

Dadavani

April 2024



When someone speaks sweet words, there attachment arises and when someone speaks bitter words, there abhorrence arises. When someone speaks sweet words, your merit karma is unfolding and when someone speaks bitter words, your demerit karma is unfolding.



Let's Untangle the Imaginary Entanglement of Pride and Insult

EDITORIAL

Since time immemorial, from the moment a living being attains the human life-form, the problems arising from pride (*maan*) and insult (*apamaan*) have perpetuated. The *kashay* (inner enemies of anger, pride, deceit and greed) in the form of pride causes one to wander in the worldly life by making him 'blind'. The main support of *kashay* is egoism! In spite of having attained such wonderful *Gnan* (Knowledge of the Self attained through Self-realization), at the time of insult, one becomes engrossed in the ego, and when the effects arise, he wastes time in attachment (*raag*) and abhorrence (*dwesh*) causing veils over the bliss of His own Self. For this, on the occasion of Dada Bhagwan's Gurupurnima in 2023, Pujyashree had given a special message in line with Dadashri's *Gnan*, "Bring a solution with *Gnan* by Seeing pride as separate." From the innumerable keys pertaining to the relative and Real found in absolutely revered Dadashri's speech, a few keys have been compiled here in order to nurture the understanding of how to remain free of the effects of pride and insult.

Absolutely revered Dadashri says that words are just like empty boxes. How can they hurt you? If someone were to hit you with a stone, then it would hurt, but how can words have an effect on you? When another person insults you, it is certainly your own worldly interaction (*vyavahaar*) which you had previously sent that is unveiling. Over there you should divide that worldly interaction down with worldly interaction and accept it. However, seeking justice in worldly interaction you become trapped.

At the time of insult, the intellect makes an intense mental note (*nondha*) of the past; that is referred to as a lingering effect (*tanto*). The other person's old karma has ended, and today he is in a new karma, yet you hold onto the intense mental note of the past and have negative thoughts; that is a sign of the negative ego! You incur tremendous loss in that. If you want to become free, then you should put down your 'weapon', do *pratikraman* for the person who insulted you, and be grateful to him, so that your mind does not spoil and you do not feel abhorrence towards him.

After attaining this *Gnan*, when you occasionally face insult, the 'heart' [internal state] becomes red hot. At that time, become steady in *Gnan* and continue to See how hot the 'heart' is becoming! The Lord has referred to this as Knowledge based penance (*Gnan tapa*). It is only during such 'bitter' circumstances that by taking up the opportunity to follow the *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*), does the *Purusharth* (the Real spiritual effort to prevail as the Self) of internal penance (*antar tapa*) begin. Lord Mahavir and Lord Parshwanath became completely *vitaraag* (absolutely free from all attachment and abhorrence) and went to *moksha* (final liberation) by remaining in equanimity and doing internal penance when faced with externally induced afflictions (*upsarga*).

After attaining *Gnan*, are the precious lives of *mahatmas* (Self-realized Ones in *Akram Vignan*) meant for pride and insult? No. We [*mahatmas*] want to become tested [in *Gnan*] to such an extent that no circumstance in this world can shake us. After attaining the awareness of the Self, the aim of our life is to continuously increase the experience as the Self. There are infinite energies of the Self within, so One just needs to decide that whatever joy is felt during pride, the same amount of joy should be felt during insult as well. Therefore, the ardent prayer is that You follow the *Agnas*, do penance (*tapa*), remain in Your Real form as the Self, become free of attachment and abhorrence, and proceed in *Purusharth* towards attaining *vitaraagata* (the state of absolute detachment).

~ Jai Sat Chit Anand

Let's Untangle the Imaginary Entanglement of Pride and Insult

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.

The Tumult of Pride and Insult Since Time Immemorial

Questioner: Does a living being have the characteristic traits of anger, pride, deceit and greed right from birth itself?

Dadashri: Well, he takes them along with him from here [this life] and he uses them over there [in the next life].

Questioner: How did he learn all of this from the moment he was born?

Dadashri: He has indeed come having already learnt it. Just look at this, how old is this boy?

Questioner: He is five years old.

Dadashri: Then seventy-five years from the past life and five years from this life, so look at that, he is eighty years old right now, isn't he?

Questioner: Does charging of karma (*bhaavkarma*) occur due to the characteristic traits of greed and the characteristic traits of pride?

Dadashri: All charge karma will certainly arise due to them. It is through

that anger, pride, deceit and greed which is present that blindness is bound [occurs], and because of that [blindness], one then makes good and bad inner intents. It is only when anger, pride, deceit and greed leave that the blindness leaves, and only then do the inner intents become clean. One has become blind due to the ego, one has become blind due to greed, one has become blind due to anger and one has become blind due to deceit; in these four ways, one wanders around with nothing but blindness.

Kashay Have Survived on the Basis of the Ego

The interference is of the ego alone. This world has perpetuated only because of the ego. Anger, pride, deceit and greed are dependent upon the ego. If the ego is not there, then the anger, pride, deceit and greed are there, yet they are nonexistent. This is because their base is the ego, and the ego itself is based on something else. Its root cause is ignorance of the Self. But ignorance of the Self certainly exists, it has spread throughout the world. So, what is the basis of anger, pride, deceit

and greed? It is the ego. What is the basis of the world? It is the ego! If the ego is removed, then anger, pride, deceit and greed do not do anything. They all become lifeless.

So after attaining this *Gnan* (Knowledge of the Self) ignorance of the Self has left, meaning that the ego has left. And hence, anger, pride, deceit and greed do not arise, and even if they do arise, You should See them. When You See them, that means they are not arising in You. This is because they cannot arise in the Seer. Say there is a bonfire burning outside. Now would the eyes actually burn [seeing this]? Therefore, the Seer does not 'burn'. Whereas, the one in whom egoism is arising, he is in fact with the anger, pride, deceit and greed, and so even his 'eyes' get 'burned'. This is because he is not the Seer in that case, he is the doer of egoism.

Ego, Charge-Discharge

Questioner: Does this ego feel the effects of the past life?

Dadashri: These are certainly the effects of the past life; they are not effects of this life. The ego that is seen increasing and decreasing is all in the form of discharge. It is not a newly formed one. A new one is being charged within. This old ego that is visible is being discharged. Hence, one cannot make the changes he wishes to make today.

Where there is egoism there one is a 'spinning top'. 'You' are considered pure Soul, hence You cannot be considered a 'spinning top'. However, this Chandubhai [term used by Dadashri to refer to the relative self] is a 'spinning top'! But the effects of the mistakes that were made till

now are remaining. Therefore, this is an effective ego, which continues to carry out the work. There is nothing in that which can harm You. The ego is present due to the ignorance of the Self. If that ignorance leaves then the ego leaves.

Pride Is a Phase of the Ego

What is the ego? That which runs away from God. As the ego increases, words like obstinacy (*aadai*), pride (*maan*), subtle pride of doership (*garva*) and arrogance (*ghamand*) are used. The ego arises the moment one moves slightly away from God.

Whatever the ego likes, it has attachment (*raag*) for that and whatever it dislikes, it has abhorrence (*dvesh*) for that. It will always have likes and dislikes. There are in fact only two, the pure Soul and circumstances, but the impediment of the ego does not allow one to be at ease.

The ego is not considered to be the same as what people understand it to be. What people refer to as the ego is actually pride. The ego exists only in belief, it is not at the level of *gnan* (knowledge; conduct in this context). When it comes into *gnan*, it is called pride. Where One is not a doer, there he believes, 'I am the one who is doing it,' that is known as egoism (*ahamkaar*). Once the I-ness comes into *gnan*, then that is known as pride. When someone attacks or insults the ego, does it immediately become shattered or not? The effects of both pride and insult are felt, aren't they?

The Puzzle of the Effects of Words

Questioner: I get affected when someone says bad or negative things to me.

Dadashri: He is only speaking, but even if he were to beat you, depression [please note this is the depression of the ego, not clinical depression] should not arise. If he were to keep you hungry for ten days and tie you up like a buffalo, even then depression should not arise. If someone were to say bad and negative things, would that hurt you as well? A stone would hurt; when a stone touches you, it hurts. Hey mortal one, you were hurt by his speech? These people are of a different kind! Can that which is spoken hurt you?

Questioner: If anyone else speaks, even then it affects me.

Dadashri: Oh dear! A person who gets affected by words should not even be here amongst us. How can words affect you? Of course, if someone hits you with a brick, then we can understand that you are bleeding, that you must be experiencing a burning sensation!

Questioner: But Dada, this feels even worse than being hit by a brick. It is because I have believed it.

Dadashri: You can let go of what you have believed. As it is your belief! Whoever has the belief, if he ‘unravels’ that ‘knot’, then he will be free of it. If it is a belief about someone, then he can ‘unravel’ it.

Questioner: But he will have to find the root cause of his belief, won’t he? Only then can he be free of it, right? How can he become free of it just like that?

Dadashri: No. Once the ‘knot’ is ‘unraveled’, he becomes free of it.

Questioner: One is that the *Gnani*

(the awakened One) can ‘unravel’ it, and the second is that understanding can ‘unravel’ it, these two can ‘unravel’ it.

Dadashri: ‘We’ have certainly ‘unraveled’ it for You! What else is there in this? Should those words have an effect?

Questioner: They really shouldn’t, but right now, in this current fifth era of the time cycle, the effect of words is greater than that of a stone.

Dadashri: But what I mean to say is, can a verbal abuse actually touch you physically like this?

Questioner: Nevertheless, it strikes a wound within.

Dadashri: But how can it touch you? He spoke from over there, so how did it wound you over here?

‘One’ is the owner of the entire universe, yet he has become entangled! If someone hurls an abuse at you or speaks to you in insulting language, even then you are getting affected. Hey, it is not a stone that it can come in contact with you, touch you! These words themselves reach you without a wire [connection]! People do not know anything about what this puzzle is!

The Effects of Wrong Beliefs

There is so much proximity between the Self and the body that the awareness of separation does not prevail. Illusion (*bhramti*) arises. All the effects that arise – that of cold, of heat, of hunger, of thirst; they do not happen to the Self. The effects happen to the *pudgal* (the non-Self complex). However, the self itself believes that, ‘The effect is indeed happening to me!’ Due to the property

of the Self, the self becomes whatever it imagines. No change takes place in the original element of the Self, change takes place in the temporary state (*avastha*). In actuality, the Self remains as the Self, but it [the *puḍgal*] becomes affected, wrong beliefs take hold within!

So many effects arise due to this wrong belief, so imagine what sort of effect the right belief would have! The Knowledge through which One is not affected by the world is the Knowledge of the Self (*Atma Gnan*).

The Gnan Gives Results as the Understanding Becomes Mature

Questioner: What spiritual practice needs to be undertaken to bring steadiness in *Gnan*?

Dadashri: Spiritual practices are not to be done. To bring steadiness in *Gnan*, you only need to understand it. If something has to be done, then it does not become steady. When something has to be done, naturalness (*sahajata*) leaves. It does not become steady. It must be understood, then it will become steady.

Questioner: As time passes, does this *Gnan* become stronger within?

Dadashri: As One understands it, He becomes 'contained' [the understanding leads to experience as the Self]. For us [mahatmas (Self-realized Ones in *Akram Vignan*)], we just have to understand it. With the *Gnan* that I have given You, all the veils of ignorance over the Self have broken, the sense of doership has left, all the causes have disappeared. Now, just the effects remain. How are the effects to be suffered? For that, You should

understand this! With understanding, all the solutions come about and One becomes so 'contained' that He just Knows. The other person will continue to hurl abuses and You will continue to Know that, that is all. Can that not remain so? However much One understands, He becomes 'contained' by that much.

The extent to which One becomes 'contained', there is that much freedom. Freedom is experienced right here itself. To become contained means to be in a liberated state, to become contained in One's own Real form as the Self (*swaroop*).

Understanding refers to that which does not allow One to 'trip and fall'. Instead, One continues to 'trip and fall' all day long and yet He believes, 'I understand, I Know.' Hey You, what are You referring to as understanding? What is the difference between understanding and *Gnan*? As long as understanding does not come into Conduct, until then that *Gnan* is referred to as understanding. That understanding will gradually, automatically come into effect as *Gnan*. When it comes into Conduct, Know that it is *Gnan*. Until then, continue to understand it.

However solid One's understanding is, His development in *Gnan* continues by that much. Do not worry as to when that will happen. It will actually come into effect as *Gnan* on its own. Ignorance will leave on its own. Therefore, continue to understand things here. The *Gnan* itself is doing the work; You do not have to do anything. The *Gnan* continues to work even when you are asleep, it continues to work even when you are awake, and it continues to work even when you are dreaming.

Repay Your Karmic Accounts By Remaining in Gnan

Since time immemorial, ‘transactions’ of the karmic ledger have been going on. These [current worldly interactions] are ongoing karmic accounts from the past karmic ledger. Just look, this mother-in-law and daughter-in-law didn’t know each other before, but after meeting, the ‘transactions’ have carried on, haven’t they! Prior to this, they didn’t even know each other. The mother-in-law had not seen the daughter-in-law’s face and the daughter-in-law had not seen the mother-in-law’s face. However, what does the daughter-in-law say the first day she arrives? “I’ll show you my face only if you give me this much gold jewelry.” So, once they give her the gold jewelry, she shows her face. Then they come to know, ‘She is in fact the one from whom we had borrowed, our account number ninety-seven.’ Then they start the interaction of ‘giving and taking’. Hence, on the first day itself, they ‘weigh’ the gold jewelry. What is more, these in-laws happily and willingly give it all to her. So see, even without having previously known each other, the entire [karmic] account surely carries on!

Hence, we [*mahatmas*] need to understand the matter in brief. We may not have anything to do with it, nevertheless, all of this is nothing but our karmic account. ‘You’ should remain in this *Gnan* that ‘we’ have given You and gradually repay all these karmic accounts.

What ‘we’ are trying to put across is that whatever comes your way is your own karmic account. Let it be ‘paid off’ [cleared], and do not create any new ‘loans’ [karmic account].

Questioner: What does it mean to create new ‘loans’?

Dadashri: If someone says something insulting to you, then you may think, ‘Why is he speaking in this way to me?’ So you are creating a new ‘loan’ with him. While settling your karmic account, you ended up creating a new karmic account. When he came to return an abuse you had hurled before, you were supposed to accept it, but instead, you hurled back five abuses at him. You are not able to tolerate even a single one, yet you hurled another five abuses at him. One creates a new ‘loan’ and keeps getting entangled. This is how the entanglements are created. Now, how can the human intellect comprehend this?

If you cannot afford to do such a ‘business’, then do not hurl abuses back; do not create a new ‘loan’. And if you can afford this, then give five back.

You Should Not Seek Justice in Worldly Interaction

Worldly interaction (*vyavahaar*) is in the form of ‘give and take’. Let me explain it to you. Let’s say that your child got married but you didn’t give anything to one of your brothers, you didn’t send him a serving of the food. So when that brother’s child gets married, would you expect to receive any food from him? You wouldn’t, because that is the type of worldly interaction you had with that brother. And if you receive sixteen *laddus* (Indian sweets) from one brother on the occasion of his child’s wedding and three *laddus* from another brother on the occasion of his child’s wedding, then what should be in your awareness? ‘Even though it is not in my awareness

today, I must have sent this brother only three *laddus*. My worldly interaction with him must have been just that, I must have sent three, that is why I received three in return.' One should not seek justice in worldly interaction. Worldly interaction is in fact in the form of 'give and take'.

This fan was spinning at full speed. Its regulator had gone bad. 'We' did not know this, so 'we' said, "Turn the fan down a little." The other person replied, "The fan isn't slowing down." So 'we' immediately understood that this fan's worldly interaction is indeed like this, so why should 'we' try to bring justice to it again? Hence, you shouldn't seek justice in worldly interaction.

We [*mahatmas*] have worldly interactions with everyone [we come across]. We should understand that we have brought forth straightforward worldly interaction with this person, while with this other person we have brought forth complicated worldly interaction. When your own daughter talks back to you, that is verily your own worldly interaction. Where will you find justice in that? Whereas, even when you are not tired, your other daughter continues to massage your feet. That too is your worldly interaction. Don't seek justice in that either.

When you try to seek justice, you become trapped in that itself. Worldly interactions continue to unfold, and you get exactly what you have brought forth [from your previous life]. Whereas, seeking justice shows you, 'The other person should be like this and like that.' Who is justice for? For the one who understands, 'It is my mistake.' Justice is there to help him destroy that mistake. Whereas for

the one who believes, 'I don't make any mistakes,' worldly interaction is there to help him understand.

'You' are the Knower and Seer (*Gnata-Drashta*) of what the other person said, that he spoke harshly. 'You' are also the Knower and Seer of what you said. And if you said something that 'pierced' the other person like a thorn, if harsh words were spoken, then that came forth based on his worldly interaction. But if You are serious about going to *moksha* (liberation), then do *pratikraman* (to confess, apologize and resolve not to repeat a mistake) and wash it off. The fact that harsh words came out and the other person was hurt is also worldly interaction. Why did harsh words come out? It is because today the worldly interaction between him and you unfolded. Even the Lord accepts this worldly interaction.

When the Boss Reprimands You...

Now the boss reprimands Chandubhai, how can he reprimand You? Does he even know You? He reprimands Chandubhai. After the boss has reprimanded Chandubhai, when you go back to your office, You should tell Chandubhai, 'You must have said something and that is why he is reprimanding you! Why don't you calm down a little!' Can You say that or not? Besides, don't bosses reprimand their staff nowadays?

Questioner: They do.

Dadashri: He may have come [to the office] after fighting with his wife, so he took the frustration out on you. Does that not happen? Does he reprimand you even if it is not your fault? 'You' should continue to Know Chandubhai. 'You'

should know what office work he is doing and isn't doing, and then You should even say to him, 'Why are you doing it this way? Why don't you do the work properly!' What's the problem in telling him that? What problem do You have in saying that? It is simply an adjustment, otherwise nothing else would be achieved. When You too say something like this, then the 'mayhem' will not spread.

Questioner: When 'I' remain as the Knower and Seer, should 'I' or should 'I' not differentiate between whether Chandubhai is behaving properly or not?

Dadashri: Whether Chandubhai is or not, You have nothing to do with it. 'You' have to See whether You were able to remain [as the Knower and Seer] or not. Chandubhai may or may not [behave properly]; he may even become a defaulter. 'You' have nothing to do with that now.

Words Will Not Hurt You Unless You're at Fault

Questioner: If someone comes and says something insulting to me, then he is also a *nimit* (evidentiary instrument), isn't he? What if he insults me even when I'm not at fault?

Dadashri: In this world, a person does not have the right to say anything to you if you are not at fault. Thus, the fact that he says such a thing is because of your mistake, he is giving you the payback of that. Yes, the mistake you made in your past life; this person is giving you the payback of that mistake. He is a *nimit* and the mistake is yours. That is certainly why he is saying such things to you.

Now, it is because of your mistake that he is saying this. Thus, that person is

freeing you from that mistake. You should not spoil your intent (*bhaav*) towards him. And you should say, 'God, grant him the right understanding.' That is all you should say. This is because he is a *nimit*.

This World is Certainly Your Own Echo

'We' do not have the slightest obstinacy. If someone points out 'our' mistake to 'us', then 'we' immediately accept it. If someone says, "This is your mistake," then 'we' reply, "Yes, dear fellow, I am thankful to you for pointing out my mistake." 'We' keep in mind that he pointed out 'our' mistake, so 'we' are grateful to him. Then 'we' do not set out to examine whether or not the fault actually exists; the fact that he can see it means that the fault is definitely there. If it is written on the back of my coat, 'Dada is a thief,' then would the people standing behind me say that or not? Why would they say, "Dada is a thief"? It is because it is written on the back [of my coat], a board has been placed, so they are looking at that! It is when 'we' see it that 'we' would realize, 'Yes, a board has been placed on my back.' It may have been someone else who had written it, but everyone knows how to read, don't they!

The person who takes the responsibility for his own mistakes is the true one, right? Do not cause tension. Instead of causing tension, instead of finding the other person's fault, take on the responsibility for your own mistake!

Dada Put Out an Advertisement for Others to Slap Him for Compensation

If someone hurls abuse at you or

says something you find insulting, then you are considered to have tremendous merit karma, otherwise, you would not get such a thing, would you! Ten to fifteen years ago, I used to say, "If anyone is in need of money, then come and slap me, I will give you five hundred rupees in return." One person turned up. I told him, "You are in need of money, aren't you? You need a hundred, two hundred rupees? Then your need will be satisfied today. I will give you five hundred rupees under the condition that you slap me." He replied, "No, Dada, I will not be able to do such a thing." So where can you even find someone to slap you? Even if you hire someone to do it, it may not work out. Nor is it guaranteed that you can hire someone to hurl abuse at you. So a person who gets this free of cost while sitting at home is considered to have tremendous merit karma, isn't he! This is because I couldn't find anyone to do it even when I was willing to pay five hundred rupees.

You Are Not the One Being Insulted

What happens when someone insults this Chandubhai? You can't fall asleep at night, can you? You remain all shaken-up! Even people from the warrior caste get shaken-up by this. That person who insulted Chandubhai would have fallen asleep, while this person who is all shook-up can't sleep! If someone insults you, and you cannot fall asleep, then of what use is that? Of what use is that type of weakness? If someone insults you, why shouldn't you sleep? And it is someone else who is being insulted, it is certainly not You. If someone were to insult You, then You certainly shouldn't tolerate it, but he isn't insulting You. Then why are

You fretting over it? Someone else is in fact being insulted, and You are taking it personally! 'You' should certainly not feel that 'He insulted me'! Yes, no one should insult You, but no one would anyways. How would they even know You? No one knows You, do they! If they do, then it is only Chandubhai they know. The other person most definitely doesn't know You!

Who will he insult? Ambalal Muljibhai [Dadashri's relative name]. Insult him as much as you want! It is not as if 'I' have a permanent partnership with him. He is My neighbor. If he cries, then 'I' will pacify him.

But the poor fellow cannot fall asleep because he believes 'I have been insulted.' Otherwise, there is tremendous energy within each and every Indian. The only thing missing is someone to reveal it. Yet, just look at how helpless people have become! Just look, the poor fellows are standing in queues everywhere. They have become so helpless! Otherwise, what were the people of this nation like? When being spoken to or when being invited [to come eat], if they felt the slightest bit insulted, then they wouldn't even go to eat. The people of this nation were indeed like that! These people were such that they gave a lot of importance to insult.

Now if the fear of insult were to leave, then people living a worldly life would become impudent. Therefore, because the fear of insult exists, people have remained respectful. Otherwise, would these people remain respectful? Whereas, if the fear of insult leaves in the Real, then a person becomes independent. Here [on the *Akram* path], when the fear of insult leaves, One becomes independent.

So what sort of *Gnan* do ‘we’ want to give these people? Such a *Gnan* that no matter which country of the world a person visits, he will not get depressed by anyone. He should not get depressed, that is how it should be. And a person who causes depression to others will himself inevitably become depressed. No matter how prominent the other person may be or even if it is the entire world for that matter, how can anyone upset You?

Even After Fifteen Years, One Cannot Forget That Lingering Effect

Everybody’s ego is different, and as the light [of the Self] comes forth through the ego, that is why everyone’s intellect is different! The type of intellect one has is dependent on how one’s ego is; if a person’s egoism is lighter [less], then his intellect shines brightly, whereas for the one who has a firm [excessive] ego, his intellect works adversely.

As the intellect increases, memory increases, and so too does the excessive suffering induced by the intellect! The intellect should be set aside; you shouldn’t even follow what it says. Say there is a person [living] in your building, and if you were to follow what he says, then you would be disgraced. Then how many times would you accept what he says? Once or twice, but after that you wouldn’t accept anything he says. The intellect makes you sensitive, it makes you emotional, so how can you accept what it says?

A lingering effect (*tanto*) is such a thing that had someone insulted me fifteen years ago and had I not come across that person for fifteen years, yet when I come across that person today, then simply upon

encountering him, I remember everything; that is referred to as a lingering effect. As it is, no one’s lingering effect leaves. Even prominent ascetics and monks hold on to the lingering effect! If you were to instigate them at night, then they would not speak to you for fifteen days. That is a lingering effect!

At night, if you were to have an argument with your wife, then the next morning she would bang the tea cup on the table while serving you. So you would realize, ‘Oh my, she hasn’t forgotten the incident from the previous night!’ That is referred to as a lingering effect. Thereafter, when she speaks, her speech would be associated with a link of abhorrence (*tantili*). If you had met a guilty person fifteen years ago, then you would not remember him after that. But the moment you meet him again after fifteen years, you remember him, everything becomes ‘ready’ [comes to mind]. That is called a lingering effect.

If you saw someone fifteen years ago and you were to meet him again today, then you would recall having seen him before. That is how this [internal] machine is. Each and every *parmanu* (particle of inanimate matter) has the energy to ‘tape’ [record]! The eyes have the energy to record a film! There is infinite energy within! From this internal machinery alone, countless other machineries are created! Therefore, this machine is tremendously powerful.

Why Take an Intense Mental Note of Karma That Keeps Changing?

When someone tells you something [insulting], what is the justice in that?

It was his unfolding karma that made him say it. Now his unfolding karma has ended and your unfolding karma has ended as well. Now you have nothing to do with that. However, when you continue to see him with a lingering effect, then you are extending the previous unfolding karma! Therefore, you are creating an entanglement. At that time, the other person is going through another [unfolding] karma. Isn't this something worth understanding? But it is a subtle point.

There is no explanation that will satisfy someone who harbors a lingering effect, is there? And if people who harbor a lingering effect seek an explanation, then when will that ever come to an end?

So if someone insulted you yesterday and if you see that person today, then he should certainly be seen anew. And he actually is new, but if you cannot see that, then you are making a mistake. You are seeing him in a different form. However, he is certainly new. When one [unfolding] karma ends, it means that he is certainly going through another [unfolding] karma. Would he be going through a new [unfolding] karma or would he be going through that same [unfolding] karma?

Questioner: He would be going through another [unfolding] karma.

Dadashri: Whereas you would be prevailing in that same [unfolding] karma. How disgusting is that! Do you ever make a mistake? Do you keep an intense mental note?

Intense mental notes are useless in this world. Intense mental notes cause nothing but harm in this world. When someone gives you a lot of respect, you

don't keep an intense mental note of that. And when someone hurls abuse at you saying, "You're useless, you're unfit," upon hearing this, you should not keep an intense mental note of that. If he wants to keep an intense mental note then he can. Why would you want to take on such agony? Getting an account-book and making intense mental notes! The one who wants to maintain a ledger can make intense mental notes. You should not make intense mental notes. The other person can say whatever he wants to. This is because he will only be able to say something if he has a previous karmic account, otherwise he won't be able to.

'We' do not make intense mental notes. 'We' do tell the person directly to his face, but then 'we' do not make an intense mental note. To make an intense mental note is a grave mistake.

Therefore, don't bring it to anyone's attention, don't complain to anyone, don't do anything. If someone has insulted you, then you shouldn't bring it to my attention or complain to me. That will go in vain. Whatever has happened is correct, it is justice, isn't it! There is no doubt about it, is there! Such is this spiritual Science, it is pure!

When There Is No Interference in the Unfolding Karma, That is Called Gnan

When we interfere in the unfolding karma, the intellect is prevailing, and when we don't interfere in the unfolding karma, *Gnan* is prevailing. This is the difference between *Gnan* and the intellect.

Questioner: Interference occurs only through the intellect, does it not?

Dadashri: All this interference is only of the intellect. It is indeed this intellect that has caused all the confusion and mistakes. *Gnan* would not do anything like this at all. There would certainly be no interference where there is *Gnan*! Yes, Chandubhai may interfere, and *Gnan* Knows this, therefore You are free.

Questioner: When those incidents arise, at that time ignorance arises and its effects also arise. But if 'I' want to remain in the state of *Gnan*, then how can 'I' do that?

Dadashri: In fact, it is Chandubhai who remains in that [ignorance and its effects]; You should remain in this [*Gnan*]. When You remain separate within, nothing else will touch You. That [ignorance and its effects] is not going to improve. Now, how can that which has solidified improve even to the slightest? If You continue Seeing it, You are free from it.

Questioner: Whatever is Chandubhai's is going to continue to discharge.

Dadashri: The role (*dharma*) of the *pudgal* is different, the function of the Self is different. The two have nothing to do with each other. How can You interfere in someone else's role? 'You' just have to See that 'The *pudgal* is moving about with this sort of intent.' For the One who has learned how to See, everything [ignorance and its effects] goes away. And if One does not meddle in the unfolding karma, His work is done. Moreover, if One has meddled, then One should repent and immediately let go of it, then He is very close to *Gnan*, and even then His work will get done!

God does not keep an account-book as to 'Who took it? Who gave it? This person gave it to that person and that person took it.' 'He' is so wise! 'He' does not keep an account-book at all. The accounts are all clear, the accounts are all clear even without an account-book! That is why I have said, "God does not maintain an account-book, whereas the intellect does. It meddles in the unfolding karma; it 'sticks its finger' in the unfolding karma. Hey! This person is giving based on his unfolding karma, while that person is taking based on his unfolding karma. So where is the need for You to meddle in that? It is unfolding karma that is giving, isn't it? And it is also unfolding karma that is taking. So in that case, where is the need to debit and credit anything? But this is the interference of the intellect. If You do not interfere in the unfolding karma, then that is called *Gnan*. Complete *Gnan*! Here on this path, You certainly have some *Gnan*, but when You do not interfere in the unfolding karma, that is called *keval Gnan* (absolute Knowledge)! 'You' certainly have *samyak Gnan* (Knowledge that takes one towards the Real). But now, before attaining *keval Gnan*, will You not need all these kinds of things? 'You' indeed have *Gnan*, but won't all this hinder You from attaining *keval Gnan*?

Hence, You should not interfere in the unfolding karma. If someone is slapping you, then You should not say, 'Why are you slapping me?' Whereas, Chandubhai has the right to ask, "Why are you slapping me?" But You do not have the right to. Even this Chandubhai will say it based on the unfolding karma. 'You' should remain as the Knower and Seer. 'You' have to understand this, don't

You? Falsehoods are not acceptable on the path of the absolutely detached Lords! Falsehoods may be tolerated on other paths. This has been 'spun' very finely, it has been 'spun' very finely and put into the 'regular stage' [into practice], and moreover, They [the absolutely detached Lords] say it after Seeing it in *keval Gnan*. 'They' would not unnecessarily say even a single word. This is something that can be understood, can it not?

Questioner: But this can only be understood if One has the complete awakened awareness (*jagruti*) that 'This is the unfolding karma.'

Dadashri: Yes, otherwise One will not even understand that it is the unfolding karma. It is when a lot of awakened awareness remains that One can understand that, 'This is the unfolding karma.' Some awakened awareness does remain for *mahatmas*. They do in fact have this *Gnan*! They have attained *Gnan*, now all that remains is to attain *keval Gnan*.

Questioner: What remains for the attainment of *keval Gnan*?

Dadashri: 'You' should check to See where the interference of the intellect still remains. There is no problem if Chandubhai is the doer of the interference of the intellect. 'You' should simply not become one with those interferences. If You See them, then You are in Your 'account' [nature as the Self]. And if You lapse in Your 'account' [nature as the Self], then it can be said that You have interfered in the unfolding karma. It is Chandubhai's unfolding karma, but it should not be such that You become one with it, then it will not touch You.

At Some Point or the Other, You Will Have to See the World as Flawless, Won't You?

You should live in such a way that you do not bind any karma, you should maintain your distance from this world. You have bound these karma, that is why you have come together with these people. Who are these people in your family? It is all the people with whom you have bound a karmic account, and so they may even tie you up and beat you! You may have decided, 'I don't want to speak with him,' but even then, that person will force you to talk. Hey, why are they forcing you to talk? That is called vengeance (*ver*). This is all vengeance from your past life! Have you witnessed this anywhere?

Questioner: Yes, it is rampant everywhere!

Dadashri: That is why I am saying to leave all that and come to me. I will give you what I have attained, and your work will be done and you will become free. Otherwise, you will not become free.

'We' do not point out anyone's faults; rather, 'we' take note of what this world is like. I have Seen the world in all aspects, I have Seen it through so many aspects. The fact that anyone is seen at fault means that some mistake of yours still remains. At some point or the other, You will have to See [the world] as flawless, won't You? All this is indeed because of your karmic account. Even if You understand this much in short, then it will all be very useful to You. Therefore, if You want to become free, then You should accept and credit whatever bitter or sweet repayments [abuses etc.,] come Your way. [Then] The

past karmic account will be repaid. When a person hurls an abuse at you, then is that an unnatural worldly interaction? It is a worldly interaction. When someone hurls an abuse at the *Gnani*, He becomes happy knowing that He has become free from the bondage [of karma].

Questioner: We now have to develop the understanding of the vision that the world is flawless, don't we?

Dadashri: Had you not said anything to this 'well' [the other person], then there would have been no interference. Yet, you blame the other person by telling him, "Why are you saying such things to me?" You took part in the wrongdoing, yet you confront the 'well' by saying, "Why are you hurling such abuse at me?" Then someone else will respond, "Hey, he hurled abuse, but why don't you say to the well, 'You are a king,' then the well will also echo, 'You are a king.'" That is all. All this is indeed your own projection.

To Avoid Enmity, Let's Remain Positive

If one is insulted even slightly, he will harbor enmity (*ver*) [towards that person] in his mind and go tell the police officer, "That person has stockpiled 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* 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.

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. 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."

The Lord has said, "In the current era of the time cycle, if someone hurls abuse at you, invite him over for dinner. There will be so much wildness that you should only forgive him." If you try to take any sort of revenge, then you will be pulled back into worldly life again. There should be no taking revenge in the current era of the time cycle. In this *Dushamkaal* (an era of moral and spiritual decline characterized predominantly by misery), there is nothing but wildness! There is certainly no telling what kind of thoughts one will have. One will have all kinds of thoughts! The living beings of this current era of the time cycle are going to collide very much. If you bind vengeance with such people, then you too will have to collide. That is why 'we' are saying, "Sir, I salute you!" In this current era of the time cycle, it is best to immediately forgive the other person, otherwise you will be pulled [in with them]. Moreover, this world has persisted because of vengeance.

Questioner: There is a certain type of power that arises by asking for forgiveness. What is that?

Dadashri: If you want to gain

strength in this world, then strength arises from both *pratikraman* (to confess, apologize and resolve not to repeat a mistake) and asking for forgiveness. *Alochana* (confession of a mistake), *pratikraman* (asking for forgiveness for it) and *pratyakhyaan* (resolving to not repeat that mistake) are the only things in this world that make you strong. Everything else makes you weak.

When Insulted, Pratikraman Is Needed

Samkit means right vision. What does the wrong vision do? [It will say] ‘This person caused me a loss. This person caused me a profit. This person insulted me. This person gave me unhappiness. This person gave me happiness.’ There is no one out there who gives you unhappiness or happiness! Everything is certainly within you.

When you are insulted, you should immediately understand that ‘I have made a mistake. Only then would he insult me!’ Hence, ask for forgiveness. Nothing happens on its own.

Questioner: Even though the other person insults me, I still have to do *pratikraman* for that?

Dadashri: You should do *pratikraman* only if he insults you; there is no need to do it when he gives you respect. Because when you do *pratikraman*, the feeling of abhorrence towards the other person will definitely not arise. On the contrary, it will have a good effect on the other person. When the feeling of abhorrence does not arise, that indeed is the first step, but later on, he will even come to realize this.

Questioner: Does it really reach his Soul?

Dadashri: Yes, it definitely reaches. Then that Soul also passes the message on to the non-Self complex (*pudgal*), ‘Sir, there is a phone call for you.’ This *pratikraman* of ‘ours’ is to be done for *atikraman* (to hurt any other living being through the mind, speech, or body), not for *kraman* (activity of the mind, speech, or body that does not hurt anyone).

Questioner: Do I have to do a lot of *pratikraman*?

Dadashri: The faster you want to construct a building; you have to hire those many more bricklayers. It is like this, it is fine if *pratikraman* is not done for these outsiders, but for those people around you and your close family members, a lot more *pratikraman* should be done for them.

If There Are No Objections, Then One Can Attain the Ultimate State

If someone praises a person [who does not have Self-realization], then he would develop attachment towards the one praising him. And if someone insults him, then he would have abhorrence towards that person. When a person praises you, your merit karma is unfolding, and when a person insults you, your demerit karma is unfolding. Fundamentally, in both cases, the other person has nothing to do with it. The one speaking has nothing to do with it. The other person is merely a *nimit*. You will be praised by the *nimit* who is meant to praise you, and you will be discredited by the *nimit* who is meant to discredit you. They are merely a *nimit*. No one is at fault in that.

In this world, any person who causes

any damage to you is a *nimit* in that. Because you suffer the damage, you are the one who is responsible. No one can interfere with anyone at all; this world is independent (*swatantra*) in this way. And if anyone were able to do anything at all, then there would be no end to the fear! Then no one would let anyone else go to *moksha* (ultimate liberation from all karma, from the physical body, and the worldly cycle of birth and death). Then no one would have let even Lord Mahavir go to *moksha*! Lord Mahavir has actually said, “Whichever feelings you find suitable, have those feelings towards ‘us’. If you have feelings of sexuality towards ‘us’, then have those of sexuality; if you have feelings that are free of sexuality, then have those that are free of sexuality; if you have religious feelings, then have religious ones; if you have feelings of reverence, then show reverence towards ‘us’; if you want to hurl abuse at ‘us’, then hurl abuse. ‘We’ have no objection to that.” The One who has no objection goes to *moksha*, whereas those who object stay put over here.

Otherwise, this world is such that it will keep binding negative and positive intents towards you. If you are placing money into your pocket and a pickpocket happens to see this, then would he or would he not have the intent to pick your pocket? [He might have the intent,] ‘There’s money in his pocket, I should swipe it.’ However, just then, the train arrives, you board it and the train departs and he gets left behind. But [people of] the world would certainly have such an intent! Nevertheless, if You don’t object to that, then there is no one who can bother You. If You do not concur with anyone else’s intent, then there is no one who

can bind You. If someone does bind You like that, then there would be no end to it, would there? ‘You’ are independent, no one can bind You.

Speech Is a Taped Record

Questioner: You have said that, “‘You’ should become tested to the extent that nothing in this world affects You.”

Dadashri: Yes. When someone tells you, “You are stupid. You are a fool,” that should not affect You. If someone tells me, “You have no sense,” then I will say, “It is a good thing that you came to know this. I have known this from the very beginning. You came to know this today.” Then I would say, “Now tell me something else.” Then would a solution come about or not?

Questioner: Only then will a solution come about!

Dadashri: If we wanted to measure this intellect, where would we get the scales? Where would we get the weights? Where would we find a lawyer? Instead, it would be better to say, “Friend, you are right. I have no sense. You came to know this today. I have known this from the beginning. Come on, now tell me something else.” Thus a solution comes about for this.

It is not worth holding onto what the other person says, and it is a ‘tape record’ [taped record] which is saying all the words. Why worry when it is a [taped] ‘record’ speaking? When a [taped] ‘record’ is playing, would there be a problem with that? What do you think?

Questioner: Then there would be no problem. That is correct.

Dadashri: Even if you injure yourself by this table, you don't consider it to be at fault. But if someone hurts you, then you see him or her at fault. If a dog barks at you but doesn't hurt you, you put up with it. Similarly, if a person 'barks' at you but doesn't hurt you, shouldn't you put up with it! All the problems arise from speech. In fact, all these illusions do not leave because of speech itself. One will say, "He is hurling abuse at me." And so the vengeance certainly does not leave! The entire world has perpetuated due to speech. Had there been no speech, then the world would not be like this. Therefore, speech is its main support.

Speech is nothing but a 'tape record' [taped record]. Even for a donkey it is a 'tape' [taped record]. When a donkey brays, it is a 'tape' [taped record], isn't it! When a human being is speaking, that too is a 'tape record' [taped record]. It is a 'tape record' [taped record] when any living being speaks. When I am speaking, that too is a 'tape record' [taped record] playing. Now when a 'tape record' [taped record] continues to play, "Chandubhai is a bad person, Chandubhai is a bad person." Then would that affect you? No, it wouldn't. This is because it is not a human, it is not a living being, it is not *chetan* (a living entity). Speech is entirely *nishchetan* (non-living; lifeless). Speech is not *chetan* at all. Hence, do not get angry at it. There is no difference between this and a rock falling off a hill [and hitting you].

This spiritual Science is so beautiful that it does not hinder you in any way, and it brings about an immediate solution. But you should keep this spiritual Science in your awareness, that Dada has said,

"Speech is nothing but a [taped] 'record'." Then no matter what anyone says, or even if an officer harshly reprimands you, it should 'fit' [set in your understanding] that his speech is nothing but a [taped] 'record'. Then even if an officer is reprimanding you harshly, it will not affect you.

The Solution to a Profound Puzzle Through Spiritual Science

Questioner: What happens is that when this 'tape record' [taped record] plays a little, at that time it feels like it is a 'tape record' [taped record]. But when it plays a little longer, it becomes joined within, the separation that prevailed does not remain.

Dadashri: Nonetheless, all these are matters to be cleared. Previously [before attaining *Gnan*], you believed that 'All these people are the ones talking, and that is why I am feeling hurt.' But now, You have come to Know that it is in fact a [taped] 'record' that is playing. After You attained the true *Gnan*, that is when You realized, 'It is in fact a [taped] 'record' playing. It is a 'file' (Dadashri's special term for karmic accounts that take one away from the Self and into worldly life). It is *vyavasthit* (a result of scientific circumstantial evidences).'

This world is such a profound puzzle that no one has been able to solve it. The *Tirthankar* Lords (the absolutely enlightened Lords who can liberate others) solved it and left, and those who did Their *darshan* (live connection with an enlightened One through eye contact) got their spiritual work done. Those who did *darshan* of the Lord with a strong intent and said to the Lord, "Shower me with

grace,” they got their spiritual work done. Otherwise, no one has ever solved this. This is a very, very, very profound puzzle!

‘We’ have given you [*mahatmas*] a solution to this puzzle in a few parts, by making it a short cut. ‘We’ have given it as a short cut, so now there is no problem is there! So if you want to go to *moksha*, then you will have to proceed according to the Lord’s perspective. The Lord’s perspective is that no one in this world is at fault whatsoever. Whereas if you want to wander in the worldly life, then you will have to proceed according to the worldly perspective. The worldly perspective shows that, ‘He did this. He did this to me.’ With that [perspective] you will have to wander here [in the worldly life]. And the Lord’s perspective is that no living being is at fault whatsoever. So if someone is hurling abuse at you, I have given You the *Gnan* that ‘It is a [taped] record playing. What is his fault in that?’ And you will not feel bad about what the [taped] record has said. This is the Lord’s perspective; *moksha* is attained through it. In fact, it is through ignorance that everyone believes ‘That person himself is the one speaking.’ That is why they feel, ‘He is troubling me so much.’ But he is [actually] not saying anything. Therefore, ‘our’ *Gnan* is itself freeing You from all angles, and it is such that it will keep You constantly in *samadhi* (a blissful state that comes about when one becomes free from mental, physical and externally induced suffering).

The relationship of the Knower (*Gnata*) and that which is to be Known (*gneya*) should remain. ‘What side is the body remaining on? What are the gestures of the body?’ ‘One’ should be able to See

that in *Gnan*. ‘You’ should also be able to See whether the speech is coming forth harshly or softly such that, ‘The speech is still coming forth harshly.’ But that too is a [taped] record. ‘You’ should See that.

This is, in fact, a spiritual Science. Therefore, You have to understand this Science. Science means science! There are no discrepancies in science. Science means there cannot be any contradictions! ‘You’ just have to understand it!

He Drinks Poison With a Smile...

‘You’ have become pure Soul, hence You have become kin to *Neelkanth* (the blue-throated Lord Shiv, who drinks all the poisons of the world, and in turn, blesses the one giving the poison). ‘You’ should now ‘drink’ [accept] ‘poison’ [insults, bitterness] with a smile. Everyone is ‘drinking’ it while crying. Can the people of the world go without ‘drinking’ it? They are ‘drinking’ it while crying. They ‘drink’ it while hurling abuse at the other person. ‘You’ should ‘drink’ it while laughing. “Bring it here. What have you brought in this cup?” To that he will reply, “It is poison.” “Bring it here so I can drink it.” And moreover, it is *vyavasthit*. If it was not *vyavasthit*, then I would have said, “Don’t drink it. Otherwise he will make a habit of it.” The other person will make a habit of serving ‘cups’ of ‘poison’. But no, it is *vyavasthit*. Where will the mortal one get it [the ‘poison’] from? He had seven ‘cups’ [of ‘poison’]. Where will he get the eighth one from? Even if you were to let him make a habit of it. Otherwise, what do the people of the world say? “He will make a habit of it. Therefore, beat him up instead.” Hence, they will not allow him to make a habit of it. What do You have to

do with that? If there are seven ‘cups’ [for you to ‘drink’] in *vyavasthit*, then he will serve you seven ‘cups’. If he makes a habit of it, then it will be a burden on him. The horns of a cow are a burden on the cow. If the horns of a cow grow big, then who feels their weight? The cow does, doesn’t it? While You become kin to *Neelkanth*!

Understanding That Takes One Towards the Real Allows One to Prevail in Equanimity

If you feel in your mind that, ‘It is not my fault, so why did she say that to me?’ Then you will end up staying awake for three hours at night, and you will eventually get exhausted and fall asleep. When a person’s wife reprimands him, then to spend the night in that house is the greatest test examination of all! Hence, *moksha* should be possible even while having a wife. *Moksha* should be possible for a person who takes verbal abuse from his wife and remains in equanimity (*samata*).

When a circumstance you dislike comes your way, if at that moment you push that circumstance away, then you will become caught up in the entanglement once again. Therefore, instead of pushing that circumstance away, clear it by prevailing in equanimity. In either case, that circumstance is certainly prone to dissipate by its very nature. Therefore, it is indeed going to dissipate on its own, so there is certainly no hassle at all for you. And even if you try to take the wrong path to avoid the circumstance you dislike, time will not spare you. You will certainly have to suffer a beating for that much time. Therefore, that circumstance is prone to dissipate by its very nature. Have some patience and proceed on that basis.

[During the time of Lord Mahavir, in the story of Gajasukumar it is said that:] Gajasukumar’s father-in-law molded a ‘turban’ [pot] made of clay on Gajasukumar’s head, didn’t he? And he placed burning coal in it. At that moment, Gajasukumar understood that, ‘This is a circumstance that has come my way, moreover the sort of circumstance where my father-in-law has tied a ‘turban for liberation’ on my head. Such a circumstance has come before me.’ Now, he accepted that, he believed that his father-in-law had tied a ‘turban for liberation’ on his head, and the father-in-law set the coal on fire in the ‘turban’. Now Lord Neminath [the twenty-second *Tirthankar* of the current half-cycle of time] had told Gajasukumar, “This [the Self; the embodiment of absolute Knowledge] is Your Real form, while these circumstances are not Your Real form. ‘You’ are the Knower of the circumstances. All the circumstances are objects to be Known.” And so, He remained as the Knower even during those circumstances. And because He remained as the Knower, He became free and He attained *moksha* as well.

Lord Parshwanath’s State of Equanimity

Samata (to prevail in equanimity) can be seen most profoundly in Lord Parshwanath [the twenty-third *Tirthankar* of the current half-cycle of time]. A [celestial being in the form of a] hooded cobra was protecting Him, while another [celestial being named Kamath] was throwing stones at Him, pouring rain on Him. ‘He’ had no attachment for the one protecting Him and He had no abhorrence for the one throwing stones at Him; that

is referred to as *samata*. It is referred to as *samata* from that point. Otherwise, these people [of the world] have taken the meaning of the word ‘*samata*’ to a lower level in their routine language. These people should certainly not use the word ‘*samata*’. *Samata* arises only after attaining *Gnan*, and before attaining *Gnan* if the word ‘*samata*’ is used, then it should not be used in this context. This *samata* is the *samata* of the *vitaraag* Lords (the enlightened Ones free from attachment and abhorrence)! Whereas the other is *sham* (to restrain) and *upsham* (to suppress). And this type of *samata* is that of the *vitaraag* Lords. It is not something that is accompanied by a sense of doership. The word ‘*samata*’ is referred to as tolerance by these people. For ascetics and high-ranking Jain monks, it is all considered tolerance. *Samata* of the *vitaraag* Lords is a very big thing. *Samata* is that which can be seen in Lord Parshwanath. When that celestial being came to protect Him, there was no attachment even to the slightest extent towards him. And while that Kamath was throwing stones at Him, there was no abhorrence even to the slightest extent towards him; such was [the state of] Lord Parshwanath! If such an internal state of being (*dhyan*) prevails even for a moment, then that is more than enough! After that, what else would be required?

If vengeance is bound with a single person, then it will ruin seven lifetimes. That person will say, “I don’t want to go to *moksha*, but I will not let you go to *moksha* either!” The enmity between Lord Parshwanath and Kamath was such that it lasted for ten lifetimes and it was only when the Lord became *vitaraag* (absolutely free from all attachment and

abhorrence) that the vengeance went away! Only the Lord could have tolerated the externally induced afflictions (*upsarga*) made by Kamath! The humans of today certainly do not have such capacity. Kamath made fireballs rain down on Lord Parshwanath, he threw large rocks at the Lord, he made heavy rain pour down on the Lord; despite this, the Lord tolerated everything by prevailing in equanimity, and on top of that, the Lord blessed him and thus, washed away the vengeance.

Vengeance of Ten Lifetimes Ended With Samata

Whatever you had given, that is indeed what the other person is giving back, that is for sure. Lord Parshwanath certainly knew that, ‘Whatever I had previously given is certainly what he is giving back.’ If the incitement within Him had kept increasing, then the time frame for the vengeance to be cleared would have extended.

The incitement within Lord Parshwanath did not increase and therefore it was cleared in ten lifetimes.

Questioner: Yet it went on for ten lifetimes, so it can’t be considered a short time, can it?

Dadashri: Do you know how many lifetimes these ten lifetimes are based on?

Questioner: I don’t know anything about that.

Dadashri: They are equivalent to one strand of hair. Ten lifetimes are not even equivalent to one strand of hair.

Questioner: Oh! Compared to infinite lifetimes, it is considered nothing at

all. So He continued to prevail in *samata* in every lifetime?

Dadashri: That is when it got cleared. Up until the first two or three lifetimes, there were some shortfalls, He became irritated, and so it extended a little. This world is not such that complete *samata* can prevail. This *Akram Vignan* (the spiritual Science of the step-less path to Self-realization) is of a different kind, and that is why it can prevail.

The Lord Himself Remained Detached From the Effects

Weren't wooden pegs pounded into Lord Mahavir here [in His ears]! They were not nails but wooden pegs, and it was painful. It was painful even for Lord Mahavir. It would be painful for anyone, because as long as the body exists, the effects of the body will continue to be felt. 'He' [Lord Mahavir] did such penance (*tapa*). By doing penance till the very end and by Seeing it with *Gnan*, He remained unaffected! There were very many who had enmity towards the Lord, but the Lord didn't have any such *parmanu*. And that is why He did not get affected at all!

'You' should do penance, but the type that presents itself naturally at your door step. The kind that you do not have to go looking for! People with great merit karma receive everything while sitting at home. If someone shows up at your home in a car and picks a fight with you, then You should Know that this is penance that has naturally come at your door step! [Such that] 'Oh wow! This [penance] has come looking for me at home!' Therefore, You should do penance at that time. Apart for the penance which presented itself in

front of Him, Lord Mahavir did not do any other type of penance. The penance which presents itself in front of You should not be pushed aside!

The Purusharth of Internal Penance

Questioner: What should the understanding be during penance?

Dadashri: 'This is happening for my benefit. Whatever Dada says is mine is mine, and whatever Dada says is not mine is not mine.' Such separation is to be made within.

Questioner: There is so much burning within, and it feels like 'I' will not be able to tolerate it, yet from within 'I' feel that, 'This is beneficial, this is useful, this [burning] should not to be put out.' That is then what prevails.

Dadashri: The *Gnan* will not burn; the part that is ignorance (*agnan*) will burn. Therefore, you should take care and go to sleep. Let it burn, it is fine if it all burns. The part which is *Gnan* will not burn. 'We' give you that guarantee.

Internal penance actually makes One a God (*Bhagwan*). When there is internal penance, then know that the four 'pillars' of Knowledge (*Gnan*), Vision (*Darshan*), Conduct (*Charitra*) and Penance (*Tapa*) are all present; that becomes confirmed. When there is only Knowledge and Vision, then the four 'pillars' are not complete. Therefore, You have tremendous merit karma that internal penance remains for You. It cannot arise at will. Would it arise if you were to instigate it? If someone were to grab your hand and say, "Where are you going? Come with me," then at that time internal penance would arise.

‘We’ are in constant penance. ‘Your’ penance is gross penance, ‘ours’ is very subtle penance. But after this gross penance is complete, it will go from gross to subtle, and then it will go from subtle to subtler. Thereafter, Your penance will come close to ‘our’ penance.

So, You will understand all this the more you listen to it. Where do You have to do penance? In fact, where penance is needed, you retaliate! You make others do penance! Then the other person ends up doing penance. Just settle it with equanimity! ‘We’ actually have nothing but penance night and day. ‘You’ have not done any penance at all; you fall asleep soundly until the morning!

It is only when penance takes place that the experience (*anubhav*) will arise! Otherwise, how will the experience arise? When it ‘heats up’ internally with regards to any matter, and You try to remain separate from it, then You will certainly get the experience with regards to that matter.

Questioner: So for whatever matter penance arises, do ‘I’ become free from that?

Dadashri: ‘You’ become free from it, and You attain the experience of that. That is precisely the experience of the Self, nothing else! Bliss and the illumination [of the Self] continue to increase, that is all.

Questioner: What is it that arises, that One has to do penance?

Dadashri: When You try to do something against the mind, intellect, *chit* (the inner faculty of knowledge and vision) and ego, then at that time they will push harder, so You have to do penance there. It will burn at that moment. This is the

Purusharth (Real spiritual effort to prevail as the Self) of the One who has become a *Purush* (Self-realized One). It is in fact tremendous *Purusharth*. What *Purusharth* remains after having become a *Purush*? The answer is Knowledge, Vision, Conduct and Penance!

Questioner: Does penance not fall under *vyavasthit*?

Dadashri: No. How can penance fall under *vyavasthit*? Knowledge, Vision, Conduct and Penance cannot fall under *vyavasthit*. They are a matter of *Purusharth*. In *vyavasthit* there is *prarabdha* (the effect of past karma), and all discharging things!

The Perspective to Understand Vyavasthit Blossoms Through Penance

‘We’ have given the word *vyavasthit*. The word *vyavasthit* is such that it will indeed keep You in nothing but *moksha*. Even these people are saying, “You have given the word *vyavasthit*.” If One prevails only in the Knowledge of *vyavasthit*, even then He will go to *moksha*! This [Knowledge of] *vyavasthit* that has been given is so great, isn’t it! If One understands *vyavasthit* alone and persists in Knowing, ‘This is *vyavasthit* and that too is *vyavasthit*. He hurled abuse at me; that too is *vyavasthit*. He slapped me; that too is *vyavasthit*. And when he says, “Please come,” that too is *vyavasthit*.’ At some places ‘we’ have to say, “So and so is our brother. And this brother of ours is like this, and he gives hundreds of thousands of rupees.” That too is *vyavasthit*. What do ‘we’ have to do with that? It is in fact the ‘tape record’ [taped record] that is speaking

and 'I' Know that it is *vyavasthit*. 'I' do not have anything to do with it. 'I' just See what comes forth.

Questioner: Okay.

Dadashri: Have You been able to establish some faith in *vyavasthit* or not?

Questioner: A lot has been established. Everything is encompassed in *vyavasthit*, the entire *Gnan*!

Dadashri: If someone tends to hurl abuse at you, then you should go and face him. This is because when he hurls abuse at you, it is *vyavasthit*, and you going to face him is your karmic account.

If One understands the matter, then there is no misery in this world. And if One doesn't understand it and sticks his 'hand' in the *prayog* (experiment; process) [of *vyavasthit*], then what can the poor *prayog* do in that? The *prayog* will say, "You know that I am like this, yet you stick your hand in me, so what am I to do?"

Questioner: If 'I' stick my 'hand' in it, then there will definitely be an effect.

Dadashri: Hmm. 'You' Know that Your 'hand' gets 'burned', and yet You stick Your 'hand' in again. Nevertheless, as You keep doing this, the *Gnan* will 'fit' [set in Your understanding]. The Lord has given the 'pillar' of penance; it is not by mistake. There is no choice but to suffer it. That penance certainly occurs.

Questioner: There is no choice without it; without doing penance. It is one's own karmic account and no one else's.

Dadashri: Yes. Nonetheless, One definitely has to do penance, He surely has to 'heat up' [endure penance]. Now,

when Dada is away from you, You do not have to 'heat up' [endure penance]. So then You do not progress as much. It is only when You 'heat up' [endure penance] that You progress.

People tell 'us', "It is very difficult to stay with you." This is because 'I' remain in awareness the whole day!

Questioner: Yes, constantly, the whole day, there is complete awakened awareness as the Self! If *vyavasthit* is understood, then there is no misery at all.

Dadashri: But that [*vyavasthit*] is also worth Seeing.

Questioner: Yes, it is worth Seeing. Look what *vyavasthit* ends up teaching us [*mahatmas*]! It gives us experience; it gives us such a wonderful experience. It gives us all the understanding.

Dadashri: What *vyavasthit* is trying to tell us is, "Don't interfere. It is indeed *vyavasthit*, it is certainly this way, and that is actually correct." It is trying to tell us, "What you believe is wrong."

Questioner: That is true.

Dadashri: It is also written in there that if *vyavasthit* alone had come into our understanding, then we would have swum across the ocean of worldly life. If Dada's *vyavasthit* had come into our understanding, had it been in our perspective, but how would one have such a perspective? Without doing penance, such a perspective would not arise and it would not prevail continuously.

The Purusharth of Knowledge Based Penance in the Face of Insult

After attaining this *Gnan*, if

someone comes to you and serves you something ‘bitter’ [insults], then at that time, the ‘heart’ [internal state] becomes red [hot]. If You become steady in *Gnan* at that time, and You keep Seeing how much the ‘heart’ [internal state] is ‘heating up’, that is indeed what the Lord has referred to as Knowledge based penance (*Gnan tapa*). The phases of worldly life are natural occurrences; why become restless in that?

The discussion about penance has only unfolded today, so once and for all grasp hold of this penance. Start the *Purusharth* of penance. Lord Mahavir has referred to this as penance. I told Him that people understand that they cannot go to *moksha* without doing external penance. That is not the penance [the Lord is referring to]. That [external] penance is an instrument to keep wandering in the worldly life.

Is anyone having the desire to do penance? Raise your hand. Is there anyone who is brave? Show some bravery! This opportunity will not come again. You will not get this *darshan* (live connection with an enlightened One through eye contact) again. You will not meet this Dada again!

Questioner: What should we understand by the statement, “You will not meet this Dada again”?

Dadashri: You will not meet Him again, meaning, now that you have met Him, learn however much you want from Him and get Your [spiritual] work done. No one will ever teach you a single word of this again; who has the time to do so? Who has such free time? Who would have You do this sort of penance?

‘We’ do not disclose much on the topic of penance. Humans do not have the capacity for it. Otherwise, it is only occasionally that ‘we’ talk about this. What capacity do humans have? In fact, if the vegetable curry has gone bad, one will bicker about it the whole day. What does it mean to clear [the ‘file’] with equanimity? To do penance. In turn, it gives rise to so much spiritual energy! ‘You’ attain a huge ‘empire’! Whatever You let go of on this side, You certainly attain that much of an ‘empire’ on the other side. And what do You have to let go of in this? None of it was Yours to begin with! You will shrivel and die in a moment. Then they will tie four coconuts [to the funeral pyre] and immediately take the body over there [to be cremated]. There is no higher authority to question this. Hence, get Your [spiritual] work done. In this body, You have found a place where You can get Your work done, so get Your [spiritual] work done! Don’t You want to get it done? Then stand up and say it, say it bravely; why are you saying it [so softly] like that? Do You want to get Your [spiritual] work done or not?

Questioner: ‘I’ want to get My work done, Dada.

Dadashri: Yes, so get Your work done now. Otherwise, you will shrivel up and die uselessly. No one will even come to visit you. Even if someone comes to visit, he will see the body. Is he going to see the Self? So much useless worrying! For infinite lives we have surely done nothing but beg in our own [relative] world. This cannot be said to those who have not attained *Gnan*; not even a word of it. That [worldly life] itself is everything to them. This can only be told to those who have

attained *Gnan*, and only they [*mahatmas*] can do penance, no one else can do it!

I Have Been a Man of Penance From the Beginning

I have given the *Gnan* that, 'He is not the one speaking, it is *vyavasthit* speaking.' 'I' am not looking to gain any benefit from what I am saying such as, 'I spoke so well!' Because it is *vyavasthit* speaking, so why should 'I' look to gain any benefit from that? If the other person hurls abuse, even that is *vyavasthit*. If the other person gives me respect by saying, "Dada, there has never been anyone like you in this world," then what do 'I' have to do with that? 'I' am simply who 'I' am. 'I' have nothing to do with his [Ambalal Patel's; the relative self's] words or his conduct, 'I' am simply the form as absolute Knowledge (*keval Gnan swaroop*). 'I' am certainly nothing else over there [in the relative]! What in the world can touch 'me'?

What can touch the One who has become *vitaraag*? And ultimately One has to become *vitaraag*. Nonetheless, if You stick Your 'hand' in the *prayog*, then You will 'get burnt'. So would You not Know from that that 'This is my mistake!'

Questioner: It can be understood immediately.

Dadashri: It can be understood immediately that 'This is my mistake.' Now why does that mistake occur now and then? The answer is, 'If the mistake doesn't occur, then the experiential Knowledge will not be attained. The fact that the mistake is occurring is a great penance, otherwise penance would not arise, would it! The 'pillar' of penance is most certainly required [for liberation].'

'We' have endured a lot of such penance, tremendous penance. What sort of penance have You seen? 'You' have not even seen penance! That is because 'we' had no one above 'us'! So 'we' had to endure them on 'our' own! 'We' had to do the type of penance that kept us awake the entire night. The type of penance where someone said something [bitter] to us and it kept us awake the entire night! While for You, the penance lasts for two to five minutes and then stops. This is because You have *Gnan* with You. The reason is that previously we had to endure it without *Gnan*.

Questioner: Before attaining *Gnan*!

Dadashri: Yes. 'You' have prowess, because You have *Gnan*! Just look how you fall asleep with such pomp! The moment you drop on the bed, you cover up and fall asleep. Whereas if Dada goes to sleep without covering up, even then there is no problem.

Questioner: No, no, Dada. That is not acceptable.

Dadashri: No, not like that. What I mean to say is that I don't need it [to cover up]. I have been a man of penance from the beginning. Whereas You have not gotten into doing penance yet, You have not seen penance.

The World Can Be Won by Being Defeated

After attaining this *Gnan*, the *dhyan* (internal state of being) of the pure Soul remains constantly for You. So every evening, You should ask ['file' one], 'Are you Chandubhai or pure Soul?' He will reply, 'pure Soul!' So then it can be said that the *dhyan* of the pure Soul remained the entire day.

Questioner: If we were to say this, then people would say that we are mad.

Dadashri: If they say you are mad, then they are calling Chandubhai mad. No one would ever call You that. They do not know You at all, do they! If they say that to Chandubhai, then You should tell Chandubhai, ‘Chandubhai, if you are [mad], then they will call you so, and if you are not and they call you so, then the liability is theirs. Subsequently it is not your responsibility.’ ‘You’ should say that [to Chandubhai].

Questioner: When someone says something [unacceptable] to me, when they call me mad, call me senseless, I don’t like it.

Dadashri: The fact is, you cannot have your cake and eat it too. You have to pick one or the other. ‘You’ want to go to *moksha*, so people will call you mad and they will beat you up as well, they will do everything. But you should let go of yours [your viewpoint]. That is why ‘we’ say, “Sir, I sit here defeated.” A man had come to visit ‘us’. I told him, “You will have to leave after being defeated. Instead, I am sitting here having already been defeated. Why don’t you just have your meal and go to sleep peacefully! You have received what you wanted. You have the desire to defeat Dada, don’t you? Well I admit that I have been defeated.”

So how can such a person be dealt with? All this is actually considered a botheration. It is better for the body to take a beating, but in this case, the mind takes a beating. That is actually a big problem!

‘You’ want the pleasures of the world and You also want this [the bliss

of the Self]; both are not possible. When someone comes to defeat you in this world, then you should allow yourself to be defeated and sit down peacefully. People will reply in their own words. “So you’ve become the mighty pure Soul?” They will even hurl such abuse at you. This is because people have this sort of nature. They have not found the path to *moksha*, and so they will not let others go either; that is the nature of people. This world is such that it will not allow You to go to *moksha*. So by coaxing and cajoling them, and ultimately by even being defeated you should tell them, “I have in fact been defeated.” Then they will let You go.

Liberation Is Attained Through the Understanding of the Gnani Purush

From birth till death, one’s entire body is compulsory. Whatever attachment and abhorrence arises from that; only that much karmic account is bound. You are not the one who is running all of this. Anger, pride, deceit and greed, these *kashay* are running it. The reign is indeed of these *kashay*! It is when one has the realization of ‘who am I’ that the *kashay* leave. In fact, anger, pride, deceit and greed are all suppressed. When they get a proper chance, they will flare up. Anger, pride, deceit and greed are constantly stealing from one’s own self, yet people do not understand this. If these four are ‘starved’ for three years, then they will run away. However, they continue to live on that very ‘food’; what ‘food’ is that? If you do not know, then how will they die of ‘starvation’? As one does not have the understanding of this, they indeed continue

to get their 'food'. How do they continue to live? And that too, they have been living for infinite time! Therefore, put a stop to their 'food intake'. No one has such a thought, and on top of that, everyone is struggling to get rid of them. Those four are not such that they will go away easily. In fact, when the Soul leaves the body, they 'clean' everything off and then evacuate. They do not need a violent beating. They actually need a non-violent beating.

Questioner: All this 'food' is eaten up by *kashay*, so what should be done?

Dadashri: They will come to 'feast'. Nevertheless, Dadaji is there to guide you, and through His grace it is possible for everything to be cleansed. If you leave this *satsang* on your own accord, then everything will immediately latch on to you. You should not leave Dadaji's shelter, do not let go of his lotus feet. Liberation is attained through the understanding that the *Gnani Purush* (One who has realized the Self and is able to do the same for others) gives. What is possible without understanding? Only the religion of the *vitaraag* Lords can give freedom from all misery.

Where There Is Vitaraagata, There Is the Experience of the Authority of the Self

What is the Science of the *vitaraag* Lords? There should be no misery whatsoever. If one understands just a single word of the *vitaraag* Lords, then misery would not remain at all. But one has not understood a single word of Vir [Lord Mahavir].

Where does *vitaraagpanu* (the state as an absolutely detached One) prevail?

In both cases, whether one praises Him or criticizes Him, He Sees them with an impartial view. 'We' may use the word imbecile, but in 'our' intent only the impartial view prevails. 'You' will have to become accustomed to both praise and criticism. Then when someone gives you one of the two, it will not even affect You. If both are Seen to be the same on the outside, then even on the inside they will be Seen to be the same. All the 'pillars' will certainly have to be Seen to be the same, right? If the four legs of this bed are not the same, then you need to add additional support, don't you? Whereas these two are the 'sons' of a single 'mother', so why differentiate between them? This world has perpetuated because of such dualities. To praise and to criticize are both dualities. 'You' will have to become free from these two dualities; You will have to become *vitaraag*.

The foundation of worldly life is attachment and abhorrence, whereas the foundation of *Gnan* is *vitaraagata* (the state absolutely free of attachment and abhorrence)! *Vitaraag* means that if a person were to hurl abuse at One [who is *vitaraag*], then He would not accept its effect, and in addition to not accepting it, the look on His face would not spoil either, His inner intent would not spoil either, and His internal state would not spoil. When even One's resultant effects do not spoil, then He is a *vitaraag*! When He is hurled abuse at, He is beaten, His house burns down, even then none of His resultant effects spoil and He simply remains *vitaraag*. Who becomes *vitaraag*? The One for whom there is no profit or loss, no happiness or unhappiness, no

duality. The One who has gone beyond duality is *vitaraag*. This is the meaning of *vitaraag*!

If someone picks your pocket, hurls abuse at you and if attachment and abhorrence do not arise, then Know that You have attained the experience of the authority of the Self (*Chaitanya satta*). Where the authority of the Self has been experienced there is no attachment and abhorrence during all these, One certainly remains absolutely unaffected (*nirlep*). In spite of living in the 'ocean' of worldly life, One remains absolutely unaffected.

There Is Infinite Energy Within; Whatever One Decides Will Happen

Questioner: When someone insults me and I remain quiet, then wouldn't that be considered a weakness?

Dadashri: No. Actually, to tolerate an insult is in fact considered a great strength!

If someone were to hurl abuse at 'us' right now, then it would not affect 'us' at all, the mind would not even spoil for him. That itself is strength! Whereas in the case of weakness, all these people certainly continue to bicker, don't they! All living beings continue to fight; that is all considered a weakness. Therefore, to tolerate an insult quietly is the greatest strength. And when You tolerate such an insult just once, if You cross one 'step',

then the energy to cross one hundred 'steps' will arise. Did You understand? If there is a strong person, then all living beings certainly become weak when facing him. That is his inherently natural characteristic. However, even if a weak person instigates You, and yet You do not do anything, then that is considered strength.

When a person who, despite having the strength to do so, does not harass another person, does not harass even his enemy, that is considered strength.

Now if you are insulted once, then You will not have a problem tolerating it, but that insult should remain in Your awareness such that, 'Is this life meant for such insults?' There is no problem with being insulted, neither is there a need for respect, and nor is there a need for insults, but is your life meant for insults? Should You not have such awareness?

Just like there is joy at the time of respect, there should certainly be joy at the time of insult. Why is there no joy at the time of insult? There is no joy because You do not say, 'There is certainly joy at the time of insult.' Hence, if You say 'it is certainly there,' it will be there. On the contrary, You say, 'such awareness does not remain.' If You say that, then how will such awareness prevail? There are infinite energies stocked up within the Self. Things can happen the way You decide.

~ **Jai Sat Chit Anand**

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