

December 2022

# Dadavani

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anyone's faults. If you  
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their good attributes.  
Amidst one hundred  
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find one positive and  
remain blissful.





115<sup>th</sup> JANMA-JAYANTI  
MAHOTSAV



DUNIYA

## Absolutely Revered Dada Bhagwan's 115th Birthday Celebration : Mehsana : Dt. 3 to 9 November 2022

Aerial View of the Janmajayanti Ground



Lamp Lighting

Grand Opening of the Celebration



Cultural Program / Drama



Satsang



## See the Positives, Remain Blissful : Part-1

### EDITORIAL

*Akram Vignan* (the step-less Science of Self-realization) is an extraordinary Science that integrates both the Real and the relative. Science means It is non-contradictory, It is *Gnan* (Knowledge of the Self) that procures results on its own, you get solutions from everywhere, It cautions You from within, It causes a great transformation within. Through the grace of the *Gnani* (the One who has realized the Self and is able to do the same for others), we naturally attain the religion of the Self, but along with that, He also gives us the understanding of the art of how to live life in order to bring the religion of pure worldly interaction to a higher level, while constantly remaining in a blissful state even during mental, physical, and externally-induced suffering of the worldly life.

This year in 2022, on the occasion of *Gurupurnima*, *mahatmas* (those who have received Self-realization through *Gnan Vidhi*) received Pujyashri's [Deepakbhai's] message, 'See the positives, remain blissful.' In relation to that, in this issue, absolutely revered Dadashri's golden *Aptasutra* (aphorisms), which help us to always remain positive against the negatives of situations and people, have been compiled, along with His speech that is related to these *Aptasutra*. If one is in the positive ego, then he is happy and he can give happiness to others, while in the negative ego, he is unhappy and he also gives unhappiness to others. And if you want to become free from happiness and unhappiness and remain blissful, then become free from the *aaropit bhaav* (false attribution of the belief 'I am Chandubhai'). This is the incontrovertible principle (*siddhant*). 'See the positives and remain blissful.' Now who does not keep you in this bliss? Your discharging *viparit buddhi* (intellect that takes one further into the relative).

Absolutely revered Dadashri says that, "Our *mahatmas* are akin to living and awakened Gods, so you should not see anyone's faults. If you do want to see something, then see their good attributes. Every individual has different strengths and weaknesses, but no one is useless, you should find out what they can do. Amidst one hundred negatives, you should find one positive and remain blissful." Dadashri used to always say, "I never take a note of anyone's intellect; I take a note of his understanding." Learn how to get work done with others. Change the practices of the past, find substitutes, see the positives, remain blissful with them and keep everyone blissful. *Akram Vignan* is not a negative policy, it is only a positive policy.

What are positive people like? If you light an incense stick, then the fragrance will spread across the entire room. It burns, but it gives fragrance to others. And if you live like that, then your human body that is considered a jewel that cannot be envisioned, but can fulfill all that one envisions, will be fruitful. We pray to Dada Bhagwan, 'Please give us the energy that we lack, so we can always remain positive in life and when negatives arise, we can become aware and turn back.' Now in life, we want to develop the Vision of the pure Soul in the Real and the positive vision in the relative. In the art of how to live life, along with the five *Agnas* (five special directives given by the *Gnani Purush* after *Gnan Vidhi*), we want to set [the outlook], 'See the positives, remain blissful.' The ardent prayer is that these aphorisms can be set practically in worldly interactions, progress can be made on the *Akram* path in the Real and the relative, and one can experience His own bliss of the Self.

~ Jai Sat Chit Anand

## See the Positives, Remain Blissful : Part-1

*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 Gujarati. While reading these English translations, 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.*

*The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The word Self, with an uppercase 'S', refers to the awakened Self which is separate from the worldly-interacting self, which is written with a lowercase 's'. Similarly, the use of You or Your in the middle of a sentence, with an uppercase first letter; or 'You', 'Your' in single quotes at the beginning of the sentence, refers to the state of the awakened Self or Pragnya. Wherever the name 'Chandubhai' is used, the reader should substitute his or her name and read the matter accordingly.*

*Also, note that the content in round brackets is translation of the word/s preceding the brackets. While the content in square brackets is intended to provide more clarity of the matter preceding the brackets, which is not present in the original Gujarati.*

*Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the Gnani Purush. The masculine third person pronoun 'he' and likewise the object pronoun 'him' have been used for the most part throughout the translation. Needless to say, 'he' includes 'she' and 'him' includes 'her'.*

*For reference, a glossary of all the Gujarati words is available on: <http://www.dadabagwan.org/books-media/glossary/>.*

*Please share any feedback about English Dadavani on [engvani@dadabagwan.org](mailto:engvani@dadabagwan.org).*

### (Sutra - 1)

**The misery that is there in this worldly life is such that it will come to an end on its own, but people give support to it. All miseries exist because one goes against nature! Nature adjusts everything, but one does egoism against it!**

**Questioner:** Dada, I have not met anyone who can explain that to me.

**Dadashri:** One keeps knowing what shouldn't be known and doesn't know what should be known. Even if one has money, he has misery (*dukh*); even if he doesn't have money, he still has misery. Even if one has become a businessman, he still has misery; even if one is a beggar, he still has misery! [Everyone] Has nothing but misery. What must be the reason for this?

**Questioner:** There are many miseries [mental and physical] in the worldly life. There should be a solution for that, shouldn't there?

**Dadashri:** It is such that, first

there should be a definition of misery, 'What is considered misery?' Without a definition, these people refer to anything as misery. A person with a big bungalow also has misery, a person who owns two mills also has misery, those hermits also have misery, ascetics also have misery, married people also have misery, a widow also has misery, a woman with seven husbands also has misery. Who doesn't have misery? So all these miseries are wrong beliefs. These are all miseries due to the lack of understanding! The misery that is there in this world is only due to the lack of understanding. So what I am saying is, remove the lack of understanding and live with understanding, then there will be no misery at all in the world!

Now who would truly consider them as miserable? But they themselves believe that. As long as one believes, 'I am miserable,' the misery will not leave. If you yourself say, "I am miserable," then the misery will say, 'Who is remembering me? I will go to that person. I have to go to the one who remembers me.' Look,

'we' do not remember [misery], so misery does not come to 'us', does it?

One lady had come to me. She said, "I got married, but I do not like that path. I like the path of religion more." So I asked her, "Yes, but what benefit will you get by saying that you do not like that?" She replied, "Not liking it will remain, but I will do more *bhakti* (devotion)." To that I said, "You do not like it, but are you sure that will remain?" She replied, "Yes." So I told her, "Whatever is going to remain, you should not say, 'I don't like it.' [Instead, you should say,] I like it very much that I got married. I like it very much." What is the problem with saying that? Whatever difficulties you are faced with, if you say, "Why did I get myself caught in this misery? I got caught in this misery," then your misery will increase. And when you get caught in misery, at that time if you say, "No, it is suitable, it is nice and agreeable," then it will become agreeable. Therefore, you should say something positive.

Whatever adjustment nature makes you take, if you speak positively about it, then you will become free. Otherwise, if you speak negatively about it, then you won't become free. Therefore, you should remove from your mind the notion that you are miserable in this worldly life or anything of that sort. Whatever it is, if you touch fire, then you will get burnt, if you touch ice, then you will feel cold. In this way, effects will continue to occur. What benefit will you get by repeatedly criticizing fire? If you repeatedly praise ice, then will you get any benefit?

**Questioner:** No.

**Dadashri:** Then what if you repeatedly keep criticizing fire? Instead, leave that interference once and for all!

**(Sutra - 2)**

**This whole world is in misery. The [people] of this world are writhing just like fish [out of water], despite having their own mills [owning businesses]! Therefore, this is something that needs to be understood. [People] need to know the art of how to live life.**

There should not be any conflicts in the home, and if there are, then they should be solved. As soon as you think the flames are going to ignite, you should throw some water on it and cool it down. What is the benefit of living a life filled with conflicts? Life should not be filled with conflicts, right? What are you going to divide up and take with you? What is the use of quarrelling when you have to eat and drink together at home? If you have conflicts, it will have an effect on your children's life. It will have all kinds of effects on delicate children. Therefore, conflicts should leave.

God doesn't reside in a home where there are conflicts. I am giving you a guarantee that God resides in a home where there are no conflicts. The moment conflicts arise, God leaves.

You should live a conflict-free life at home. You should at least know how to do this much.

**Questioner:** What is the root cause of conflicts?

**Dadashri:** Tremendous ignorance of the Self (*agnanta*)! One doesn't know

how to live in the worldly life, he doesn't know how to be a father to his son, he doesn't know how to be a husband to his wife. He simply doesn't know the art of living! Despite having happiness, people don't know how to enjoy it. This whole world is in misery. The [people] of this world are writhing just like fish [out of water], despite having their own mills [owning businesses]! Therefore, this is something that needs to be understood.

[People] need to know the art of how to live life. There is definitely an art to living life, isn't there! *Moksha* (liberation) is not for everyone, but the art to living life should certainly be there, shouldn't it? Even though there is *moha* (illusory attachment), but with that at least know the art to living life, know how life should be lived! One wanders around for happiness, doesn't he, but does happiness lie in conflicts? On the contrary, conflicts bring misery even amidst happiness. One wanders around for happiness, but brings on misery. Even if one has the art of living life, he will not bring on misery. In fact, if there is misery, then he will get rid of it.

**Questioner:** To accept the result of anything positively, isn't that the role of the mind?

**Dadashri:** To accept something positively is the mind's role, but even then, one can only take it positively if one has *Gnan*. Otherwise, one would surely see it negatively, wouldn't he?

**(Sutra - 3)**

**Take everything in this world in**

**a positive way. Do not go towards the negative. A solution will come about for one who is positive.**

**Questioner:** No matter how much we do, if the other person does not improve, what should be done?

**Dadashri:** One has not improved and has tried to improve others. As a result, people have instead become worse. Upon trying to improve [the other person], he becomes worse. If he himself is spoiled, then what will happen? To improve ourselves is the easiest thing! If we have not improved and we try to improve others, that is meaningless. Until then, even our words will rebound. If you say, "Don't do this," then the other person will say, "Go away, I will indeed do that!" On the contrary, he went even further in the wrong direction!

If you try to get someone to do work by using your ego to intimidate them, then they will become worse. There is no need for the ego in this at all. Where there is no ego, everyone is always sincere; there is morality. A person who is correct hurts everyone a lot by saying, "I am correct." It is because their ego has been wounded that they feel hurt.

You should not have an ego. The ego causes everyone discomfort. If you tell a small child, "You're senseless, you're foolish, you're stupid," then he will become wayward. While if you tell him, "You are so well behaved," he will immediately listen to you.

**Questioner:** And if I tell him, "You are so well behaved," then won't he become spoiled?

**Dadashri:** If you call him foolish, even then he will become spoiled, and if you tell him that he is so well behaved [excessively], even then he will become spoiled. This is because if you call him well behaved, then his ego will receive encouragement. Whereas if you call him foolish, the psychological effect [on him] will be negative. If you call a wise person foolish twenty-five to fifty times, then a doubt will arise in his mind that, ‘Am I really mad?’ In doing so, he will eventually become mad. Therefore, I even give encouragement to a mad person by telling him, “There is nobody as well behaved as you in this world.” Take everything in this world in a positive way; do not go towards the negative. A solution will come about for one who is positive. If I call you well behaved and your ego goes excessively off track, then I also know how to scold you [to get it back on track]. Otherwise, it will go on the wrong track. And if I don’t encourage you, you won’t progress.

The ego is harmful; the moment one realizes that, everything becomes straightforward. It is not worth protecting the ego. The ego is such that it will protect itself. If this ego did not exist, then the world would not be this crazy. It is due to the ego that there is misery. Keep doing your work; there is no problem with that. But the ego needlessly stirs up mischief.

**(Sutra - 4)**

**The ego should be such that it does not hurt anyone in the slightest extent. That is a positive ego.**

If one is insulted even slightly, he will harbor enmity [towards that person]

in his mind and go tell the police officer, “That person has stocked canisters of oil in his house.” Hey, did you do this because you have enmity? Why did you reveal him to the police officer? To take revenge! This is a negative ego.

A negative ego is considered a very bad ego. The moment one looks to send someone to jail, he has imprisoned himself! It should be such that whatever *nimit* (evidentiary instrument) comes your way, you should accept it. This is because you have made mistakes in the past, so if someone hurls abuse at you, then you should accept it. Accept it and don’t carry out business with him again. If you can afford the abuse being hurled at you, then continue doing business and hurl two abuses back at him. But if you cannot afford the abuse being hurled at you, then you should stop doing business with him.

Change your worldly interactions in a way that you first give and then you take. So when that person comes to return it, at that time, if you can afford to, then give it [back].

If you feel that saying, “Welcome sir, welcome sir,” will give a good effect, then do that. You can project into a well as it is written in Aptavani One [the first of fourteen volumes compiled from Dadashri’s speech]. If you speak into a well, “You are a thief,” then it will reply, “You are a thief.” And if you don’t like that, then say, “You are a king, you are a king.” Then it too will say, “You are a king, you are a king.” This is what this world is like! If you go and speak into a

well, “You are the Lord of the fourteen worlds.” Then it too will say, “You are the Lord of the fourteen worlds.” Therefore, you should speak what you like [to hear]. Project what you would like [to hear]. All this is your own projection. God has not interfered at all in this.

Do not call anyone senseless in this world, only call them intelligent. If you say, “You are wise,” then your work will get done. One man was telling his buffalo, “You are very wise, you are very intelligent and understanding.” I asked him, “Why are you saying this to the buffalo?” To that he replied, “If I don’t say this, then the buffalo will stop giving milk.” If a buffalo can understand this, then wouldn’t people understand it?

In short, if you want worldly happiness, then use the egoism in a positive way; don’t let any negativity enter in. While if you prefer only misery, then maintain a negative ego. And if you prefer a mixture of happiness and misery, then combine the two! And if you only want to attain *moksha*, then become free from the *aaropit bhaav* (false attribution of the belief ‘I am Chandubhai’). Come into Your *Swabhaav-bhaav* (inherent nature as the absolute Self wherein all Its properties are fully manifest)!

The whole world revolves around these three statements. If you understand these three statements and follow them, then all the religions are encompassed in that!

### (Sutra - 5)

**In worldly life, if you let positive thoughts enter, then negative [thoughts]**

**will not be able to enter. Even that is considered very good. Even if you filter them out while doing work, that is very good. Now what are good thoughts? Positive thoughts. One should have thoughts that do not hurt anyone.**

**Questioner:** This lady is saying that there is always a negative approach from the other person, so how can we remain positive there? If the other person is only negative towards us, if he has negativity, then how can we bring about positivity in him?

**Dadashri:** You should decide, ‘I don’t want to incite him.’ Then no matter how potent the fireworks are, they won’t burst. If someone does incite him and it bursts, then it is a different matter. But if you decide, ‘I don’t want to incite him,’ then it will fall into place. You should adjust. You are married, so there is a contract for a certain number of years, isn’t there? Is it not a contract? Is it for a thousand years? It is for five to fifty years, a contract for however many years you live. You should complete that contract.

If you are having bad thoughts, then erase them and give rise to new good thoughts. Now what are good thoughts? Positive thoughts. You should have thoughts that do not hurt anyone. You should especially let good thoughts and positive thoughts come. Good times are coming. Take benefit of that. It is dependent on thoughts. If bad thoughts come, then negativity will arise. If this man were to insult you, then what would happen to you? Bad thoughts would come. When they come, you should



collect them and bury them in one place, and then ask for forgiveness from God, 'I had bad thoughts for this person. For that I am asking for forgiveness.' If you do this for ten to fifteen years, then you will get a wonderful benefit [that is the equivalent] of *Satyug* (the first of the four ages, characterized by virtue, wisdom, happiness, and morality). Would you have a problem with doing that?

**Questioner:** No, I wouldn't.

**Dadashri:** And you should have a lot of good thoughts. You should deliberately sit and have good thoughts like, 'How can good things happen for people, how can positive things happen for people, how can my neighbors become happy?' Make such an intent. You should have the intent that no living being is hurt. Where does one get happiness from? The answer is, 'If you give happiness to any living being, then as a result of that you will get happiness, whereas if you give misery to someone, then you will get misery. So, however much happiness or misery you give, that much you will get.' Therefore, if someone gives you misery, then you should accept it, but you should not give it again.

**(Sutra - 6)**

**With 'yes' there is freedom and with 'no' there is bondage. You should get rid of the word 'no' from your dictionary. It is from that very 'no' that this world persists.**

**Questioner:** Dada, if you have come back after having worked the entire day, and in the evening you do not get anything to eat, and you are extremely hungry, then what would you do?

**Dadashri:** 'The fault is of the sufferer.'

**Questioner:** You get a beating from both sides, don't you!

**Dadashri:** There are indeed beatings from both sides. This whole world is illusory. Your karmic account will come and present itself. Even if you do not say anything, it [food items] will still be on the table. If you say, "Do not make all this," even then it will keep on being presented before you. So many things are presented to me! So, I have to keep saying no. One will ask, "Can I bring you some mango pulp, can I bring you some mangoes?" Dear man, I do not need any of this! So many things are presented. And that too, I do not need them. What do people not bring for me? What do you think? While eating and other times, what do they not bring for me? I do not have a need for anything at all. At the same time, I do not reject them either. If you serve me, then I will take a small piece of it. If you insist, then I would eat a small piece of it even if I do not want to. If you give me something bitter, even then I would drink it. I would drink a little. You should adjust.

**Questioner:** Dada, you said that when you are given something bitter, even then you will take a little bit of it. Now, if we do not like certain bitter [food], then how can we take it? So now we are talking about why [we take the food] we like.

**Dadashri:** But get rid of the word 'no' from your dictionary. It is from that very 'no' that this world persists. It is because one says 'no' that people lay a claim. Say 'yes.' Then after putting it in

your mouth, if you end up spitting it out, then that is okay, no problem! But don't insult them. Many times, when people say, "Dada, take some *prasad* (food that has been offered to God)," I take it, and if it is peanuts, then I put them in my pocket. Then when I leave, I give them to someone, but I don't insult them. This is because it is on the basis of *vyavasthit* (result of scientific circumstantial evidences) that he said to me, "Take this."

**Questioner:** Yes.

**Dadashri:** And you cannot refrain from interfering. Do not do interfere. This entire world is based on *vyavasthit*. Whatever takes place is *vyavasthit*. Whatever happens is *vyavasthit*. Don't you feel it is *vyavasthit*?

**Questioner:** It is *vyavasthit*.

**Dadashri:** And the one who is doing it is also *vyavasthit*, so whom will you scold? Your children, your wife? Is it worth scolding anyone in this world? I have given a clear-cut 'geography' of all this. Absolutely clear-cut. As You come to understand it with more clarity, You will experience more bliss and understand this matter even more.

**Questioner:** You say, "Always speak positively, don't speak negatively. Remain positive, don't speak negatively." The question arises, 'How can that happen? How is it possible to only speak positively?' I end up speaking negatively.

**Dadashri:** With 'yes' there is freedom and with 'no' there is bondage. 'Yes' is positive and 'no' is negative. The one who has learnt the art of adjustment,

has turned from the world and onto the path of *moksha*. When an adjustment is made, that is considered *Gnan*. The one who has learnt to take adjustments has sailed free. You are bound to suffer whatever suffering comes your way, but the person who has learnt to take adjustments will not have any problems; the accounts will become clear. Everyone adjusts with people who are soft, but when one is able to adjust with obstinate, strong, strict, and all other sorts of people, that is when his work will be accomplished! Adjustment is the main thing. With 'yes' there is freedom. Even if you say 'yes' to someone, is anything going to happen outside of *vyavasthit*? But if you say no, then you invite a lot of problems!

(Sutra - 7)

**People are not at all positive. These days, they remain on the negative side. People are not at all positive. What would a positive person be like? If you were to light an incense stick, then fragrance would spread across the entire room, wouldn't it? It would burn, but it would give off a fragrance to everyone, wouldn't it? Do these humans give off a fragrance?**

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

**Dadashri:** Tell me what you do to remain negative with regards to your children!

**Questioner:** When the children are doing something, when they are doing something wrong, then we have to tell them, "What you are doing is wrong." So there we have to show them the negative.

**Dadashri:** Yes, you can show them, but only if they accept your words.

**Questioner:** That means that we need to know how to speak.

**Dadashri:** Nice speech should come forth. [That which is] Sweet and full of love! I give you an answer, don't I? But I give you an answer with love. And you accept it from within. And 'our' speech penetrates right to the Self, so it reaches the Self directly. It delves into the Self and takes You all the way there.

**Questioner:** If we tell them with a lot of love, even then they do not listen.

**Dadashri:** They may not listen, as they are small children, aren't they! And he is not actually doing it, his *prakruti* is doing it. But the poor child doesn't know any better.

Nobody does anything outside the realm of the *prakruti*. 'You' are the Knower. So they will do mischief. If they don't do mischief, then they won't become wise later on. The child needs to be a little rough, doesn't he? Then he will become soft later on when he gets older. And if he is currently soft, then he will become spoilt going forward. So if the child is on the wrong path, if he is stealing, then you should scold him. He will steal even if he does not have the desire to do so. So if you ask him, "Do you like stealing?" Then he will reply, "I don't like it, but what can I do?" Will he say that or not?

**Questioner:** Yes.

**Dadashri:** If you keep scolding him and beating him, then he will decide, 'No,

I will definitely do it, no matter what you do.' He will say this in his mind, not aloud. Will he decide this in his mind?

**Questioner:** He will.

**Dadashri:** Will he be obstinate?

**Questioner:** He will!

**Dadashri:** So instead, sit him down [and explain to him], "These are the consequences of stealing. They will take you to jail, they will beat you, this will happen, that will happen." Keep explaining this to him. Instead of scolding him and beating him, teach him this, so then he will repent [thinking], 'I will not do this again.' Yet it [the fault] will happen again if it has a hundred layers. So have him repent again. If he reacts with obstinacy, then it will be of no use. If you do that [nag] too much, then he will become obstinate, won't he? Do you think someone will become obstinate if you do that a lot?

**Questioner:** Yes, I have experienced that.

**Dadashri:** He will say in his mind, 'Do what you can, I will do this!' If he says it aloud, then he may even react physically! So you should clear the files with equanimity.

You should not say a single word that will hurt anyone in the slightest extent. Speak in a way that gives happiness to others. So speak words of the 'right side' [correct side] and don't speak words of the 'left side' [wrong side].

First negativity needs to be removed from this world. Negativity needs to be recognized and removed.

Results are not obtained without doing it with love. Even if you want to raise a plant, if you were to nurture it with love, then it would grow very well. But if you merely water it and scream and shout, then nothing would happen. If you were to say, “Oh, the plant has grown nicely,” then it would feel good! It would even yield nice big flowers! So then how large an effect must this have on humans?

Even when we see a rose, we say, “This is a nice rose!” Yet when we see humans, [we] do not like them! If an incense stick were burning here, then it would give fragrance to the whole room, whereas these humans stink! What kind of people are you? You stink. No one out there gives off fragrance. Otherwise, the fragrance would spread across an area of twenty-five miles or so. Wouldn't the fragrance spread? The fragrance of this incense stick spreads, so wouldn't that of humans spread as well? You live in the city of Vadodara. Whose fragrance do you see spreading? These mortal ones take birth and die, take birth and die. Even dogs eat, drink, and die. What did you do [differently] in that? [In this way, the essence of] Human birth has been lost! This human existence has gone in vain. Human existence is very precious. The human body is considered a jewel that cannot be envisioned, but can fulfill all that one envisions (*achintya chintamani*).

### (Sutra - 8)

**You should not look at anyone's faults. If you want to, then why don't you look at your own! If you look at other people's faults, then imagine how**

**your mind will become! Instead, if you look at the good attributes of other people, then the mind will become so happy!**

Whatever happens in this world happens because of the attributes of the *prakruti*, it does not happen because of the properties of the Self. Therefore, everyone should recognize the attributes of the *prakruti*. It is because of the faults of the *prakruti* that the other person appears to be at fault. We should only see the attributes of the *prakruti*. In doing so, those faults will not get any scope at all to increase.

‘We’ have thousands of *mahatmas* (those who have received Self-realization through the *Gnan Vidhi*), yet why do ‘we’ get along with all of them? It is because ‘we’ recognize all the *prakrutis*. ‘We’ do not touch their ‘thorns’; ‘we’ only look at their ‘flowers’!

If the plumeria plant were to point out faults in the rose plant by saying, “You have thorns, you are of no use,” then the rose plant would reply, “You look worn out,” and a quarrel would ensue. In the garden, if these different *prakrutis* [plants] could speak, then there would be quarrels in the entire garden. Similarly, this worldly life is nothing but a garden. It is because this *prakruti* is able to speak that it points out faults in others and quarrels end up happening.

There are innumerable varieties of the *prakruti* of humans. Earlier, during *Satyug* (era of the time cycle that is characterized by unity in thoughts, speech and action), everyone's *prakruti* in a given household was like a rose. Whereas now,

in *Kaliyug* (current era of the time cycle, which is characterized by lack of unity in thought, speech, and action), there is one jasmine, one plumeria, one rose; so many different kinds come together! Different types of *prakruti* come together, just as the young and the old all come together. A father wants all his children to be a 'rose' like him. And if one turns out to be a 'plumeria', the father will say, "This will not do. I want all of them to be 'roses'." Hey, just look at this garden of *prakrutis*! If all of them were 'roses', then how could it be called a garden? Then it would be called a rose farm! Do you want to grow a garden or a farm?

In *Kaliyug*, if the father is tight-fisted, the mother is tight-fisted and the child is a spendthrift, then the parents call the child a spendthrift. Hey, just have some patience. Flowers will bloom on this spendthrift *prakruti*. If one attains this Vision of Dada's, then divisiveness will not arise due to differences in *prakrutis* and disputes will not happen. Flowers will bloom on each *prakruti*, so wait and watch. Instead, what do people do? If the rose bush is blooming but the plumeria plant isn't, then they cut off the stem of the plumeria plant. But if they maintain patience, then they will get to enjoy the fragrance of the flowers. When people see a rose bush, but no roses on it, they will say, "This bush is full of thorns, so just uproot it." But that will not do; as the bush has thorns, it must have some good qualities, too; this is the law of nature. So wait and watch; watch patiently. Roses will blossom in that bush full of thorns.

There was a father who was beating

his child. Hey, you shouldn't beat your children. If you reprimand him and he is ready to listen, then you can reprimand him. Otherwise, in *Kaliyug*, if you reprimand your children, then they go on the wrong path. Instead, make efforts to redirect them.

If there is any merit in you [as a parent], then [as the saying goes,] 'Even a prickly pear cactus will give fragrance'! If a *prakruti* is bad in one aspect, then it is good in another; this is how it is.

It's like this; if there is only a drummer in a band, then how can it be called a band? In a band, various instrumentalists are needed; one to play the drums, another to play the pipes, another to play the harmonium. Only then will the band sound good. There is no telling when a *prakruti* will blossom with a certain type of flowers. Therefore, patience is needed.

Everyone has different strengths and their weaknesses are also different. In *Satyug*, it was the case that within a family, if one person's *prakruti* was 'spicy', then everyone in that family would be 'spicy'. Currently, in *Kaliyug*, one is 'spicy', the second is 'sour', while the third is 'bitter'; in this way, there are people with different *prakrutis*, and that is why they are not able to make adjustments. The husband wakes up early while the wife wakes up late, and so early in the morning, clashes ensue. And in this way, one ends up making worldly life unpleasant. However, if one learns how to adjust with the *prakruti*, then everything will be sorted.

The faults are in fact people's 'gutters'. But you should not open that

‘gutter’. People may have certain faults, some may be getting irritated, some may be moving about restlessly; to see that is considered ‘opening the gutter’. Instead, it is better to see their attributes. You should only see your own ‘gutter’. If water has clogged up, then you should clean your own ‘gutter’. People do not realize their own ‘gutter’ has clogged up,

If you talk negatively about anyone even slightly, then that much loss has definitely been incurred. No one opens the gutters that are outside. However, they keep opening other people’s ‘gutters’.

You should not look at anyone’s faults. If you want to, then why don’t you look at your own! If you look at other people’s faults, then imagine how your mind will become! Instead, if you look at the attributes of other people, then you will feel so happy!

### (Sutra - 9)

**No *prakrutik* (of the non-Self) ‘flower’ is useless, but you have to discover of what use it is.**

There was a man, and it is not worth mentioning all that he must have done, before coming home at two in the morning. You figure it out. So after a while, the rest of the family made a resolve to either reprimand him or to not let him in the house. What could be done? So, they went ahead and got an experience of that. When the elder brother tried to talk to him, he retorted, “I will not let you go without beating you up.” Then, the entire family came to ask me, “What should we do with him? He is saying things like

this.” So then, I told the family members, “No one should utter even a single word to him. If you say anything to him, then he will become even more defiant, and if you do not let him in the house, then he will do things as an outlaw. Let him come and go as he pleases. You should not say, “[It is] Right” nor should you say, “[It is] Wrong.” Do not harbor any attachment or abhorrence at all. Prevail in equanimity, have compassion (*karuna*.)” So after three to four years, the man became very good! And today, he is very helpful in the family business! The world is not useless; however, you should know how to handle things in order to get work done. Everyone surely is God, and each one has different work for which he is responsible. Therefore, do not have a dislike for anything.

No *prakrutik* (of the non-Self) ‘flower’ is a waste, but you have to discover of what use it is. You should not keep saying, “You do not know how to make *vedmi* (a delicacy made of flatbread stuffed with split pulse and unrefined sugar), you do not know how to do this, you do not know how to do that.” Instead, discover what that person does know how to do.

That is why you should not scold anyone, not even family members. You should make sure that no one’s ego is hurt. No one’s ego should be hurt. If a person’s ego is hurt, then he becomes estranged from you. Thereafter, he will not come close to you again. You should never say to someone, “You are useless, you are like this, you are like that.” You should not belittle anyone like that. Yes, you may scold him. There is no objection

to scolding him, but in whichever way possible, the ego should not be hurt. His ego should not be hurt.

**(Sutra - 10)**

**If you criticize another person, then it is considered criticizing what he is striving for. That is a tremendous fault. There is no problem if you are not able to support another person, but definitely do not criticize him. If there is any criticism, then it would not be the Science of the *vitaraag* Lords. Religion does not exist there at all, there is no oneness!**

**Questioner:** When a new spiritual seeker has come and you are talking to him and everyone is sitting here, when he gives an answer, I [feel like] laughing.

**Dadashri:** It is natural to feel like laughing at that time, but then there should be no criticism of him.

**Questioner:** There is no criticism in that, but I find it funny.

**Dadashri:** To laugh [at someone] is a disease of a kind. It is called *haasya* (one of the eighteen causes of binding demerit karma). But later, there should be no criticism.

**Questioner:** Dada, my intention behind that laughter is, 'He is stupid. He does not know anything and I know a lot.'

**Dadashri:** No, you should not laugh like that. The person who criticizes is in fact saying that, 'I am present.' He is displaying his own nature.

Nowadays, people will even criticize

you. The poor guy does not have awareness of what he is doing, that is why he keeps doing that. Only a person who is unhappy will criticize someone else; only a person who is unhappy will instigate others. A happy person will not criticize anyone.

**Questioner:** It is written in an *Aptasutra* (collection of aphorisms compiled from Dadashri's speech) that, 'People have the right to criticize you. You do not have the right to criticize anyone.' So what is the difference between *ninda* and *teeka*?

**Dadashri:** *Teeka* means to point out a person's faults that are openly visible. That is called *teeka*, and *ninda* means to keep harping on about [their] faults, whether they are present or not. It means to only speak negatively about them; that is called *ninda*. This entire environment is filled with *parmanu* (the smallest, most indivisible and indestructible particles of matter). That is why 'we' tell you, "Do not do *ninda* of anyone."

Everything [these vibrations] will reach the person being talked about. Not a single irresponsible word should be spoken about anyone. And if you must say something, then say something nice, say something respectable, do not say something disgraceful.

'What benefit do you get from backbiting?' There is tremendous loss in that. If there is tremendous loss in anything in this world, then it is in backbiting. Therefore, there should be no reason to backbite about anyone.

To say that someone is wrong is

equivalent to throwing dirt on one's own Soul.

If you criticize another person, then that is considered criticizing what he strives for; that is a tremendous fault. There is no problem if you are not able to support another person, but definitely do not criticize him. If there is any criticism, then it would not be the Science of the *vitaraag* Lords. Religion does not exist there at all, there is no oneness! Backbiting is detrimental in every way. There should be no free time to backbite.

**Questioner:** A person would only criticize us if he had some interest in our work.

**Dadashri:** Now criticism is such that, there is always rivalry, it is like being in a racecourse. Where in particular is criticism done? In a rivalry, in a 'racecourse'. 'I am big and he is small.' This criticism is the primary attribute of the ego. It is a characteristic of competition, therefore criticism will indeed remain. And one cannot remain in the worldly life without competing. Once that competition leaves, one is free.

By criticizing, first your clothes get spoiled, with the second criticism, the body gets spoiled, and with the third criticism, the heart gets spoiled. That is all! Therefore, do not delve too deeply into anyone's affairs. This is because he is the owner of his self, isn't he! His ownership titles are his own. How can you criticize him? Otherwise, you would be called a trespasser!

To criticize anyone is akin to trading

a ten rupee note for one rupee. The one who engages in criticism always incurs a loss only to himself. Nothing is gained through that. You should not put in effort in that. By criticizing, your own energies are being wasted. If you have identified that these are not sesame seeds, it is sand, then why go through the effort of crushing it? Both time and energy are going to waste. In fact, by criticizing others, you are washing their dirty 'clothes' for them while making your own 'clothes' dirty! Now, when will you wash them?

To criticize someone even in the slightest is a hindrance for absolute Knowledge (*keval Gnan*). It is even a hinderance for the Knowledge of the Self (*Atmagnan*). It is even a hindrance for the right Vision (*samkit*).

### (Sutra - 11)

**One does not have a sense of his own responsibilities. Therefore, do not say anything irresponsible, do not act irresponsibly, do not do anything irresponsible. Take everything positively. If you want to do good for somebody, then do so, but do not get involved in doing bad. Remain positive. In this world, only the positive will give happiness, and all the negative will give unhappiness.**

**Questioner:** When will my speech become free of *kashay* and positive like Yours?

**Dadashri:** When you stop saying all these negative words of yours. This is because each word has its own attributes (*guna*) and phases (*paryay*).



The Self is within; there is the presence of the Self. Therefore, always speak positively. You shouldn't speak negatively about something positive that has happened. If something positive has happened, then speaking negatively about that is an offense, and it is because people do so that these difficulties arise. By saying, "Nothing at all has been spoiled," so many changes take place within! Therefore, speak positively.

There are currently so many devices such as tape recorders and transmitters. People of importance are afraid that, 'What if someone records something?' Now, these devices just record words, but this human body, this mind, everything can be recorded. People are not at all afraid of that. If someone is sleeping and you say, "This person is worthless," then it will get recorded within him! It will then give him a result. Therefore, you should not even speak about someone who is sleeping, not even a word. This is because everything gets recorded; that is how this machinery is! If you want to say something, then say something nice like, "Sir, you are a very nice person." Maintain a good intent, then you will get happiness as a result. But if you say even the slightest negative thing, whether you say it in the dark or when you are alone, the result of that will be like bitter poison. All this will definitely get recorded. Therefore, record good things.

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

**Dadashri:** If you want bitter things, then speak [bitter words]. If you do not want them, then don't speak [bitter words].

Even if someone hits you, do not say anything bitter to him. Say to him, "I am grateful to you."

In this era of the time cycle, it is not worth trying to explain anything to anyone. If you know how to explain, then do so in nice words so that even if they are recorded, you will not be liable. Therefore, remain positive. In this world, only the positive will give happiness, and all the negative will give unhappiness. Therefore, there is so much risk! One who sees justice-injustice will hurl abuses at a lot of people. It is not worth seeing justice-injustice at all. Justice-injustice is a kind of 'thermometer' [gauge] for the world to see how much a person's 'fever' has gone up or down. The world is never going to become just, and it is never going to become unjust either. This very same hodge-podge will continue as it is.

This indeed has been the case since this world has existed. The environment during *Satyug* (era of the time cycle that is characterized by unity in thoughts, speech, and action) would be a little less spoiled. Currently, the effect has increased. During the time of Lord Ram, there were people who kidnapped Sita [Lord Ram's wife], so wouldn't there be such people today? This will continue to go on. This 'machinery' has been this way from the beginning. One does not understand, he does not have a sense of his own responsibilities. Therefore, do not say anything irresponsible, do not act irresponsibly, do not do anything irresponsible. Take everything positively. If you want to do good for somebody, then do so, but do not get involved in doing

bad or thinking bad. Do not even listen to anything bad that is being said about anyone. It is very dangerous. Otherwise, in such a big world, *moksha* indeed lies within, but one cannot find it, and has been wandering for countless lives!

There is no problem with speaking in routine worldly interaction, but if you say something negative about any living being, it gets tape-recorded within! How long does it take to start recording a tape within these worldly people? If they are provoked even slightly, then the antagonistic intent will keep getting recorded. You have such weaknesses in you that you will start retaliating even before you are provoked.

**Questioner:** I definitely do not want to say anything bad, but even a negative intent should not arise, should it?

**Dadashri:** [Such] an intent should not arise, that is true. If it manifests as an intent, then it will not refrain from manifesting as speech. Therefore, when the speech stops, the intent will stop. This intent is the echo behind the words. An antagonistic intent will not refrain from arising, will it! An antagonistic intent does not arise for 'us'. Your weakness should leave up to the point that an antagonistic intent does not arise. And if one does, then you have the 'weapon' of *pratikraman* (to confess, apologize, and resolve not to repeat a mistake) through which you can erase it. If water has gone to the 'factory' [of cause and effect] but has not become ice, then there is no problem. Once it becomes ice, it will not remain in your hands.

There are infinite energies within.

You can channel them in any way you want. You need to know how.

The scriptures have said to not say anything bad, to not think anything bad. If you think, 'Why would they keep saying the same old thing over and over?' This 'machinery' is such that it records everything. Then when all the evidences come together, a fiasco ensues.

When one scolds his wife at home, he thinks, 'No one [else] has heard me, so this remains as it is!' The husband and wife say anything in the presence of their small children. They think, 'What is this small child going to understand?' Hey, what about the 'recording' that is taking place within [the child]? When he grows up, it will come out in the open!

**Questioner:** What is the solution for someone who does not want a new 'tape' to get recorded?

**Dadashri:** Do not create any vibrations. Just keep Seeing everything. Yet that does not happen, does it! This [speech] too is a machine and furthermore, it is subject to external factors (*paradhin*). That is why 'we' are showing an alternate way; that in the event that it does get 'taped', if you immediately erase it, then it will be fine. This *pratikraman* is a tool for erasing. Through this, there will be a change within one or two lifetimes, and then all such speech will stop altogether.

**(Sutra - 12)**

**Any circumstance that has arisen for us should be resolved in such a way that no complaint arises for it. It is fine if the other person does not become happy,**

**but there should be no complaint from him. We have *Gnan*, so we have to do the ‘plus’ and ‘minus’ [neutralization]. Why am I teaching you to ‘multiply’ and ‘divide’ [neutralization]? It is to bring ultimate closure in worldly life.**

One person said to me, “When my nephew comes to visit, he doesn’t say anything. But when he comes, I keep getting bad thoughts like, ‘Why did this worthless person come here? Why did this worthless person come here? I will scold him and throw him out. It is like this and like that.’” Then he asked me, “But what is all this? How can this ‘disease’ of mine go away? Since you have given me *Gnan*, I no longer see others at fault.” Then I gave him the understanding that, “Recite Dada’s name for one day and do this much.” He asked, “What?” I replied, “What is that fellow’s name?” He replied, “Somchandbhai.” I said, “When he comes and bad thoughts arise in your mind, against that, say in your mind, ‘Somchand is a very good person, he is a very fine person, he is a worthy person!’ Say this and everything will become good with him.” He started saying that and in fifteen days, everything improved. After fifteen days, the bad thoughts ceased. When bad thoughts arise about someone, have positive thoughts about him from within, then they [the bad thoughts] will all quickly disappear. When you have bad thoughts about your son, say within, ‘Dada has said there is no son like my son, so why should these bad thoughts arise?’ Then everything will immediately go away.

**Questioner:** If we have these kinds

of thoughts about them, will it have an effect?

**Dadashri:** Yes, if you do that, then it will immediately have an effect. I am showing you a solution for all these effects. When the mind keeps saying, ‘He is bad, he is bad,’ what do ‘we’ do? When a negative opinion arises about someone, ‘we’ say, ‘He is very obliging, he is very obliging.’ So then it gets ‘added’ and ‘subtracted’ [neutralized] and goes away. This is because our filled stock of karma is like this. So, send over such stock that the other stock is rendered ineffective. And if we do listen to them [the opinions that were filled in the past], then we will go crazy.

If you complain, then you’ll become a complainer. I consider the one who comes to complain to be the one at fault. Why did the occasion for you to complain even come? Most complainers are at fault themselves. If he himself is at fault, then he will come to complain. If you complain, then you’ll become the complainer, and the other person will become the accused. So, in the other person’s view, you’ll be the accused. Therefore, you shouldn’t complain against anyone.

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

**Dadashri:** If the other person appears hostile, then tell [Chandubhai], ‘He is the nicest person, it is definitely you who is wrong.’ If it has been multiplied in this way, then you should ‘divide’ it, and if it has been ‘divided’, then you should ‘multiply’ it. Why am I teaching you to ‘multiply’ and ‘divide’? It is to bring ultimate closure in worldly life.

If the other person is 'dividing', then you should 'multiply', so the remainder will disappear. To think about the other person that, 'He said this to me, he said that to me,' that itself is an offense. While walking down the road, if one bumps into a wall, then why doesn't he scold it? Why is a tree considered to be inanimate? All those who hurt you are indeed like the green trees! Do you say anything if a cow steps on your foot? That is how it is with people. Why does the *Gnani Purush* (the One who has realized the Self and is able to do the same for others) forgive everyone? He knows that these unfortunate people do not understand; they are like the trees. And nothing needs to be said to those who have the understanding; they immediately do *pratikraman* within.

**(Sutra - 13)**

**Whatever time is being wasted in destroying the negative, if it is used to connect with the positive, then it [the negative] will automatically be destroyed. 'We' are telling you that for this positive ego, write down these Nine *Kalams* (nine statements in which one asks for energy to the pure Soul within for the highest spiritual intents) and start following them accordingly!**

**Questioner:** These Nine *Kalams* have indeed been given for the purity of thought, speech, and action, haven't they?

**Dadashri:** No, no. In the *Akram* path, there is no need for such purity at all.

These Nine *Kalams* have been given to release you from the karmic accounts that have been bound from infinite past

lives. They have been given to clear your karmic ledger.

The Nine *Kalams* are worth saying very often. If reading of these *Kalams* is done, then there will be a lot of changes in the thoughts. If you say the Nine *Kalams*, then the basis on which your mind gets drawn here and there, it will stop getting drawn; the offences that have been committed, those offences will decrease. Thereafter, this *Gnan* will remain in exactness. Therefore, if you do just this much that I have shown you, then it is more than enough.

All these religions exist to support the positive ego, only for the positive. 'We' are telling you that for this positive ego, write down these Nine *Kalams* and start following them accordingly! All the religions are encompassed in this. Do not have negativity for anyone.

Whatever time is being wasted in destroying the negative, if it is used to connect with the positive, then it [the negative] will automatically be destroyed. But it takes these people a lot of time to destroy the negative! Hey, why are you wasting time removing inauspicious karma?

It is due to the current era of the time cycle that people do not have the energy. I have given you only this much to ask for, only these energies that have been listed here. I have been practicing these Nine *Kalams* my entire life; they are in fact my wealth. So, I have disclosed my daily practices. This is ultimately for the sake of the salvation of the public.

These Nine *Kalams* have been going on within daily, constantly, for so many years, for the past forty years. I now present them to the public.

**Questioner:** I read all this; this is actually a phenomenal discussion. If even an ordinary person understands this, then his entire life will pass in happiness.

**Dadashri:** Yes, otherwise he had not found anything that was worth understanding [until now]. This is the first time that he is getting something that is clearly worth understanding. Now, once he gets that, the solution will come about.

**Questioner:** This is a powerful solution to change the cause behind the undesirable worldly interactions that end up happening.

**Dadashri:** It is tremendous *purusharth* (effort that does not require any external evidences); it is powerful. Therefore, 'we' have unveiled the greatest thing of all, but people should now understand this internally! That is why 'we' made it compulsory to do at least this much. 'We' tell them, "It's fine if you don't understand it, just 'drink' it." The body will get better on its own. You may have a cough, but your body will definitely get better.

**Questioner:** All the internal diseases get destroyed. The 'disease' of worldly life gets destroyed.

**Dadashri:** It gets destroyed. They [the Nine *Kalams*] have been written as the essence of all of worldly life. This is the equivalent of 'us' placing a jewel in the hands of children. If it falls into the

hands of a person with understanding, then he will jump around in excitement upon seeing it. He will read it while excitedly jumping around, he will feel so fortunate!

What are these Nine *Kalams*? They are not of the scriptures. But what 'we' [the *Gnani Purush*] abide by and is always in 'our' application is what 'we' have given you to do, to ask for the energy. 'Our' conduct is in accordance with this. Yes, earlier, 'we' would constantly prevail in the Nine *Kalams*. Subsequently, 'we' attained *Gnan*, and then the *mahatmas* asked 'us', "Give us something of yours!" So 'we' replied, "I had prevailed in this, that is certainly why this *Gnan* manifested within me." That is how this matter was disclosed.

#### (Sutra - 14)

**This *satsang* is something that is positive [and] this *kusang* (an association that takes one away from the Self) is negative. *Kusang* brings misery and *satsang* gives you happiness, and in fact, this *satsang* will liberate you! *Satsang* means to unite with the *Sat* (the Self), to unite with good things, positive things. And to come across negative things causes misery.**

The entire worldly life is in the form of *kusang* and on top of that, it is under the influence of *Kaliyug* (the current era of the time cycle characterized by a lack of unity in thoughts, speech, and action)! Through *satsang*, the *parmanu* of *kusang* leave, and new, pure *parmanu* enter in.

Just as there is the positive and the negative, this is the same way. *Satsang* is

like the positive, whereas this *kusang* is negative. The negative only causes misery. So if *kusang* does not come your way, then know that you will not have any obstacles for worldly happiness. And if [the proportion of] *satsang* increases and you are surrounded by *satsang* such that you are not able to avoid it even if you want to, then you will receive *moksha* as a result. Then there is no one to stop you. Once you are surrounded by it, you will not be able to avoid it even if you want to.

You can be surrounded by *kusang* as well. You will not be able to avoid it even if you want to. You can also be surrounded by *kusang*. So *satsang* is *satsang*. The cause for happiness in this world is indeed *satsang*.

*Satsang* does not mean when people get together to listen to a spiritual discourse. *Satsang* means to connect with the Self, with good things, with positive things. To connect with negative things causes misery.

By coming to *satsang*, you become enlightened; it stops inner turmoil, and *kusang* gives rise to inner turmoil. *Kusang* is like a firework that sets your clothes on fire as it goes off. Therefore, know that *kusang* is a live fire.

Demerit karma seeps in through *kusang*, and then the demerit karma stings. Exercise this much restraint. If you do so, then disease will not arise again. Food prepared in restaurants carry bad *parmanu*; even that is *kusang*! In this world, you cannot cut anything knowingly, you can only cut it unknowingly. Therefore, you should remain cautious.

If a person is idle and falls into bad company, then through bad company, gossiping increases, and the ‘stains’ of gossiping form. All these miseries are indeed due to this. What right do we have to talk about anyone at all? We should mind our own business.

If the ‘influence’ of *asafetida* becomes transferred to the cooking pot, then if you cook rice pudding in it six months later, it will become spoiled. If the ‘influence’ of *asafetida* lasts for six months, then if you are influenced by *kusang*, it is such that it will spoil infinite lives of yours! The influence of *satsang* also remains for that long, but you should get *satsang* more often. In the company of the *Gnani Purush*, you become influenced by the *Gnani*.

The Lord has said, “Until you meet a *Gnani Purush*, remain in whichever pond [one’s beliefs, sects and relative religion] you are in, do not enter into another pond. If you try to swim in another pond, then you will become stuck in the mud [*kusang*]. You will get stained by the mud from that pond. And if you meet a *Gnani*, then quickly come out of that pond. If you meet a *Gnani Purush*, then you will become the owner of all the ponds, and Your [spiritual] work will be done. He will save you from drowning in the pond.”

How clever must the *vitaraag* Lords have been that they attained liberation through understanding. Those who cannot bear the burning heat have remained immersed in the mud. The Lord says, “It is better to suffer in the heat. Once

you fall into the mud, you are doomed!” The one who suffers from the heat will eventually cool down, but when will the one immersed in the mud become free? Once you fall into the mud, a warehouse of *kashay* (anger, pride, deceit, and greed) will certainly arise, but if you suffer in the heat, then the *kashay* will become weak! In the company of someone who is immersed in the mud, even if you have less *kashay* than they do, their *kashay* will enter in you. If you fall into the mud even once, you should do a lot of *pratikraman* so that you do not fall into it again.

It is fine if you are repeatedly beaten in *satsang*, but if you are served a full meal every day in *kusang*, it is of no use. Only a single hour of *kusang* will burn away many hours’ worth of *satsang*. These trees in the jungle take twenty-five years to grow, but how long does it take to set them on fire? How much can the *Gnani Purush* do? He will carefully plant young saplings in the jungle every day and nurture them. He will then feed them water in the form of *satsang*. But how long would it take for fire in the form of *kusang* to destroy the saplings? The greatest merit karma is to not encounter *kusang*.

Because there is *kusang*, the *Gnan* ‘we’ have given You in two hours ends up becoming devoured by *kusang*. Would *kusang* not devour It? For this reason, ‘we’ have given the protective enclosure of the five *Agnas* (five special directives given by the *Gnani Purush* after *Gnan Vidhi*). If You maintain this protection, then there will not be even the slightest

change in the inner state. This *Gnan* will remain in the same state as It was when It was given. That is why these *Agnas* have been given to You to follow. I have left that much as your share. If you stay by yourself, then the protection will not remain every time, will it? If that crowd, if the entire town is full of *satsang*, then the protection can remain.

### (Sutra - 15)

**These *mahatmas* are akin to living and awakened Gods. [If *mahatmas* end up speaking negatively about other *mahatmas*,] They should recall it and ask for forgiveness.**

**Questioner:** This *satsang* that we are doing, is it considered merit karma, or is it considered pure karma?

**Dadashri:** It is like this; [*mahatmas* who have attained *Gnan*] have become pure, they have become free from the ego; for them it is indeed considered pure karma. And for the one who has the ego of ‘I am this [Chandubhai]’ and wants the result of this [attending *satsang*], then there is only merit karma. And if one behaves according to this [the understanding that ‘I am not this [Chandubhai]’], then he can even attain liberation. Otherwise, as an effect [of attending *satsang*], one binds a very high order of merit karma. To hear talks about the true Self, to establish a bit of faith in it, is that an ordinary thing?

This *satsang* that ‘we’ are doing here, these conversations that are going on here, celestial beings (*devo*) come to listen during that time! A talk like this has never happened in this world. What

is this talk about? Here there is no talk about the worldly life at all; there is no part of this talk about the worldly life, not even one percent. When this *satsang* is full, when you feed *mahatmas* from all over, how much joy do you experience?

**Questioner:** A tremendous amount.

**Dadashri:** Likewise, how much joy must this lady be experiencing! Every day she prepares some sweet or the other. Such an opportunity will not come again and again.

This is because another enlightened God cannot be seen anywhere else. These are verily the living, awakened Gods who no longer have any residual [feeling of] ‘mine’ or ‘yours’.

I give you a guarantee that these *mahatmas* are completely genuine. It doesn't matter what they are like. They may have less money, yet their motives are clean, moreover, they have very good intentions. The *prakruti* (inherent characteristic traits) is bound to be different for each individual. These *mahatmas* are akin to living and awakened Gods. The Self has manifested within them. They do not forget the Self even for a moment. Such an opportunity will not come again. And that too, if one renders service to *Aptaputras* (young men who have taken the vow of *brahmacharya* and have dedicated their life to the *Gnani* for the world's salvation), then it is a totally different level. This is because they don't have anything to take or to give. Therefore, if you are able to serve *mahatmas*, then that is considered best.

If only one understands a word of what I say about these *mahatmas*; they are like God, but these *mahatmas* are not aware of it. If you serve them tea, serve them a meal, serve them some other food, that is considered the greatest *yagna* (a Hindu ritual in which things are offered into a sacrificial fire with a specific objective), it is a first class *yagna*. Even if one sells their bangles to feed them, it is very good. Bangles do not give peace. If one sits with *mahatmas*, they do not have any deceitful intent. So, you should keep feeding *mahatmas* as much as you can. Even if you serve them a cup of tea, it is more than enough.

**Questioner:** Dada, the desire to feed *mahatmas* was within me from the beginning, but today you have made an amazing disclosure that these are awakened Gods.

**Dadashri:** Awakened Gods, true Gods. The one who does not want anything can be referred to as a God.

**Questioner:** Then in the live presence of Dada Bhagwan as the witness, for every *mahatma's* mistake committed in the past or any *vero antro* (feeling of separation; *bhed bhaav*)...

**Dadashri:** No, no. We have a law here, that the one who sees *vero antro* is not a *mahatma* at all. He may appear as such, however he is not to see *vero antro* at all.

**Questioner:** Now we have to do everything for *mahatmas*. We will no longer be economical. You have referred to *mahatmas* as living, awakened Gods.



However, sometimes we end up making negative comments about *mahatmas*; we are now asking for forgiveness for all of that.

**Dadashri:** You should recall it and ask for forgiveness. As long as you have not posted the letter, you can erase the matter in the letter. As long as it is in the very same birth, everything can be cleaned. Once the birth changes, [the ability to change] vanishes.

You should only see the positive. The world is on the path of positive and negative. Sooner or later, it will make the negative into positive. So why not make it positive from the beginning? 'We' win over the negative with the positive.

**(Sutra - 16)**

**How must the *Gnanis* be living safely and in bliss? It is because the *Gnanis* have understood the world and know, 'Nothing is going to happen [to me]. There is no one to hold me responsible. I am in every living being. I am the one, I am the one, there is no one else!'**

This world is really worth understanding; it is not what people believe it to be. The world is not as it is described in the scriptures. The scriptures are in a terminology that average people cannot understand.

If you do not interfere in anyone's matters, then there is absolutely nothing anyone can do to you. I am giving you this guarantee in writing. Even if there is nothing but snakes here, none of them will touch you; that is how full of guarantee this world is.

If your interfering stops, then there is no one in this world to interfere in your matters. These are all effects of your interferences! When your interfering stops, no effects will come your way. You are the Lord of the whole world, of the whole universe. No one is your superior. You are indeed the absolute Self (*Parmatma*). There is no one to question you.

These are all certainly our own effects. From today onwards, stop emitting vibrations towards others, stop having [negative] thoughts about others in the slightest extent. If a thought arises, then do *pratikraman* and wash it off. So the entire day will go by without vibrations arising towards others! If the day goes by in this way, then it is more than enough; that itself is *Purusharth* (real spiritual effort to progress as the Self).

I am telling you that I have not experienced any tension for the past twenty-seven years; just imagine, for twenty-seven years! As You are devotionally worshipping this state, You too will become like that. One attains the complete state of the One he worships. Whoever's *nididhyasan* (contemplation) you do, you become that form.

How must the *Gnanis* be living safely and in bliss? It is because the *Gnanis* have understood the world and know, 'Nothing is going to happen [to me]. There is no one to hold me responsible. I am in every living being. I am the one, I am the one, there is no one else!'

**(Sutra - 17)**

**To get rid of the wrong**

**understanding and to gain the right understanding is bliss itself. The absence of *kashay* is itself bliss.**

How do all these people come together? How can their entanglements be solved? One who knows all this can be called a 'welder'.

**Questioner:** Dada, your 'welding' takes place at a subtle level, whereas the 'welding' done by others is at a gross level.

**Dadashri:** Yes, there are also many at the gross level.

**Questioner:** I like this quality of yours very much. The way you do the 'welding' by explaining to everyone, and in the end, they become blissful.

**Dadashri:** And when they all become blissful, then I experience bliss too. If someone has a frown on their face, I first ask them, "What's wrong? What unhappiness is causing this frown on your face? We all have to die [one day], so why not live blissfully? We all have to die [one day]. We will worry about it when that day comes, but for the time being, we should live blissfully."

One will not be unhappy for a year or two and then he will go back to being unhappy again. This body, this *pudgal* (the non-Self complex of input and output), is such that it will cause one pain. Do you not feel pain when you get a headache? So if you experience the pain of the body, then will you not experience the pain of your husband? Although, after the 'welding' is done, the husband and wife get back together, and that is when they really enjoy!

**(Sutra - 18)**

**The fact that I see bliss on everyone's face is because of this Knowledge of *vyavasthit*. With the Knowledge of *vyavasthit*, fear will not remain for you, all the fears will dispel.**

Now suppose some man comes here and says, "I see bliss on everyone's face." That is because of this Knowledge of *vyavasthit*.

**Questioner:** Yes.

**Dadashri:** That is because no matter what has happened, you would turn back saying, "It is *vyavasthit*," would you not? Then the thoughts would stop, wouldn't they? Fear and all that goes away. Otherwise, if it were not *vyavasthit*, then fear would be felt, 'He will see me,' 'This will happen,' 'That will happen.'

**Questioner:** Doubts keep arising.

**Dadashri:** Doubts will certainly keep arising. All those doubts will take over again. [On the *Kramik* path] The wrong beliefs invade after becoming *nirvikalpi* (One who is free from the belief of 'I am Chandubhai' and all the relative 'I-ness' and 'my-ness' that stem from it).

When the developing I (*pote*) becomes the non-doer (*akarta*), then he will understand that *vyavasthit* is the doer; only then will the world be understood as it is. As long as *vyavasthit* is not understood, *sankalp-vikalp* (all the relative 'I-ness' and 'my-ness' that stem from the belief that 'I am Chandubhai')

will not depart, fear will not depart, anger, pride, deceit, and greed will not depart.

Therefore, it is not worth harboring any fears in this world. When 'it happens' [is the case], then why should fears be harbored? When 'it happens' remains, what is the need to become elevated or the need to become depressed?

All that happens can happen only if it is one's unfolding karma. Only then can it come under the law of *vyavasthit*. Otherwise, it cannot come under the law of *vyavasthit*. That is why it is not worth having any fear in the world. Whatever is going to happen is *vyavasthit*. There is no problem with that. Moreover, that is not Our Real form, it is the *pudgal*. They are temporary states of the *pudgal*, they are not temporary states of the Self. 'You' have already become established as the Self. Now nothing will touch You or hinder You. The facts are just to be understood. With the Knowledge of *vyavasthit*, fear will not remain for You, all the fears will dispel. And if You understand that it is *vyavasthit*, then You will experience a lot of bliss.

(Sutra - 19)

***Akram Vignan* means there is no negative policy such as, 'Why do you steal and why do you lie? Why do you engage in misconduct?' There is no such negative policy at all.**

I have said, "Do not lie at all, and if you definitely want to lie, then do so according to a standard such as, 'Today I only want to tell five lies, not a sixth one.' Then you will attain *moksha*." Then

if a person uses up his quota of five lies, and his sister has done something immoral, and someone asks him, "Is this talk about your sister true?" then since he has used up the five lies, he cannot tell a sixth lie, so he has to say, "It is true." If five had not been used up, then he would have used the fifth one on this, but the five lies were already used up! This is called being unethical within standards.

If a thief steals, but if he steals within standards, then those standards will take him to *moksha*. What does stealing within standards mean? Say he is told to steal two times in a month. Now, the first time he picks a pocket, he gets ten rupees, the second time, he gets forty rupees. So forty plus ten, he gets a total of fifty rupees in that month. Now, had he not picked that pocket, then he would have gotten three hundred rupees, but he has already done it twice, so he cannot take any more. He puts his hand in someone's pocket and sees that there are three hundred rupees there, but he immediately realizes, 'This is wrong, I have already stolen twice,' so he lets go. That is called being unethical within standards.

If one understands what I am actually saying, then he will attain salvation. If one understands what I am saying in every statement, if that entire point is understood, then he will attain salvation. But what will happen if one takes it into his own language? Every individual's language is indeed independent, so one may take it into his own language and make it 'fit', but 'Do that which is unethical within standards!' will not come into his understanding.

**Questioner:** Dada, even when I first read about this, all of a sudden I started thinking, ‘What is this, what is Dada trying to say here!’ Later, I felt that this is a tremendous sentence!

**Dadashri:** Yes, *Akram Vignan* means there is no negative policy, such as, ‘Why do you steal and why do you lie? Why do you engage in misconduct?’ There is no such negative policy at all.

**(Sutra - 20)**

**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 clearing 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 by 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. I want to make everything positive. I don’t want there to be any negatives. If he is good, then I encourage his good attributes. So the good attributes are illuminated, they

occupy so much space that the negatives go away. Up until now, the world has been bombarded with negatives!

There is no problem if it is taken positively. Take it positively. 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. There are no negatives. No negative thoughts, no negative conduct.

What is our incontrovertible principle (*siddhant*)? It is [to remain] positive, not negative. If someone comes at you with a sword and if you have a sword in your hand too, 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 the attributes of good conduct emerge. All the external attributes change.

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.

**(Sutra - 21)**

**I never take a note of anyone’s intellect; I take a note of his understanding. All ‘our’ arts are of a high level, if you learn them. If you like this point, then start following it. There will be a ‘safe-side’ [safeguard] forever.**

If one tries to look for [improved] conduct in *mahatmas*, then he will not get anywhere. Conduct is such that, it can only come under one's control after a very long time. And this era of the time cycle is not conducive for that. This is an era that leads to slipping, it is a slippery era. Now, in such times, we cannot get anywhere. Instead, just let it be. Put the conduct aside and let the purification of the mind take place. The Self has become pure. So, let the purification of the mind take place continuously. Now that the Self has become pure, whatever discharges from the mind, as You continue Seeing that, the mind purifies by that much.

For 'our' *mahatmas*, first the mind becomes pure, then the speech becomes pure. After the speech becomes pure, that is when the conduct becomes pure. However, first of all, the mind should become pure. To whatever extent the mind has become pure, the speech becomes pure to that extent. To whatever extent the speech becomes pure, the conduct will become pure to that extent. The conduct is the last to become pure. Conduct does not have much value. The Lord has not placed a lot of value on conduct. The world has placed value on conduct. Conduct comes later when it is heated up, just like the *ghee* (clarified butter) that has been extracted after being heated to a very high temperature! *Ghee* that has cooled down does not spill, but that does not mean that it has not come into conduct. When it is heated up, then it appears to be as before. That is exactly what the *Akram Vignani* (spiritual Scientist of the step-less

path to Self-realization) is saying, "This [the Science] functions differently from what the entire world believes in." The entire world believes in this, in conduct. 'It does not matter what there is in your mind, but at least in your conduct it is very good.' With regard to this belief, the *Akram Gnani* (spiritual Scientist of the step-less path to Self-realization) cautions that, "Hey mortal one, the danger lies verily in this." No matter how good your conduct is, if your mind spoils, then that binds a karmic account for the next life. And although you will receive the credit for your current conduct here in this life, your next life has been spoilt, hasn't it? But then, the world does not care about the next life. Everything looks fine and dandy right now. This is because they do not have the right belief (*samyak drashti*), they have the illusory belief (*mithya drashti*).

Where the intellect that creates divisiveness (*bhed buddhi*) exists, divisiveness due to differences of opinions (*matbhed*) is surely going to arise. However, if the intellect that creates oneness (*abheda buddhi*) were to arise, then one would surely get his work accomplished [both in the spiritual and relative sense]. He would become impartial (*nishpakshapati*) and be positioned in the center and see everyone as flawless (*nirdosh*). Whenever the intellect shows negative things, You should immediately tell the *samyak buddhi* (intellect that takes one towards the Real), 'Go, bring about a solution.' Hence, it would bring about a solution. Worldly life arose when the Self became deluded, and now when

the intellect becomes deluded, *Gnan* will manifest.

I never take note of anyone's intellect; I take note of his understanding. The intellect may be skewed at three hundred places on a single line, but if the understanding is correct, then there is no problem. A person with intellect rises higher in terms of the intellect and he certainly falls as well. Whereas the One with the right understanding, the One with the Vision as the Self (*Darshan*), will rise higher and higher and climb right to the top.

My point is not to be forced upon you. It should come into your own understanding. My understanding is with me. By forcing it upon you as such, nothing at all can be achieved. Once that understanding sets within you, then you will act according to that understanding. Nothing needs to be done when it comes to *Gnan*; It just needs to be understood. Is there actually a difference between *Gnan* and understanding? You should understand the point of the matter from me. That understanding will gradually come into effect as *Gnan*. Although You Know the *Gnan*, as long as It does not result in Conduct, It remains as understanding.

Even though One has the understanding, it does not come into Conduct; until then, it is referred to as

*Darshan*, and when it comes into Conduct, it is referred to as *Gnan*.

You have to help the fallen get back up. You should not ask, "Why did you fall?" 'We' have come to get people on their feet. 'We' only ask, "Where did you hurt yourself?" [Instead, you say,] "What happened? How did you fall? Why did you fall? Why were you so foolish?" He has hurt himself this much and you need to apply a dressing to it. Instead, you are doing this? Whatever mistake he has made before coming to you, he has hurt himself, therefore you should apply a 'dressing' to it.

Now you have *Gnan*, so learn how to get work done with others, change the practices of the past. First, you should realize, 'The practices [used] until now were wrong.' Then you will find a substitute. Now look for a substitute. Remain with such bliss at home; if the other person has made a mistake, even then remain blissful with him. Keep everyone blissful. Keep even the one who has made a mistake blissful, and then get work done. You sit with me every day, so you get to learn something or the other, don't you? All of 'our' arts are of a high level, if you learn them. If you like this point, then start following it. There will be 'safe-side' [safety] forever.

~ Jai Sat Chit Anand

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Honorable Chief Minister Shri Bhupendraabhai Patel and BJP Dignitaries Visited the Jannujayanti Celebration



Gnan Vidhi



Theme Park – Children's Park



Jannujayanti Duv



## On the Path of Positivity Through Akram

In this world, only the positive will give happiness, and all the negative will give unhappiness. Therefore, there is so much risk in the negative! There are only two things: the positive and the negative. If we are negative, then whom will nature help? Negative should not exist in our dictionary. The entire world has died upon wandering endlessly in what is negative. This Akram is a beautiful, positive path! There is no problem if it is taken positively. Take it positively. 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 there is nothing negative. No negative thoughts, no negative speech, no negative conduct.

- Dadashri

