind does not trouble them, it is the illusion (*maya*) behind it that troubles them. When the illusion ['I am this body', 'I am doing'] leaves, then the mind is a beautiful, endless film!

All the Difficulties Leave Through Satsang

When the karma that is unfolding is very heavy, then you should understand, 'This unfolding of karma is difficult to bear, so remain calm.' When the unfolding of karma is heavy, then cool him [Chandubhai] down and remain only in *satsang*. Things will certainly go on like this! There is no telling what kind of karma will unfold!

When you sit here, even if you do not do anything, the changes will still continue to happen within. This is because it is *satsang*. *Sat* means the Self, [this is] its company (*sang*)! This is the manifest Self; to sit in His company is considered the ultimate *satsang*. There are other *satsang*, but they are not the ultimate *satsang*. This is like Bombay Central [the final station]; the train will not go any further than this!

Questioner: What is the solution to increase *jagruti* to an exceptional level?

Dadashri: It is to remain in *satsang*.

Questioner: When someone sits with you [in *satsang*] for six months, then a transformation happens at a gross level, followed by transformation at a subtle level; is that what you are saying?

Dadashri: Yes, the transformation continues to happen just by sitting here.

Questioner: What does transformation at a gross level mean?

Dadashri: Transformation at a gross level means that one's external problems are gone, only the internal problems remain! Then, if that amount of *satsang* happens again, then the internal problems will leave too. When both get wiped out, One has become complete. Therefore, one should have familiarity [with the *Gnani*], for two hours, three hours, five hours; there will at least be the benefit of however much you credit. After attaining *Gnan*, some people think, 'We no longer have any work left to do!' However, the transformation has not yet happened at all!

Questioner: What self-driven motive should *mahatmas* maintain to attain the absolute state?

Dadashri: Only the motive to spend as much of one's life as possible with Dada; no other motive. Whether it is day or night, wherever it is, but one should remain in close proximity to Dada. One should remain in his vicinity [such that his vision falls on you].

What I am saying is after attaining this, quickly settle all these karma. Pay off all these debts. Otherwise, there was no way to clear up all the debts without attaining the pure Soul! Therefore, you have to find a way of becoming 'wealthy' from the state of 'bankruptcy'; this debt is endless!

Hurricanes Do Not Affect the Home Department

Questioner: Dada, right now it is as though a hurricane [of karma] has arrived.

Dadashri: Hurricanes will come. Later, once the hurricane leaves, there will

be a 'safe-side'. So, hurricanes will come for everyone. Rather, when the hurricane comes, close the doors and sit inside. Then, when the hurricane goes away two hours later, open the doors again. Similarly, when a hurricane comes, close the doors for a day or two and remain seated in the home department [as the Self]. And keep Seeing the disturbance that happens outside [in the non-Self complex]. Does that not happen?

Questioner: So we should maintain patience and equanimity.

Dadashri: 'You' should keep Seeing it and settle with equanimity. And the hurricane that comes is considered a 'file'. Settle it with equanimity and so then it will go away. And only those many that are in the karmic account will come, additional ones won't come.

Is this some kind of a falsehood over here? This is actually Scientific! No one's interference will work here. Even interference from God will not work here. How can interference from God work in a Scientific theory?

Hey Pains, Go to Dada

When there are many pains that come, you should say, "Go to Dada."

Questioner: But Dada, can we pass on our pain to you?

Dadashri: Yes, yes. Give everything only to Dada, and tell [the pain], "Go to Dada. What is there over here? Everything has been handed over to Dada. So why have you come here now?"

Questioner: Should we hand over our happiness too?

Dadashri: No, not happiness. Keep

your happiness to yourself. I have no fondness for happiness, so keep it to yourself. If you cannot tolerate pain, then send it over to me. If you insult the pain a few times by saying, “Why have you come here? Everything has been handed over to Dada,” then it will not stick around. The property of the *pudgal* (non-Self complex) is such that if it is insulted, then it will not stick around.

The One who is Dada Bhagwan [the absolute Self within] is an *achintya chintamani* (a ‘jewel’ that cannot be envisioned, but can fulfill all that one envisions). Whatever one envisions, so he becomes. If you contemplate on Him [Dada Bhagwan] at the time of difficulty, then all the difficulties will depart. Whatever you envision, the corresponding result will be given. So then what is the need for you to panic?

Questioner: Dada, they say that whatever we ask of you, we will receive that.

Dadashri: Whatever you ask for, you will receive that. If someone says, ‘Let my pain be cured,’ then that will cure it.

Questioner: So please cure this.

Dadashri: No, you have to ask for that. If you ask for something while sitting at home, it will reach us over there.

Questioner: I should say, “Dada Bhagwan, cure this of mine.”

Hirabaa: Yes, I have to say it, don’t I!

Dadashri: No, you have to say it for five to ten minutes like that, it cannot happen through mere conversation. That is certainly why when people say,

“*Dada Bhagwan Na Aseem Jai Jai Kar Ho* (infinite glorious salutations to Dada Bhagwan),” that is why all their problems get cured. Everything happens, you will receive whatever you have asked for. That is why everyone says it. So even I say it, don’t I!

If you face difficulties in worldly life, then You should tell Chandubhai, ‘Say the *Trimantra* (the three mantras that destroy all obstacles in life). Then say *Dada Bhagwan Na Aseem Jai Jai Kar Ho.*’ Then all the difficulties will return to their home.

Questioner: When one says, “*Dada Bhagwan Na Aseem Jai Jaikar Ho,*” and becomes engrossed in it, then do a lot of pains decrease?

Dadashri: Pains of infinite lifetimes decrease. You did not become engrossed; rather, oneness arose! In worldly life, between a woman and a man, there is oneness in the realm of the relative, but what happens when they fight amongst themselves? Whereas with Dada, one creates oneness in the realm of the Real. So, whichever assets are Dada’s, they have become Yours.

An Ultimate Solution Arises by Pulling Dada’s ‘Emergency Chain’

For whatever pain you have, ‘we’ simply have to pick up the ‘phone’ on ‘this side’ and make a ‘phone call’ to ‘that side’ [to the celestial beings]! ‘We’ have no role in between, ‘we’ are simply the exchanger [the telephone operator]. Otherwise, ‘we’, the *Gnani Purush*, would indeed not have this, would we! The *Gnani Purush* does not get involved in this. But ‘we’ have

been compelled to listen to the pains of all these people, haven't 'we'!

I have come to take away the pains of this world. Keep your happiness with you. Hand over your pains to 'us'. And, if you have the faith, then they will not come back to you. After handing them over to 'us', if your faith breaks, then they will come back to you. So, if you have any pains, then you should tell 'us', "Dada, I have these many pains, so I am handing them over to you." Only if 'we' take them on, will an ultimate solution come about, otherwise how would an ultimate solution come about?

Through the grace of this Dada, everything comes together. What is the reason behind this? It is because all the obstacles break through His grace. Dada's grace destroys the obstacles of all types of sorrows, the diseases of the mind and the diseases of the speech and the diseases of the body. All the pains of the world vanish here.

Whoever pulls 'Dada's emergency chain' [analogous to pulling the emergency chain which applies the brakes in a train] can accomplish His spiritual work. This is because the One who is free of attachment and abhorrence (*vitaraag*) is not present in any era of the time cycle, is He! And in this era of the time cycle, an absolutely *vitaraag* person cannot exist. However, for all the living beings, 'we' are indeed absolutely *vitaraag*.

The One who does not lose anywhere is known as the *vitaraag*! Perhaps at times the body loses, the mind loses, the speech loses, but He Himself never loses. How wise the *vitaraag* is! The religion of the *vitaraag* is based on the incontrovertible

principle, so one receives instant results. It gives the instant result for liberation (*moksha*)! The Lord who is the bestower of liberation is impartial. The *vitaraag* Lord is within, He is impartial.

On the Path of Positivity Through Akram

Originally, since the time of Lord Mahavir, the convention has been that those who are positive move along towards *moksha*, whereas those who are negative move down the entirely wrong path. So, adopt one principle in life. Always remain positive, never side with the negative. When negativity appears from another person, become silent.

Many years have passed, yet my mind has never become even slightly negative. Not in the slightest, under any circumstance, has it become negative. If people's minds become positive, then they will indeed become God! So, what I tell people is, start letting go of this negativity by settling with equanimity. Positivity will subsequently remain on its own. Positive in the relative (*vyavahaar*), and neither positive nor negative in the Real (*Nishchay*)!

The entire world has died upon wandering endlessly in what is negative. This *Akram* [step-less path to Self-realization] is a beautiful positive path!

What does positive mean? Nothing is to be removed, nothing is to be pushed aside, it simply should be brought about.

There is no problem if the positive is taken. Take the positive. Everything of 'ours' is definitely positive, isn't it! 'We' keep speaking the entire day, no matter how much is taped [spoken], but it is all positive. 'We' simply keep speaking the

entire day, but nothing is negative. No negative thought, no negative conduct.

What is our incontrovertible principle (*siddhant*)? It is [to remain] positive, not negative. If one comes at you with a sword and if you have a sword in your hand, then you should put it down. You should remain positive. There is a slaughterhouse, but it is a non-violent slaughterhouse! There is no violence to any living being. The attributes of corruption are all slaughtered and attributes of good conduct arise. All the external attributes change.

With the Understanding of Gnani, Pain Does Not Remain At All

The *Gnani* is very wise. ‘He’ has made all of the considerations in every way. In such an era of the time cycle, do you think that no pains come to Him? They do. But He makes all the arrangements. In the post office, there are compartments used for sorting the mail, aren’t there? This compartment is for Nadiad, this compartment is for Surat [Nadiad and Surat are both cities in the state of Gujarat, India]. Likewise, the *Gnani* arranges this compartment for the business, this compartment for society, this compartment for the office, and then peacefully goes off to sleep.

‘We’ keep all matters separate. If there is a loss in the business, then ‘we’ say that the business has incurred a loss. This is because we are not the owner of profit or loss, so why should we take the loss upon our head? Profit or loss does not affect ‘us’. If it [the business] incurs a loss and the income tax officer comes, then ‘we’ would tell the business, ‘Dear

business! If you are able to pay it off, then do so, you have to pay it off.’

In the work related to ‘our’ contracting [business], if we get the news that five hundred tons of steel fell into the sea, then the first thing ‘we’ ask is, “None of our men have died, have they?” Everyone dies according to the unfolding of their own karma, but we should not be an evidence (*nimit*) in that.

Everything should be kept in its appropriate account. The only problem is that which affects the body. If something happens to your father, then you should not become disturbed by that. Nevertheless, you should inquire, “What happened? Where is he hurt?” Then you should immediately get all the necessary medicines and everything else, but it should be ‘dramatic’ [like a role played in a drama]. And if it is not ‘dramatic’, then when the father dies, the son would certainly have to go with him, wouldn’t he? Would it do to treat it like a drama when it comes to his death, but not when it comes to his injury?

It is good if we or any other person does not get hurt. In the event that someone is hurt, then you should be pleased that no one has died; you should take support of this understanding.

Why does the *Gnani Purush* constantly remain in bliss? It is because He knows how to adjust with everything and He teaches you how to do the same.

If a mountain is reflected in a mirror, then would the mirror feel the weight of that? In the same way, the *Gnanis* are not at all affected by any temporary state of worldly life.

After attaining the Knowledge of the Self, it is such that even the slightest pain (*dukh*) does not remain!

With Your Heroic Courage, Dada Is There to Help

This *Gnan* procures results on its own! This is, in fact, *Akram Vignan* (the step-less Science of Self-realization) and this instrument [Dadashri] (*nimit*) itself is of a different kind! Just look at all the changes that have happened! All these changes have happened, haven't they?

Questioner: Through Dada's blessing, even those in their final hour of life get strength. So, a positive transformation happens, why is that?

Dadashri: Yes, everything gets transformed. This spiritual Science itself is like that. The strength of this spiritual Science is like that. Everyone was walking around while stumbling in the dark, and when someone shined a torchlight [flashlight], they all stopped stumbling. This is how this spiritual Science is!

Questioner: When there is a strong attack, I get shaken up.

Dadashri: That itself is considered as having a weak resolve (*nishchay*) on your part. You have to make sure that your resolve does not weaken. An attack will happen if the circumstances are such. When a foul odor is emitted, then it is bound to affect you, isn't it? So, your resolve is needed that, 'I do not want it to affect me.' If the firm resolve is there, then nothing will happen. Where there is a resolve, there is everything. Here, there is the power of *Purusharth* (real spiritual effort). *Purusharth* happens after becoming

the Self, this is the power of that. It is a very astounding power! Nevertheless, what 'we' are saying is to recognize the weakness within you, but you should stand courageous towards it, and sooner or later, that weakness will leave. If you are courageous, then it will be conquered one day, but it should constantly bother you within that this is wrong.

Even Muslims push themselves along without *Gnan* with, 'Hey friend, let it go, when men dare, God sends help' (*Are yaar! Jaane de, himmate marda to madade Khuda*); whereas we have *Gnan*, so should we not understand? Courage arises for them when they say, "If you go with the courage of a man, then God will help you." Ours' is actually this spiritual Science! How is it possible for a spiritual Scientist (*Vignani*) to not have courage? There was no one to tell 'us' this. You actually have tremendous merit karma (*punyashali*) that you have actually met the *Gnani Purush*.

Behold, the Unconditional Compassion of the Gnani!

I am telling you that I have been free and without any tension for the past twenty-seven years! So, tension did arise in A. M. Patel [Dadashri's relative self]; it was not happening to Me [the *Gnani Purush*]. But as long as even A. M. Patel is under tension, I carry the burden, don't I! When that ceases, then Know that You have been released, but as long as the body is there, there is still bondage. And 'we' do not have any problem with that anymore, even if two more lifetimes remain, 'we' have no problem with that. 'Our' purpose is, 'May the entire world attain the bliss that I have attained.'

What is the goal of our spiritual discourse (*satsang*)? It is to bring about the salvation of the world. This intention (*bhaavna*) is not going to go to waste. What 'we' are saying is, 'Bring an end to all the pains [of these people].' 'We' cannot bear to see all these pains. Nevertheless, 'we' do not get emotional about it, meaning that 'we' simultaneously remain free from attachment and abhorrence (*vitaraag*). Despite this, 'we' cannot bear to see the pain of others. This is because 'we' know 'our' bearing capacity (*sahanshakti*). 'We' know how 'we' used to endure pain, and so 'we' are also aware of how these people must be bearing it, and that itself is 'our' unconditional compassion (*karunyata*)!

During Suffocation, Say the Sentences of Gnan

One is indeed the absolute Self (*Parmatma*), yet how long can He remain hidden? There is abundant stock in One's 'home', infinite Knowledge, infinite Vision, infinite energy, infinite bliss exists in One's own 'home', yet if he does not use it properly, then whose fault is it? The filled stock of karma will give its effect and leave. However, there is Knowledge and there is intuition (*sooj*), so then why should there be suffocation?

So, whatever solutions 'we' have disclosed, they all have to be carried out; they have been written down. What solutions have 'we' disclosed, read them out loud please!

Questioner: When struggles arise, when there is a sudden occurrence of hardship, disturbance, the *Akram Gnan* of Dada Bhagwan will become present.

When there is suffocation, when no insight arises, when interferences or other such things are going on, say, "I am full of infinite Vision, I am full of infinite Vision, I am full of infinite Vision"; say this five to twenty-five times, and you will immediately get the insight of how to solve these things!

Dadashri: Yes, at the peak of confusion, whose support is there? Of Vision (*Darshan*). You should say, "I am full of infinite Vision, I am full of infinite Vision" five, twenty-five, fifty times while keeping Dada's photo in front of you. So then you will immediately gain insight.

When confusion arises, say, "I am full of infinite Vision, I am full of infinite Vision," then all the confusion leaves.

Oh Glorious Heirs of Dada! Let the Courage Flow...

You have the happiness that is equivalent to that of sitting on a throne, but what can be done if you do not know how to enjoy it? One adds sand to Basmati rice that costs eighty rupees a maund [a traditional unit of mass used in British India]! If some pain arises, then you should at least say to it, 'Why have you come here? I am Dada's. You are not to come here. Go somewhere else. Why have you come here? You have lost your way.' If you say this much to them, then they will leave. By doing so, you have practiced complete non-violence (!) If miseries arise, should you let them in? You should throw them out. Non-violence is not violated in that. If you insult the pains, then they will go away. However, you are not even insulting them. You should not take your practice of non-violence that far.

Questioner: If we persuade the pain, then will it not leave?

Dadashri: No, you cannot persuade it. Even if you cajole it, it is not such that it can be cajoled. You have to be stern with it. It is of the neuter gender. So, that is the nature of this gender. If you coax and cajole it, then it will oppose you even more and continue to visit you!

Varas aho Mahavirna, shoorvirata relavajo,

Oh glorious heirs of Lord Mahavir,
let the courage flow,

*Kaayar bano na koi di, kashto sada
kampavajo.*

Never become a coward, let the difficulties tremble in your presence.'

If You are at 'home' and difficulties arise, then they will tremble at the sight of you and they will wonder, 'How did we get trapped here. It seems as though we have forgotten our way.' These difficulties do not own You, they are servants.

If difficulties do not tremble in your presence, then how can you be Dada's [*mahatma*]? You can tell the difficulties, "Why did only two of you come? Five of you can come. Now I will finish off all of your payments." When someone hurls abuse at you, what does our *Gnan* say? It says that he does not know You. On the contrary, You should tell [*Chandubhai*], 'You must have made a mistake, that is why he hurled abuse at you. So remain

calm.' If you do this much, then you have made the payment!

Dada Is Ever Present to Protect Mahatmas

"Dada, the weight of my worldly life is on Your head and Your *Agnas* (the five directives that preserve the awareness as the Self in *Akram Vignan*) are on my head!" You should say this. "Whatever happens to Dada, may the same happen for me." Do as Dada says.

Now, if you have the thought even once of, 'What will happen to me', then you are unprotected (*nirashrit*). What does the Lord say? "As long as *darshan* (devotional viewing) of the manifest *Gnani* has not been done, you are unprotected, and when *darshan* of the manifest *Gnani* is done, then you are dependent (*aashrit*) [on Him]." After doing *darshan* of the manifest *Gnani*, no matter what sort of external or internal circumstances arise, [the thought of] 'what will happen to me' does not arise.

The one who takes 'our' support, his unprotected state of infinite lives comes to an end.

No matter how terrible the circumstances are, the one who takes support of the *Gnani Purush* will never think, 'What will happen to me.' This is because both 'we' and 'our' *Gnan* undoubtedly become present there and protect you in every way!

~ Jai Sat Chit Anand

Special Announcement

Due to the corona virus pandemic, in the current circumstances and in accordance with government guidelines, all of Pujyashree Deepakbhai's satsang programmes have been postponed till further notice. In the future, when normalcy returns and after the government gives approval, an announcement will be made of Pujyashree Deepakbhai's rescheduled satsang programmes.



Watch Puja Niruma / Puja Deepakbhai on TV Channels



India

- Odisha Plus TV, Daily 7:30 to 8 AM (Hindi)
- Arihant, Daily 2:50 to 3:50 AM; 2:30 to 3 PM; & 8 to 9 PM (Gujarati)
- Sadhana, Daily 7:30 to 8 AM & 9:30 to 10 PM (Hindi) - **New Program**
- DD Madhya Pradesh (Bhopal), Daily 10 to 11 PM (Hindi)
- Valam TV, Daily 6 to 6:30 PM (Gujarati) - **New Program**

USA - Canada

- TV Asia, Daily 7:30 to 8 AM EST
- Rishtey, Daily 7 to 7:30 AM & 8 to 8:30 AM EST (Hindi)

U K

- Venus TV, Daily 8 to 9 AM GMT
- MA TV, Daily 5:30 to 6:30 PM GMT
- MA TV, Daily 9:30 to 10:30 PM GMT (Hindi)
- Rishtey, Daily 7 to 7:30 AM (Hindi) Western European Time (6 to 6:30 AM GMT)

USA - UK - Africa - Australia

- Aastha, Mon to Fri 10 to 10:30 PM, (Dish TV Channel UK-849, USA-719)

Australia

- Rishtey, Daily 8 to 8:30 AM & 1:30 to 2 PM (Hindi)

Fiji - NZ - Singapore - SA - UAE

- Rishtey, Daily 6 to 6:30 AM & 7:30 to 8 AM (Hindi)

Note: The programs telecasted on various Doordarshan channels will be stopped from 1st August 2020. Satsang programs which will be telecasted on other channels will be informed very soon to all Mahatmas.

By Entrusting Everything to Dada, Resolution Will Come About Quickly

You have become the pure Soul, but if there is purity of the tendencies of the chit, then entanglements will not form, and your worldly tasks will keep running smoothly. In fact, as long as you keep the control in your own hands, there are difficulties. If you entrust it to Dada, then there are no difficulties at all. Then, difficulties will not arise at all. How dare the difficulties come? From the time a thought arises in you, that work will start getting done. The difficulty will dissolve before it arises. If a rock this large was supposed to hit you, a stone of a small size hits you instead. This spiritual Science is of a very different kind!

- Dadashri

