

As Expounded by Dada Bhagwan

# Anger

A close-up photograph of a hand shattering a piece of glass. The hand is positioned in the lower right, with fingers curled as if breaking through the surface. The glass is cracked and shattering into many sharp, radiating fragments. From the points where the glass is broken, several small flames or fire-like effects are rising, creating a dramatic and intense visual. The background is a warm, out-of-focus orange and red, suggesting fire or a sunset.

Anger means a lit fire; one burns himself first,  
and then he burns others.

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# **Anger**

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**'I do not know anything'!**

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## **Trimantra**

### **The Three Mantras That Destroy All Obstacles in Life**

#### **Namo Vitaraagaya**

I bow to the Ones who are absolutely free from all attachment  
and abhorrence

#### **Namo Arihantanam**

I bow to the living Ones who have annihilated all internal  
enemies of anger, pride, deceit and greed

#### **Namo Siddhanam**

I bow to the Ones who have attained the state of total and final  
liberation

#### **Namo Aayariyanam**

I bow to the Self-realized masters who impart the Knowledge of  
the Self to others

#### **Namo Uvazzayanam**

I bow to the Ones who have received the Knowledge of the Self  
and are helping others attain the same

#### **Namo Loye Savva Sahunam**

I bow to the Ones, wherever they may be, who have received the  
Knowledge of the Self

#### **Eso Pancha Namukkaro**

These five salutations

#### **Savva Pavappanasano**

Destroy all demerit karma

#### **Mangalanam Cha Savvesim**

Of all that is auspicious

#### **Padhamam Havai Mangalam**

॥1॥

This is the highest

#### **Om Namu Bhagavate Vasudevaya**

॥2॥

I bow to the Ones who have attained the absolute Self in human form

#### **Om Namah Shivaya**

॥3॥

I bow to all human beings who have become instruments for the  
salvation of the world

#### **Jai Sat Chit Anand**

Awareness of the Eternal is Bliss

## **Books of Akram Vignan of Dada Bhagwan**

1. Adjust Everywhere
2. Anger
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20. Non-Violence
21. Pratikraman: The Master Key That Resolves All Conflicts  
(Abridged & Big Volume)
22. Pure Love
23. Right Understanding to Help Others
24. Science of Karma
25. Science of Speech
26. The Current Living Tirthankara Shree Simandhar Swami
27. Simple and Effective Science for Self-Realization
28. The Essence of All Religion
29. The Fault Is of the Sufferer
30. The Guru and the Disciple
31. The Hidden Meaning of Truth and Untruth
32. The Practice of Humanity
33. Trimantra
34. Whatever Has Happened Is Justice
35. Who Am I?
36. Worries

**'Dadavani' Magazine is published every month in English**

## Who Is Dada Bhagwan?

In June 1958, around 6 o'clock one evening, amidst the hustle and bustle of the Surat railway station while seated on a bench, 'Dada Bhagwan' manifested completely within the sacred bodily form of Ambalal Muljibhai Patel. Nature revealed a remarkable phenomenon of spirituality! In the span of an hour, the vision of the universe was unveiled to him! Complete clarity for all spiritual questions such as, 'Who are we? Who is God? Who runs the world? What is karma? What is liberation?' etc. was attained.

What He attained that evening, He imparted to others through his original Scientific experiment (*Gnan Vidhi*) in just two hours! This has been referred to as the *Akram* path. *Kram* means to climb up sequentially, step-by-step while *Akram* means step-less, a shortcut, the elevator path!

He, himself, would explain to others who Dada Bhagwan is by saying, "The one visible before you is not Dada Bhagwan. I am the *Gnani Purush* and the One who has manifested within is Dada Bhagwan who is the Lord of the fourteen worlds. He is also within you, and within everyone else too. He resides unmanifest within you, whereas here [within A. M. Patel], He has manifested completely! I, myself, am not God (*Bhagwan*); I also bow down to the Dada Bhagwan who has manifest within me."



## The Current Link to Attain Self-Realization

After attaining the Knowledge of the Self in 1958, absolutely revered Dada Bhagwan (Dadashri) traveled nationally and internationally to impart spiritual discourse and Self-realization to spiritual seekers.

During his lifetime itself, Dadashri had given the spiritual power to Pujya Dr. Niruben Amin (Niruma) to bestow Self-realization to others. In the same way, after Dadashri left his mortal body, Pujya Niruma conducted spiritual discourses (*satsang*) and imparted Self-realization to spiritual seekers, as an instrumental doer. Dadashri had also given Pujya Deepakbhai Desai the spiritual power to conduct *satsang*. At present, with the blessings of Pujya Niruma, Pujya Deepakbhai travels nationally and internationally to impart Self-realization as an instrumental doer.

After Self-realization, thousands of spiritual seekers prevail in a state free from bondage and dwell in the experience of the Self, whilst carrying out all their worldly responsibilities.



## Note About This Translation

The *Gnani Purush*, Ambalal M. Patel, also commonly known as ‘Dadashri’ or ‘Dada’, gave spiritual discourses that were in the form of answers to questions asked by spiritual aspirants. These discourses were recorded and compiled into books by Pujya Dr. Niruben Amin in the Gujarati language.

Dadashri had said that it would be impossible to translate His *satsangs* and the Knowledge about the Science of Self-realization word for word into other languages, because some of the meaning would be lost in the process. Therefore, in order to understand precisely the *Akram* Science of Self-realization, He stressed the importance of learning Gujarati.

However, Dadashri did grant His blessings to translate His words into other languages so that spiritual seekers could benefit to a certain degree and later progress through their own efforts. This book is not a literal translation, but great care has been taken to preserve the essence of His original message.

Spiritual discourses have been and continue to be translated from Gujarati. For certain Gujarati words, several translated words or even sentences are needed to convey the meaning, hence many Gujarati words have been retained within the translated text for better understanding. Where the Gujarati word is used for the first time, it is italicized, followed by a translation explaining its meaning in parenthesis. Subsequently, only the Gujarati word is used in the text that follows. This serves a two-fold benefit; firstly, ease of translation and reading, and secondly, make the reader more familiar with the Gujarati words, which is critical for a deeper understanding of this spiritual Science. The content in square brackets provides further clarity regarding the matter, which is not present in the original Gujarati content.

This is a humble attempt to present to the world, the essence of His Knowledge. While reading this translation, if there is any contradiction or discrepancy, then it is the mistake of the translators and the understanding of the matter should be clarified with the living *Gnani* to avoid misinterpretation.





## Special Note to the Reader

The Self is the Soul (*Atma*) within all living beings.

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'.

Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the *Gnani Purush*.

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*. This is an important distinction for the correct understanding of the difference between the awakened Self and the worldly-interacting self.

Wherever the name 'Chandubhai' is used, the reader should substitute his or her name and read the matter accordingly.

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 either provided at the back of this book or available on our website at:

<http://www.dadabhagwan.org/books-media/glossary/>



## Editorial

Anger is a weakness, yet people think of it as a strength. In comparison to a person who gets angry, a person who does not get angry possesses an incredible silent aura of sternness and purity!

Generally speaking, when things do not go our way, or when someone is not understanding what we are trying to say, or when a difference of viewpoint arises, we get angry. Many times, we are right, and if someone accuses us of being wrong, then we get angry. However, our being right is only according to our viewpoint, isn't it? According to the other person's viewpoint, he will indeed believe himself to be right, won't he? Many times, we do not have the insight, we do not have the foresight, we do not know what to do, and so we get angry.

We get angry when we are insulted, we get angry when we incur a loss. In this way, anger arises in order to protect our pride or greed. At that time, it is necessary to have the awareness to break free from the inner weakness of pride and greed. If the house helper were to break the cup and saucer, then anger would arise, and what if the son-in-law were to break it? See how the anger remains under control in that situation! Therefore, it is only dependent on one's belief, isn't it?

If someone causes us damage or insults us, then it is indeed the result of our own karma. The other person is simply instrumental in that. Only when such understanding has set in, will anger leave.

Wherever and whenever anger arises, you should make a mental note of it and maintain awareness over that. And whoever has been hurt by your anger, you should do *pratikraman* (confess, apologize, and resolve not to repeat a

mistake) for that; you should repent and make a firm resolve to never repeat that mistake. This is because whomever you get angry towards, they will feel hurt, and they will bind vengeance against you. And so you will encounter that person again in your next life!

When parents get angry with their children and when gurus get angry with their disciples, merit karma is bound by that. This is because the motive behind it is for the person's benefit, to improve them. If it is for their own self-interest, then they bind demerit karma! Just look at the precision in the understanding of the absolutely detached Lords (*Vitaraago*)!

All the details regarding anger, which is a very troublesome, overt weakness, have been compiled and published in this book. The only prayer is, may it be immensely helpful for the wise reader to become free of anger.

**- Dr. Niruben Amin**

# Anger

## Who Accepts ‘I am Wrong’?

**Questioner:** If I am right, yet someone makes me out to be wrong, then I feel angry towards him from within. So what should I do to stop the anger from arising so quickly?

**Dadashri:** Yes, but it is only when you are right, isn't it? Are you really right? Did you realize that you are right?

**Questioner:** My soul (*atma*) tells me that I am right.

**Dadashri:** In this case, you yourself are the judge, you are the lawyer, and you are the defendant. So of course you are right, aren't you? Then you will never be proven wrong, will you? The other person also feels, ‘Only I am right.’ Do you understand?

## These Are All Weaknesses

**Questioner:** But what I wanted to ask is that, is it not good to feel agitation towards injustice? For a particular matter, when we clearly see injustice has taken place, are we not justified in becoming infuriated?

**Dadashri:** The fact is, all this anger and agitation are all weaknesses, simply weaknesses. The entire world possesses these weaknesses.

When someone scolds you, you get heated up, don't you?

**Questioner:** Yes, I do.

**Dadashri:** Then is that considered a weakness or a strength?

**Questioner:** But there should indeed be anger in certain situations!

**Dadashri:** No, no. Anger itself is a weakness. To say that there should indeed be anger in certain situations is a worldly statement. It is because one is not able to get rid of his anger that he says that there should indeed be anger!

### **The One for Whom Even the Mind Does Not Spoil Is Powerful**

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

**Dadashri:** No. Actually, to tolerate an insult is considered a great strength! If someone were to hurl an abuse at me right now, then it would not affect me at all. Even my mind would not spoil for that person. That itself is strength! Whereas all these people do indeed keep on quarreling, every single living being keeps on fighting, that is all considered a weakness. Therefore, to tolerate an insult quietly is the greatest strength. And when you are able to bear such an insult just once, if you move one step further, then the energy to move a hundred steps further arises. Did you understand? If the person being faced with is strong, then every living being indeed becomes weak in front of him; that is one's intrinsic property. However, even if a weak person instigates you, yet you do not do anything to him, then that is considered strength.

Really, the weak should be protected and the strong should be confronted. However, such people no longer exist in the current era of the time cycle! Nowadays, people keep

hurting the weak and running away from the strong. Very few people protect the weak and stand up to the strong. When such people exist, they are considered as having the attribute of the warrior class. Otherwise, the entire world keeps hurting the weak. At home, the husband dominates over the wife. If you beat a cow that is tied up, where will she go? And what if you untie the cow and then beat her? She will either run away or fight back.

A person who, despite having the strength to do so, does not harass another person, does not harass even his enemy, is considered as being strong. Right now, if someone was getting angry with you and you got angry with him, then wouldn't that be considered cowardly? So what I am saying is that, anger-pride-deceit-greed are themselves weaknesses. For the one who is strong, what is the need to get angry? Yet one attempts to control the other person through the 'heat' of anger. However, the one who does not have anger must have something, mustn't he? Even animals become subdued by the conduct that he possesses, the conduct known as *sheel*. Tigers, lions, all enemies, the entire army becomes subdued!

### **An Angry Person Is Indeed Weak**

**Questioner:** But Dada, what should we do if someone gets heated up in front of us?

**Dadashri:** They will definitely get heated up! Is it under their control? The inner machinery is not under their control! This machinery keeps on working some way or another. If it were under their control, then they would not let the machine get heated up! To get heated up even to the slightest extent is equivalent to becoming a donkey; one becomes a donkey in human form! But no one would do such a thing, would they! What can one do when it is not in his hands?

As it is, there is no need in this world to get heated up at any point of time. Even if someone says, "This boy is not obeying me," then that is no reason to get heated up. You should handle that situation by remaining calm. It is actually because you are weak that you are getting heated up. And to get heated up is considered a tremendous weakness. Therefore, the greater the weakness one has, that is indeed why one gets heated up! So you should have pity for the person who gets heated up. 'The poor guy has no control over this matter.' You should pity the one who has no control over even his own nature.

What does it mean to get heated up? To catch fire yourself first, and then to burn the other person. Once one lights the match, he catches fire and then he burns the other person. So if becoming heated up were under one's own control, then no one would get heated up, would they! Who likes inner burning? If someone says, "Sometimes it is necessary to get angry in worldly life." Then I respond, "No, there is no such reason for you to get angry there." Anger is a weakness; that is why it ends up happening. That is why the Lord has referred to it as a weakness. Who is referred to as a *Purush* (Self-realized One)? The one who has no weakness of anger-pride-deceit-greed; the Lord has referred to such a person as a *Purush*. Therefore, these men that you see around here have also been referred to as weak, yet they do not feel ashamed. They are good in that aspect. Otherwise, if we call them weak, they will be ashamed, won't they? However, they do not have such awareness. How much awareness do they have? If they are given water to bathe, then they will bathe. Eating, bathing, sleeping; they have awareness of all of that, but they do not have awareness beyond that. That which is considered the special awareness of mankind, of what a gentleman is; people do not have the awareness to spot such gentlemanliness.

Anger-pride-deceit-greed is overt weakness. And have you not observed that the hands and legs tremble when a lot of anger arises?

**Questioner:** Even the body says no, that you should not get angry.

**Dadashri:** Yes, even the body says no, that this does not suit us. So anger is considered an immense weakness! That is why you should not get angry!

### **The Personality of the One Without Weakness Impresses Others**

**Questioner:** If someone is badly beating a child and we happen to be passing by at that time, and we try to convince him otherwise, but he does not obey us, then ultimately, should we not scold him and get angry and push him away?

**Dadashri:** He will not refrain from beating [the child] even if you get angry. He may even beat you! Nevertheless, why are you getting angry with him? Calmly speak to him, start up a conversation with him. Otherwise, if you react by getting angry, that is a weakness!

**Questioner:** Then should we let him beat the child?

**Dadashri:** No, you should go there and say, “Good man, why are you doing this? What has this child ruined of yours?” You can explain to him by speaking like this. If you get angry with him, then this anger is your weakness. First and foremost, you should not have this weakness within you. The one who does not have any weaknesses has a personality that makes an impression! Even when such a person says something casually, everyone will obey him.

**Questioner:** Perhaps they may not.



**Dadashri:** Why do they not obey you? Your personality does not impress them. That is why one should not have weakness; one should be of moral and pure conduct. One should be a man of personality! Hundreds of thousands of hooligans would run away simply upon seeing such a person! Whereas no one would run away from an irritable person; on the contrary, he would even be beaten! The world would indeed beat the one who is weak!

Therefore, one should be a man of personality. When does one acquire personality? Personality is acquired when one understands the science. That which is forgotten in this world is [relative] knowledge, and that which can never be forgotten is science!

### **Snow Is More Deadly Than Heat**

Did you know that it snows in certain places? Now where it snows, it is very cold, isn't it? That snow burns all the trees, all the cotton plants and grass, everything gets burnt. You know about that, don't you? Why does everything get burnt in the cold?

**Questioner:** It is because the cold is over the limit.

**Dadashri:** Yes, so if you keep your cool like that, then that kind of *sheel* (highest state of conduct in worldly interaction) will arise.

### **Where Anger Dissolves, There Is the Silent Aura of Sternness and Purity**

**Questioner:** But Dada, to remain overly calm is also a kind of weakness, isn't it?

**Dadashri:** There is no need to remain overly calm. You should stay within limit; that is referred to as normality. Below normal is the fever, above normal is the fever, ninety-eight is the normal. Therefore, you only require normality.

People are more fearful of those who do not get angry compared to those who get angry. What is the reason behind that? When anger dissolves, the silent aura of sternness and purity (*prataap*) arises, that is the law of nature! Otherwise, there would be no one to protect such a person. Anger was a defense [mechanism]; in the state of ignorance, one would defend himself through anger.

### **The Irritable Person Finishes in Last Place**

**Questioner:** Is virtuous irritation or virtuous anger a good thing or not?

**Dadashri:** What do people call that? Even the children will say, “He is always cranky!” Irritation is foolishness! Irritation is considered a weakness. If we ask the children, “What is your father like?” Then even they will say, “He is a very cranky person!” Now tell me, did his reputation increase or decrease? One should not have this weakness. Hence, where there is virtuousness, there is no weakness.

If we were to ask the children at home, “Who would you rank as first in your home?” Then the children would evaluate, ‘My mother does not get irritated, so she is the best. She is number one.’ Then comes second, third, and so on, and finally, the father finishes in last place! Why is that? It is because he is irritable. He is a cranky person. I ask them, “Your father is the one who earns the money; even then he is last in number?” They respond, “Yes.” Just imagine! Even though you work hard and toil, you feed them, you earn the money and provide for them, yet you come in at last place?

### **Anger Means Blindness**

**Questioner:** Generally speaking, what could the main reason be for a person to get angry?

**Dadashri:** It is because his vision becomes blocked! When does a person collide with a wall? When he is not able to see the wall, that is when he collides with it, doesn't he? Similarly, when a person is not able to see from within, he ends up getting angry. Since he is not able to find the solution to move ahead, he ends up getting angry.

### **Anger Arises When There Is Lack of Insight**

When does anger arise? The answer is, as one's vision (*darshan*) becomes blocked, his knowledge (*gnan*) also becomes blocked, that is why anger arises. The same is true for pride. The vision becomes blocked, due to which the knowledge becomes blocked, that is why pride arises.

**Questioner:** Kindly explain this by giving examples; that will be easier to understand.

**Dadashri:** Don't our people say, "Why did you get so angry?" The other person will respond, "I couldn't think clearly so I ended up getting angry." Yes, when a person cannot think clearly, he ends up getting angry. Would the one who has insight get angry? When one gets angry, then to whom does that anger give the first reward? When something catches fire, it first burns its own self. Then it burns others.

### **The Fire of Anger Burns Oneself and Others**

Anger is like setting fire to one's own house. If you have filled your house with hay, and you light a match to it, then that is referred to as anger. So one burns himself first and then he burns the neighbors.

Say big haystacks have been gathered in someone's field, but what would happen if just a single lit match were to be thrown in that pile?

**Questioner:** It would burn.

**Dadashri:** Similarly, by getting angry just once, everything one would have earned over the course of two years would be ruined. Anger means a live fire. The person himself would not realize, ‘I have incurred a great loss.’ This is because the things on the outside do not reduce, yet everything gets destroyed within. The preparations that one has made for the next life, a part of that gets consumed. And what would happen if a large portion of that is consumed? Here, as a human being, he was eating bread, instead he will have to take birth in the animal realm to eat grass in the next life. To go from eating bread to eating grass; is that considered dignified?

No person in this world can conquer anger. Anger has two parts. One part is in the form of visible anger and the other is in the form of invisible anger. Those who are able to conquer anger are conquering it in the form of visible anger. The fact is, if one [*kashay*; anger-pride-deceit-greed] is suppressed, then the other increases. One will say, “I conquered anger.” So then his pride increases. In reality, one is not able to conquer anger completely. [In such an instance,] One is considered to have conquered visible anger.

### **That Which Has a Lingering Effect Is Anger**

Only anger that has a lingering effect (*tanto*) is referred to as anger (*krodh*). Say a husband and wife had a big fight at night, tremendous anger flared up, they both laid awake the entire night. In the morning, the wife serves him tea by banging the cup a little. So, the husband understands that there is still a lingering effect! This is referred to as *krodh*. The lingering effect can last for any given amount of time! Oh, some people hold on to it for their entire lifetime! The father will not look at his son and the son will not look at his father! The lingering effect of anger can only be detected based on the grimace on one’s face.

The lingering effect is such a thing that had someone insulted me fifteen years ago and I had 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, nobody can dissolve the lingering effect. Even the big ascetics and monks hold on to the lingering effect. If you happen to have instigated them at night, then they would not speak to you for fifteen days. That is a lingering effect!

### The Difference Between Gusso and Krodh

**Questioner:** Dada, what is the difference between *gusso* (becoming upset) and *krodh*?

**Dadashri:** *Krodh* is that which is with ego. When *gusso* and ego are combined, then it is referred to as *krodh*. And when a father gets angry with his son, that is not considered *krodh*. The ego does not become involved in that anger. That is why it is referred to as *gusso*. So the Lord has said, “Even if he [the father] has *gusso*, credit him with merit karma.” Then one may ask, “Even though he has *gusso*?” The Lord will say, “No, if one has *krodh*, then he binds demerit karma, there is no demerit karma for *gusso*.” The ego is involved in *krodh*, whereas for you, when *gusso* arises, you feel bad from within, don’t you?

Anger-pride-deceit-greed are of two types.

One type of anger is such that it can be turned around; it is preventable. If anger arises towards someone, then it can be turned around from within and it can be cooled down. That is anger that can be turned around. If one reaches this stage, then his worldly interactions become very pleasant!

The other type of anger is such that it cannot be turned around; it is unpreventable. One may try very hard, but the ‘firecracker’ inevitably bursts! That is anger that cannot

be turned around, unpreventable. This anger is harmful to oneself and harmful to the other person as well!

To what extent has the Lord deemed anger acceptable with regard to monks, ascetics? As long as that anger does not hurt the other person; the Lord has deemed acceptable that much anger. He has deemed anger acceptable to the extent that one's anger hurts himself alone but does not hurt anyone else.

### **Recognize the Knower**

**Questioner:** We all know that getting angry is bad. Yet....

**Dadashri:** It is such that the one who gets angry does not know. The one who is greedy does not know, the one with pride does not know; the Knower is different. Whereas these people think in their mind, 'I know all this, yet why does it happen?' Now who is the one who says, 'I know?' They do not know this. They do not know who it is that Knows; that is the only thing they need to discover. If one discovers the Knower, then it is possible to get rid of everything. One does not Know. To Know means that it indeed leaves. It will not remain standing at all.

### **The Right Solution Is to Know It Once**

**Questioner:** Despite knowing it, anger arises. How can that be prevented?

**Dadashri:** Who is the one who knows? After Knowing, anger will not arise at all. As anger does arise, it means that you do not Know at all. You are simply expressing the ego of 'I know.'

**Questioner:** After anger arises, the awareness arises that 'I should not get angry.'

**Dadashri:** No, but after Knowing, anger does not arise. Say two bottles are placed here and someone has explained that one has medicine in it and the other has poison in it. Both bottles look identical, but if one ends up making a mistake, then we can understand that this person does not know at all, isn't it? If he does not make a mistake, then we can say that he knows. However, as a mistake has occurred, it is decided that he did not know. Similarly, when anger arises, you actually do not know anything at all; you are needlessly roaming around with the ego of knowing. Would you stumble in the presence of light? Therefore, for as long as you stumble, you have not Known anything at all. You are actually referring to darkness itself as light, and that is indeed your own mistake. Therefore, sit in this *satsang* (spiritual discourse) and Know it once; then anger-pride-deceit-greed, everything will dissolve.

**Questioner:** But anger arises for everyone!

**Dadashri:** Ask this person, he denies it.

**Questioner:** After coming to *satsang*, anger definitely does not arise!

**Dadashri:** Is that so? What kind of 'medicine' must he have taken? He has taken such a 'medicine' whereby the basis of abhorrence is eradicated.

### [Control It] Through Right Understanding

**Questioner:** Say I end up getting angry with someone who is close to me. The person may even be right according to his viewpoint. Yet I end up getting angry from my viewpoint, so what is the reason that I end up getting angry?

**Dadashri:** If you are walking along, and a stone falls from a building onto your head and you start bleeding, then would you get very angry at that time?

**Questioner:** No, in that case, it just happened.

**Dadashri:** No, but why do you not get angry in that situation? So when you do not see anybody there, then how would anger arise?

**Questioner:** No one threw the stone intentionally.

**Dadashri:** And if you were to go out now and a boy were to throw a stone at you and you were to get hit by it and start bleeding, then you would get angry at him. Why is that? You would say, “That boy threw a stone at me and that is why I started bleeding.” That is why you would get angry and say, “Why did you throw it?” Whereas if a stone were to come rolling down from a hill and it were to hit you on the head and you were to start bleeding, then you would look around but you would not get angry!

In the other situation, it appears to a person that, ‘This person is indeed the one doing it.’ No one can ever hit another person intentionally. Therefore, whether a stone rolls down from a hill or a person throws a stone at you, the two are actually the same. However, due to illusion it seems that, ‘This person is doing it.’ No one in this world has the ability to go to the toilet [at will].

As you know that nobody has hit it intentionally, therefore in that situation, you do not get angry. Moreover, you say, “I end up getting angry. I am very short-tempered by nature.” Oh mortal one, it is not in your inherent nature to get angry. Why don’t you get angry with a police officer? Why don’t you get angry when a police officer scolds you? You get angry with your wife, you get angry with the children, the neighbors. You get angry with your subordinates, but why don’t you get angry with your boss? Anger cannot arise in a person on its own, by one’s inherent nature. Actually, one wants to do his willfulness.



**Questioner:** How can it be controlled?

**Dadashri:** Through understanding. The person who you come across is actually instrumental in the process and is giving you the result of your very own karma. He has become instrumental in the process. Now if you understand this, then the anger can come under control. When you see a stone falling from a hill, then you are able to control your anger. So here, too, you need to understand that all this is indeed like a hill.

If another car comes at you from the wrong side of the road, then you would not scold the driver, would you? You would not get angry with him, would you? Why? Would you collide with the car and smash it? No. Why would you not do it there? You become wise in that situation that, 'I may die.' On the contrary, oh mortal one, you die even more when you get angry. However, you are not able to see the complete picture there, whereas in the other case, it can be seen overtly; that is the only difference! Would you not retaliate on the road? Would you not get angry, even if the fault were of the other person?

**Questioner:** No.

**Dadashri:** In the same way, you need to understand this when it comes to life as well.

### **The Results Can Change Only When the Causes Change**

One man asks me, "I have been trying to get rid of this anger for infinite lifetimes, but why does this anger not leave?" I tell him, "You may not know the solution to get rid of anger." He responds, "The solutions for getting rid of anger have been written in the scriptures; I have been doing all of that, yet the anger does not depart." I tell him, "The solution has to be the right one." He says, "I have

read many right solutions, but nothing has been of use.” So I tell him, “Trying to find a solution to stop the anger is foolishness. This is because anger is actually a result. Just as, if you have taken an exam and you get the result; this is the equivalent of trying to get rid of the result. This result that has come, what is it the result of? That is what you need to change.”

People say, “Control your anger, get rid of anger.” Hey, why are you doing this? You are unnecessarily giving yourself a headache! In spite of that, the anger does not actually leave. Yet they will say, “No, sir, I have controlled my anger to some extent.” Hey! As long as it exists within, it cannot be considered as under control. So that man asks, “Then do you have any other solution?” I respond, “Yes, there is a solution. Will you do it?” He responds, “Yes.” So I say, “Make a note at least once that with whom do you get angry the most in this world? Wherever you get angry, make a note of it and also get to know where you do not get angry. Add it to the list at least once that, ‘I do not get angry with this person.’ Many people do wrong, yet you do not get angry with them, whereas for others, even if the poor person is doing the right thing, you get angry with him. Therefore, there must be some reason, right?

**Questioner:** Would a knot have been bound in the mind towards that person?

**Dadashri:** Yes, a knot has been bound. What should you now do to release this knot? The examination has already been given. However many times you are going to get angry with that person, you are going to get angry that many times. And a knot has already been formed for that person, but what should you do from now on? Whomever you get angry with, do not allow your mind to become negative towards that person. You should reform your mind

that, 'This person is doing that on the account of my own destiny. Whatever he is doing is due to the unfolding of my own karma and that is why he is doing it.' You should reform your mind in this way. If you keep reforming your mind and if your mind reforms towards that person, then you will stop getting angry towards that person. There will be an effect of the past for some time, the effect of the past, it will give that much effect and then it will cease.

This is a very subtle point and people have not discovered it. There is a solution for everything, isn't there? The world would not exist without solutions, would it! The world simply tries to destroy the results. Therefore, the solution for anger-pride-deceit-greed is this. Do not do anything about the effect; if you destroy their causes, then all of them will depart. Therefore, one should be a thinker. Otherwise, if one is unaware, then how will he find a solution?

**Questioner:** How can the causes be destroyed? Please explain that again!

**Dadashri:** Say I keep getting angry with this man and then I decide that my anger towards him is the result of me previously seeing faults in him. Now whatever wrong he does, if I do not let it affect my mind, then the anger towards him will gradually cease. However, if there are some results of the past, then that many will come, but everything else will cease later on.

**Questioner:** Does anger arise by seeing faults in others?

**Dadashri:** Yes. You should also keep in mind that, the faults that you are seeing, they are wrong results too. Therefore, when you stop seeing these wrong results, then the anger will cease. When you stop seeing faults, everything ceases.

## **At the Root of Anger Is the Ego**

People ask, “What kind of medicine should I take to remedy my anger?” I respond, “What are you doing right now?” They say, “I keep suppressing the anger.” I ask, “Do you suppress it upon recognizing it or without recognizing it? You will have to recognize anger, won’t you? Anger and peace both ‘sit’ together. Now, if you do not recognize anger, then you are suppressing peace, and on the contrary, peace would ‘die’! Therefore, this is not worth suppressing!” So then they would understand that anger is ego. So through what type of ego does anger arise? You should examine that.

When this child broke a glass, you got angry. At that time, what kind of ego prevailed? ‘I incurred a loss of this glass’; it is that kind of ego. You have the ego of profit and loss. Therefore, you should think about the ego of profit and loss and eradicate it. You keep getting angry by preserving the wrong ego. This anger, this greed, in reality, at the root, all of them are the ego indeed.

## **Through What Understanding Can Anger Be Contained?**

Anger is itself the ego. Now you should examine that, you should examine in what way it is ego. It is when you examine this that you will be able to figure out that anger is actually ego. Why did anger arise? One will say, “This woman broke the cup and saucer; that is why I got angry.” Now, she broke the cup and saucer, so why do you have a problem with that? He will respond, “I incurred a loss.” And just because he incurred a loss, does it mean he has to scold that person? However, to express egoism, to scold someone, if you think over all of this minutely, then by thinking it over, all of that ego can be washed off. Now the fact that the cup broke, was that avoidable or unavoidable?

Unavoidable circumstances exist, don't they? If the master scolds the house helper, "Hey, why did you break the cup and saucer? Were your hands broken? And you were like this and you were like that." If it is unavoidable, then should he scold the house helper? When the cup and saucer break at the hands of the son-in-law, you remain silent there! This is because when someone who is superior comes along, you remain silent! And when someone inferior comes along, then you scorn him! This is all egoism. Everyone becomes quiet in front of someone superior, don't they? If something breaks at the hands of Dada, then nothing will arise in anybody's mind, but what if it breaks at the hands of the house helper?

This world has never seen justice at all. This is all due to the lack of understanding. Even if there is understanding through the intellect, it is more than enough! If the intellect were developed, if it were molded with understanding, then there wouldn't be any quarrels at all. Now, by quarreling would the cup and saucer become whole once again? One merely takes satisfaction from it, that's all, right? And on top of that, the quarreling that takes place is another thing; the conflict that arises in the mind is another thing. Therefore, in this 'business', one incurs the loss of the glass, secondly, one incurs a loss by quarreling, and thirdly, a loss is incurred by binding vengeance with the house helper! The house helper binds vengeance that, 'I am poor, that is why he is saying this to me, isn't it?' However, that vengeance will not spare you and the Lord has said, "Do not bind vengeance with anyone. If it is possible to bind pure love, then bind pure love, but do not bind vengeance." This is because if you bind pure love, then pure love will automatically uproot vengeance. Pure love is such that it will uproot even the 'grave' of vengeance. Vengeance indeed increases through

vengeance. It constantly keeps on increasing. All this wandering is indeed due to vengeance! Why are these human beings wandering? Have they not come across the *Tirthankar* Lords (the absolutely enlightened Lords who can liberate others)? They say, “We did meet the *Tirthankar* Lords, we listened to Them, did as They said, we even listened to Their *deshna* (egoless speech that is accepted by all), yet nothing changed.”

What kind of difficulties do you face? Where do you face opposition? Break that opposition down. One faces opposition due to shortsightedness. The *Gnani Purush* (one who has realized the Self and is able to do the same for others) gives ‘long sight’; on the basis of that long sight, one can see things the way they are!

### **When Anger Arises Towards Children...**

**Questioner:** What should I do when I get angry with my children?

**Dadashri:** Anger arises due to lack of understanding. If you ask your child, “Did you enjoy this a lot?” Then he will reply, “I felt very bad within; I felt really miserable internally.” He feels hurt, you feel hurt! Then, what is the need to get agitated with the child? Moreover, if the child improves by getting agitated with him, then you should get agitated. If it gives a good result, then it is worth getting agitated. However, if it does not give a good result, then what is the point of getting agitated! If there is a benefit in getting angry, then do so; and if it does not give a benefit, then you should make do without getting angry!

**Questioner:** If I don’t get angry, then he will not listen to me at all, he will not eat at all.

**Dadashri:** Even after you get angry with him, it is not as if he listens to you!

## **Just Look at the Minuteness of the Absolutely Detached Lords!**

Nevertheless, people will say, “This father has become so angry with his son, hence this father is a worthless person.” However, what sort of justice would there be in the court of nature? Nature says, “Credit this father with merit karma.” He gets angry, yet it is considered a part of merit karma? Yes, because the father is undertaking a reactive clash on himself for the benefit of his child! He undertook a reactive clash on himself for the happiness of his son, so he gets merit karma! Otherwise, every kind of anger binds demerit karma only. However, this type of anger alone, the kind that is done for the happiness of one’s child or student; in that, as he is burning himself for the sake of his child’s or student’s happiness, he will bind merit karma for that. In spite of that, people here will just keep discrediting him! Nevertheless, does the true law exist in the house of God or not? Even though one gets angry with his own son or daughter, there is no violent intent in it. Everywhere else, there is violent intent. Nevertheless, the lingering effect remains in that. This is because whenever he sees his daughter, he feels an uproar arise within once again.

Now, when there is no violent intent or lingering effect in anger, then liberation can be attained. And if there is an absence of violent intent alone, and yet the lingering effect remains, even then one still binds merit karma. How minute a discovery the Lord has made!

### **Despite Getting Angry, One Binds Merit Karma**

The Lord has said, “When one gets angry for the sake of others, for the welfare of others, he will bind merit karma as a result.”

Now, on the *Kramik* path (the traditional step-by-step path of spiritual progress), the disciples continuously remain in the fear that, ‘The guru will say something any time now; he will say something any time now.’ Moreover, the guru also remains agitated right from early in the morning. All the way up to the tenth stage of the fourteen stages of spiritual development, he remains the same! His eyes become ‘red’ [filled with anger]; there is burning within! What suffering, imagine the amount of suffering there must be? So how can one be successful in attaining one’s goal? Is the attainment of liberation child’s play? In fact, it is very rare that one attains *Akram Vignan* (the spiritual science of the step-less path to Self-realization)!

### **Anger Is a Kind of Signal**

People of the world say, “This man got angry with him, therefore, he is at fault and he has bound demerit karma.” The Lord does not say that. The Lord says, “He did not get angry with his child, therefore his father is the culprit. Therefore, penalize him with a hundred rupee fine.” People will say, “Is it good to get angry?” The Lord will say, “No, but at present it was necessary. If he did not get angry in this situation, then the son would have gone down the wrong path.”

Therefore, anger is a red signal of a kind, nothing else. If he had not looked at him with strictness in his eye, if he had not gotten angry, then the son would have gone down the wrong path. That is why even when the father gets angry with the son, the Lord rewards him with a hundred rupees.

Anger is a red flag; the public does not know that at all. And to what extent should that red flag be displayed? For how long should it be displayed? It is necessary to understand this. If the train is going to pass right now,



and if one has been standing with the red flag without any reason for two and half hours, then what would happen? Therefore, there is a need for the red signal. However, one needs to understand for how long it should be displayed.

To remain cool is a green signal.

## **Raudradhyan Transforms into Dharmadhyan**

You may end up getting angry with your son, but what is your intent within? That this should not happen. What is your intent within?

**Questioner:** This should not happen.

**Dadashri:** Therefore, this was *raudradhyan* (adverse internal state of being that hurts the self and others), which resulted into *dharmadhyan* (virtuous internal state of being that prevents one from hurting oneself or others). You got angry, yet it resulted in *dharmadhyan*.

**Questioner:** Is it because the intent arose that, ‘This should not happen’?

**Dadashri:** There is no violent intent behind it. Anger is never without a violent intent at all, yet there are certain conditions of anger, such as when one gets angry with his children, with his friend, with his wife, in which he binds merit karma. This is because one’s intention behind getting angry is being taken into consideration.

**Questioner:** Praiseworthy anger.

**Dadashri:** That other is unpraiseworthy anger; that is considered less appropriate.

Therefore, there is this much classification even in anger. Secondly, if one scolds his son for the sake of money, such as, “You are not paying attention to the business properly,” that anger is different. If you scold your child,

if you get angry with him for the sake of improving him, if the child is stealing or doing something else that is wrong, then the Lord has said that the result of that is merit karma. How wise the Lord is!

### **The Wise Avoid Getting Angry in This Way**

**Questioner:** With whom do we get angry? We especially do not get angry with the secretary in the office or with the nurse in the hospital, but we do get angry with our wife at home.

**Dadashri:** That is why, when a hundred people are sitting and listening, at that time I tell all of them, “If people get scolded by the boss or someone else, then they take out all that anger on their wives at home.” That is why I have to say, “Hey, mortal one! Why are you scolding the poor wife! Why are you scolding the wife without any reason? Why don’t you quarrel with the one who has scolded you out there, why are you quarreling with this poor woman?”

There was a wise gentleman. He was an acquaintance of mine. He always used to tell me, “Sir, please come to my house sometime!” He used to do masonry work. One day I was passing by and he happened to come across me and he said, “Come to my house for a while.” Therefore, I went to his house. Then I said, “Hey! Are you comfortable living with two rooms?” He replied, “I am a mason, aren’t I?” I am talking about the good old days here; nowadays people have to make do with one room, but even in the good old days, the poor man had only two rooms! Then I said, “Hey, doesn’t your wife harass you?” He responded, “My wife does get angry, but I do not get angry.” I asked, “Why is that?” He said, “If she gets angry and I also get angry, then within these two rooms, where will she sleep and where will I sleep?

She will sleep facing her back to me and I will sleep facing my back to her. And with that, I will not even get good tea to drink in the morning. She is the only one who gives me happiness and my happiness is because of her!" I asked, "What if your wife gets angry with you on occasion?" He said, "I coax her. I tell her, 'Dear, let it go! I know what I am going through.' I tell her something like this and coax her. But I keep her happy. I may beat someone outside the home, but I do not beat within the home." Whereas our people get beatings from outside the home and then beat at home.

These people get angry all day long. The cows and buffaloes are better; they do not get angry. There should be some kind of peace in life, shouldn't there? It should not be filled with weakness. Instead, this anger keeps arising frequently, doesn't it! You came here by car, didn't you? What would happen if the car were to express anger all along the way here?

**Questioner:** Then I would not have been able to come here at all.

**Dadashri:** So when you get angry, then how must her 'car' be running? You do not get angry, do you?

**Questioner:** It happens sometimes.

**Dadashri:** And if both of you happen to do it, then what is the point?

**Questioner:** There should be a little bit of anger between husband and wife, shouldn't there?

**Dadashri:** No. There is no such rule. There should be a lot of peace between husband and wife. If they hurt each other, then they are not husband and wife at all. There is no hurting each other in true friendship. Whereas this is the

greatest friendship of all! One should not get angry here; people have simply fit such a thing into your heads. They go through it themselves, and so they fit such a thing into others. They will say, "That is the rule!" A husband and wife should not hurt each other whatsoever; it may happen everywhere else.

### **Betrayal as a Result of Doing According to One's Own Will**

**Questioner:** Whether at home or with friends, everyone has different opinions; and in that case, when something is not done according to our own will, then why do we get angry? What should be done at that time?

**Dadashri:** If each person were to try to do according to his own will, then what would happen? How can you have a thought like that? The thought should immediately arise, 'If everyone tries to do according to their own will, then they will keep clashing with each other and there will be nothing left to eat.' Therefore, you should never do according to your own will. You should never do according to your own will, then you will never prove to be wrong. You should maintain the understanding that the one who has a self-need will do according to his own will.

**Questioner:** What should we do if the men get angry, no matter how calm we remain?

**Dadashri:** If he gets angry and if you want to quarrel, then you too should get angry, otherwise you should stop it. If you want to stop the 'film', then you should cool down. If you do not want to stop the 'film', then you should let it continue for the entire night, who is stopping you? Do you like the 'film'?

**Questioner:** No, I do not like the film.

**Dadashri:** What is the need to get angry? That person himself is not getting angry; it is the mechanical adjustment that is expressing the anger. That is why later on, one feels repentance within that, ‘It would have been better if I had not become angry.’

**Questioner:** What is the solution to cool down the anger?

**Dadashri:** If a machine has become hot and one wants to cool it down, then if it is left as it is for a while, then the machine will cool down. Whereas if you touch it or prod it, then you will be badly burned.

**Questioner:** My husband and I end up getting angry and end up getting into intense arguments with each other, a battle royal and all that. So what should I do?

**Dadashri:** Are you the one who gets angry or is it he? Who gets angry?

**Questioner:** He does and then I end up getting angry too.

**Dadashri:** Then you should indeed reproach yourself within, ‘Why are you doing this? You will definitely have to suffer that which you have done!’ However, if you do *pratikraman* (confess, apologize, and resolve not to repeat a mistake), then all the faults will dissolve. Otherwise, whatever beatings you have given, you will have to suffer in return. But by doing *pratikraman*, it will slacken a bit.

### **This Is Beastliness of a Kind**

**Questioner:** If we end up getting angry and cursing at someone, then how can we correct that?

**Dadashri:** As it is, you end up getting angry and cursing at others because you do not have control over your own self. In order to maintain control, you first need

to understand something. You should examine whether or not you are able to bear it when someone gets angry with you. Before you get angry, you should examine, 'If someone gets angry with me, then am I able to bear it? Do I like it or not?' The way you like to be treated, you should behave in the same way with others.

So if the other person curses at you and that does not bother you or does not depress you, then you can do so. Otherwise, you should indeed put a stop to it. You should never curse at people. This is actually beastliness of a kind. Underdeveloped people, beastliness of a kind, uncultured!

### **Pratikraman Is Indeed the True Path to Liberation**

In the past, people were taught to maintain kindness, peace, equanimity, forgiveness. Whereas these people say, "Hey, I keep getting angry and you are telling me to maintain forgiveness. But how am I to maintain forgiveness?" Therefore, they should actually be taught in this way; if you end up getting angry, then you should repent within like this, 'What kind of weakness lies in me that I end up getting angry like this. I have done wrong.' Repent in this way, and if you have a guru above you, then take his help and make a firm determination that this weakness does not arise again. Do not defend your anger from now on. On the contrary, do *pratikraman* for it.

So make a note of how many times in a day you have hurt another living being through thought, speech, or action (*atikraman*) and with whom it happened. And do *pratikraman* at that time.

What should you do in *pratikraman*? If you got angry and the other person got hurt, then recall the Soul of the other person and ask for forgiveness. So ask for forgiveness

for what happened. Take a vow that you will not do it again. And *alochana* means to confess the mistake to me as in, “I have committed this mistake.”

### **Ask for Forgiveness Even From Within**

**Questioner:** Dada, when I repent or do *pratikraman*, then many times it so happens that when I have made a mistake, or I have ended up getting angry with someone, then I feel the inner burning within that, ‘This is wrong,’ yet I do not have the courage to ask the other person for forgiveness.

**Dadashri:** Nor should you make such an apology. Otherwise, the other person might misuse it. The other person may think, ‘Yes, now you have come to your senses, haven’t you?’ This is the way it is. These are not noble people. These people are not such that you can ask for forgiveness in person. So you should just ask for forgiveness from within, by recalling the pure Soul of the other person! Out of a thousand people, there might be only ten who are such that they will bow down even more than you, even before you ask for forgiveness.

### **A Result Like Instant Cash by Doing Pratikraman Heartily!**

**Questioner:** Say I get infuriated with someone, and after retorting, I become quiet; thereafter, because I spoke out I feel even more burning within. In such a case, do I need to do *pratikraman* more than once?

**Dadashri:** If you do it two to three times pouring your heart into it, and if it is done very precisely, then it is finished. ‘Oh, Dada Bhagwan! I got extremely angry. The other person was so hurt by it! I ask for forgiveness for that. I am heartily asking for forgiveness in your presence.’

## The Fault Is Also Non-Living

**Questioner:** The fury that arises due to *atikraman* cools down through *pratikraman*.

**Dadashri:** Yes. It cools down. If it is a sticky file, then five thousand *pratikraman* have to be done, only then will it cool down. If the anger was not exhibited externally, but you got irritated from within, even then if you do not do *pratikraman* for that, then that much 'stain' will remain with you. If you do *pratikraman*, then it will get cleared off. If you have done *atikraman*, then do *pratikraman*.

**Questioner:** After getting angry with someone, if I realize it and I ask for forgiveness from that person at that very moment, then what is that considered?

**Dadashri:** After attaining this *Gnan* (Knowledge of the Self and the doer attained through *Gnan Vidhi* in *Akram Vignan*), if you end up getting angry and then ask for forgiveness, then there is no problem. You have become free! And if you cannot ask for forgiveness in person, then ask from within, then it is done.

**Questioner:** In person, in front of everyone?

**Dadashri:** There is no problem if one does not ask [for forgiveness] in this way and simply does it from within, even that will do. This is because, this fault is not 'living', it is a discharge fault. Discharge fault means that it is not a living fault! Therefore, it does not give a tremendously bad result!

## Anger-Pride-Deceit-Greed Remain in Existence Due to the Instillation of Life in Them

You are not the one who is running all of this. Anger-pride-deceit-greed, these *kashays* are running it. The reign is



indeed of these *kashays*! It is when one has the realization of ‘who am I’ that the *kashays* leave. If one feels repentance when he ends up getting angry, but if he does not know how to do *pratikraman* as shown by the Lord, then of what use is that? If one knows how to do *pratikraman*, then he will be able to become free.

Therefore, for how long does the proliferation of anger-pride-deceit-greed remain? It will remain for as long as the conviction that ‘I am Chandubhai [reader should insert his or her name here] and this is indeed the way I am’ exists. As long as you have made the instillation that, ‘I am Chandubhai’, people have instilled that in you and you have come to believe, ‘I am Chandubhai’, until then this anger-pride-deceit-greed remain within.

Your own instillation dissolves when you realize ‘I am pure Soul’. Therefore, when one comes into one’s own state as the Self, then the instillation shatters, that is when anger-pride-deceit-greed leave. Otherwise, they will not leave. Even if you beat them, they will not leave. On the contrary, they will keep increasing. If you ‘beat’ the first one, then a second one will increase, and if you ‘beat’ the second one, then a third one will increase.

### **Where Anger Is Diminished, Pride Is Inflated**

A high-ranking monk tells me, “I kept suppressing anger and uprooted it.” I responded, “That is why this ‘bull’ by the name of pride has increased.” The pride keeps inflating. This is because the ‘sons’ of ignorance are not such that they will die easily. If you find a solution, then they will leave. Otherwise, they are not such that they will leave easily. They are the ‘sons’ of ignorance. That ‘bull’ by the name of pride has become so fat that [it started believing], ‘I suppressed anger, I suppressed anger.’ On the

contrary, it became fatter. Rather than that, it was better when the four of them were equal.

### **Anger and Deceit Are the Defenders**

Anger and deceit are actually the defenders. They are actually the defenders of greed and pride. The true protector of greed is deceit and true protector of pride is anger. Nevertheless, deceit is also used to some extent to protect pride; one uses deceit. One gains respect even by engaging in deceit. Do people not do that?

And they practice greed by getting angry. A greedy person never gets angry, and if he gets angry, then know that he is probably experiencing some difficulty related to his greed, that is why the poor fellow is getting angry. Otherwise, even if the other person abuses a greedy person, he will say, "At least I have got the money! Let him scream." Greedy people are like that. This is because the deceit will indeed do all the defending! Deceit means illusion, so [deceit] and anger are the defenders.

When one finds an obstruction to his pride, when his pride is being wounded, that is when he gets angry.

Anger is naive. The naive one is destroyed first. Anger is like ammunition, and wherever there is ammunition, there is an army ready to fight. Once anger is destroyed, why would the army fight at all? Then everyone would run away. Nobody would stick around.

### **The Real Form of Anger**

Anger is [made up of] heated *parmanu* (the smallest particle of matter). If gunpowder has been filled in a firecracker, then when it bursts, it starts up a flame. And when all the gunpowder gets used up, then the firecracker will automatically fizzle out. It is indeed

the same with anger. Anger is [made up of] heated *parmanu*, so when it bursts according to the law of scientific circumstantial evidence, then it burns from all sides. I do not refer to the prevalence of heatedness (*ugrata*) as anger; the prevalence of a lingering effect in anger is what is referred to as anger. It is referred to as anger when there is an inner burning within. To have inner burning means one feels the flames within and other people also feel its effect. That is in the form of visible anger (*kadhapo*). Whereas in the form of invisible anger (*ajampo*), one keeps burning within on his own. However, the lingering effect remains in both forms. Whereas heatedness is a different thing.

### **To Fume Silently, to Tolerate, Is Also Anger**

If speech is not expressed with anger, then the other person will not feel hurt. That is not to say that when one expresses anger verbally, that alone is referred to as anger. When one fumes silently within, that too is anger. To tolerate is actually double the anger. To tolerate means to keep suppressing. One will only realize it when the 'spring' rebounds one day. Why should one tolerate? One should bring about a solution through *Gnan*.

### **There Is Tremendous Violence in Anger**

The intellect is emotional whereas *Gnan* remains in motion. Just as the train that runs in motion, what would happen if it were to become emotional?

**Questioner:** There would be an accident.

**Dadashri:** If it were to move around like this, then there would be an accident. Similarly, if a person becomes emotional, then so many organisms die within. When anger arises, so many tiny organisms get finished off, and moreover, one says, "I practice the religion of non-violence,

I never commit the violence of killing small insects.” But hey, you kill so many organisms through anger, by becoming emotional!

### **Anger Can Be Conquered in This Way...**

*Dravya* means the external worldly interaction. That cannot change, but if the intent changes, then it is more than enough.

One says, “I want to stop anger.” Anger will not stop from today itself. One has to recognize anger as in: What is anger? Why does it arise? On what basis does it originate? If one wants to stop anger effortlessly, then how can it be done? Who is its mother? Who is its father? How it is born? In which hospital? In which maternity ward? It is after investigating all of this that one will be able to recognize anger.

### **The One Who Has Attained Freedom Can Free Others**

Do you want to clear it all out? Tell me, what do you want to clear out? Make a list and give it to me. I will clear it all out for you. Are you bound by anger-pride-deceit-greed?

**Questioner:** Very much.

**Dadashri:** So how can a person who is bound free himself? If he is bound tightly from all sides, then how can he free himself?

**Questioner:** Should he take help from someone?

**Dadashri:** Should he take help from someone who is bound himself?

**Questioner:** He should get help from someone who is free.

**Dadashri:** If we ask someone, “Is there someone here who is unbound? Are you free from bondage? Then help us.” So the one who has become free can do it. Otherwise, no one else can do so.

### **What Does Anger-Pride-Deceit-Greed Feed On?**

Some people are aware, they even say, “I don’t like it that I end up getting angry. I do not like it, yet I am compelled to do it.”

Whereas some people get angry and say, “I will not be able to make do without getting angry, everything will come to a halt.” They will even say that.

Anger-pride-deceit-greed are constantly stealing from one’s own self, yet people do not understand this. If the four of them were to be kept ‘hungry’ for three years, then they would run away. However, they subsist on that very food; what food is that? If you do not know that, then how will they die of starvation? As one does not have the understanding about this, they indeed continue to get their food. How do they subsist? And that too, they have been subsisting for infinite time! Therefore, put a stop to their food source. Nobody has had such a thought and on top of that, everyone is struggling to throw them out. 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 violent beatings. They actually need non-violent beatings.

When does a spiritual preceptor scold his disciple? It is when he gets angry. At that time, if someone says, “Sir, why are you scolding him?” Then the preceptor will say, “He is indeed worth scolding.” That is it, finished; once he says this, it becomes a food source for anger. When

one defends the anger he has expressed, that is indeed its food source.

If this anger-pride-deceit-greed do not get food for three years, then they will indeed run away on their own, you will not need to say anything at all. This is because every single thing is alive on the basis of its own food. Whereas what do the people of this world do? They keep feeding anger-pride-deceit-greed on a daily basis. They feed them every day, and then they become stout and roam around.

If a person beats his child, if he beats him after becoming very angry, and then the wife says, “Why did you beat the poor child like this?” Then he will respond, “You will not understand, he deserves to be hit.” So then the anger understands, ‘Oh, he gave me my food! He does not realize his mistake, on the contrary, he gave the opinion that he deserves to be hit. So he is feeding me.’ This is considered as feeding it. When you encourage anger, when you consider it to be good, then that is considered as feeding it. When you know anger to be wrong, then that is not considered as feeding it. When you stick to defending anger, when you take its side, then it gets its food. They are indeed living off this food. People actually take their side, don’t they?

I have never defended anger-pride-deceit-greed. If I have ever gotten angry and someone tells me, “Why are you getting angry?” Then I tell him, “This anger is very wrong. It has ended up happening on accord of my weakness.” Therefore, I have not defended it, whereas people defend it.

If an ascetic happens to be snuffing tobacco and we ask him, “Sir, a person like you, snuffing tobacco?” Then he will respond, “There is nothing wrong with snuffing.” So it increases.

Of these four, anger-pride-deceit-greed, one of the members is loved the most, the second one a bit less, and so on... the one that is defended the most, is loved the most.

### **Gross Karma, Subtle Karma**

Let me explain gross karma. You get angry all of a sudden. You do not want to get angry, yet it happens, does that happen or not?

**Questioner:** It happens.

**Dadashri:** When that anger arises, you will get the result of that immediately, on the spot. People will say, "Forget about him, he is a very angry person." Someone may even slap him back. Meaning that, he will get the result here itself by either being discredited or in some other way. Therefore, to get angry is gross karma. And when anger arises, if your intent within today is, 'One should indeed get angry,' then that becomes the karmic account of getting angry again in the next life. If your intent today is, 'One should not get angry'; if you have decided in your mind that, 'I do not want to get angry at all,' nevertheless it ends up happening, then bondage does not remain for your next life. If you end up getting angry in your gross karma, then you will have to take the beating for it in this life. Nevertheless, you will not have bondage in your next life. This is because within the subtle karma, you have the firm determination that, 'One should definitely not get angry.' Whereas if a person does not get angry with anyone, yet he thinks in his mind, 'These people will only straighten up if we get angry with them.' Then with this, he will become an angry person in his next life! Therefore, the anger that is expressed on the outside is gross karma, and the intent that arises within at that time is subtle karma. There is no bondage that results from

gross karma at all, provided one understands this. That is why I have revealed this science in a novel way. Up until now, it has been instilled into the world that there is bondage through gross karma, and that is why people keep getting frightened.

### **Anger-Pride-Deceit-Greed Dissolve Through the Knowledge of Separation**

**Questioner:** Is it necessary to make some preliminary preparations to conquer this anger-pride-deceit-greed? And if that is necessary, then what should be done for that?

**Dadashri:** The fact is that if these four, anger-pride-deceit-greed leave, then one becomes God.

The Lord has said that your anger is such that when you get angry with your very own uncle, then his mind becomes separate from you, it indeed becomes separate for the rest of his life. Therefore, your anger is wrong. It creates a distance mentally or else it creates a distance for a duration of one or two years. It breaks down the mind. That has been referred to as the ultimate useless anger. That has been referred to as *anantanubandhi krodh* (the most intense type of anger which leads to infinite bondage and births and obstructs Self-realization). And greed is also like that, thereafter pride and the rest are also like that, they are very dense. It is once they leave that a person can settle down, then he can come into the fourteen stages of spiritual development (*gunathana*). Otherwise, one would not even be able to come into the fourteen stages of spiritual development! Even if these *anantanubandhi kashay* (the most intense type of anger-pride-deceit-greed which leads to infinite bondage and births and obstructs Self-realization) leave, then that is more than enough.

Now to get rid of them, when one listens to a *Jin*, then



they will leave. *Jin* means a Self-realized One (*Atmagnani*). The *Atmagnani* may be of any religion; He may have attained it through the Vedant sect or through Jainism, but He should be an *Atmagnani*. If one listens to Him, then one becomes a layman follower (*shravak*). And once he becomes a layman follower, then his *anantanubandhi kashay* leave. Then the partial annihilation of karma will keep happening on its own.

Now another solution is that I give him the Knowledge that separates the Self from the non-Self. At that time, all the anger-pride-deceit-greed leave, they get destroyed. That is a wonder of this era of the time cycle. That is why it is referred to as *Akram Vignan*!

**Jai Sat Chit Anand**

**(Awareness of the Eternal is Bliss)**

## Glossary

### **Gujarati Word**

### **English Translation**

*Akram Vignan*

the spiritual science of the step-less path to Self-realization

*atikraman*

to hurt another living being through thought, speech, or action

*Gnan*

Knowledge of the Self and the doer attained through *Gnan Vidhi* in *Akram Vignan*

*Gnan Vidhi*

Dadashri's forty eight minute scientific process of separating the Self and the non-Self

*Gnani Purush*

one who has realized the Self and is able to do the same for others

*gusso*

anger without a lingering effect

*kashay*

anger-pride-deceit-greed

*krodh*

anger that has a lingering effect

*parmanu*

the smallest particle of matter

*prataap*

silent aura of sternness and purity

*pratikraman*

to confess, apologize, and resolve not to repeat a mistake

*Purush*

Self-realized One

*satsang*

spiritual discourse

*sheel*

highest state of conduct in worldly interaction

*Tirthankar*

absolutely enlightened Lord who can liberate others

*Vitaraago*

absolutely detached Lords



## **Nav Kalamo**

### **Nine Deep Inner Intent**

1. Oh Dada Bhagwan, give me the absolute energy not to hurt, cause anyone to hurt, nor instigate anyone to hurt the ego of any living being, even to the slightest extent.

Give me the absolute energy not to hurt, even to the slightest extent, the ego of any living being, and to conduct my thoughts, speech, and action in a manner that is accepted by all.

2. Oh Dada Bhagwan, give me the absolute energy not to hurt, cause anyone to hurt, nor instigate anyone to hurt the foundation of any religion, even to the slightest extent.

Give me the absolute energy not to hurt, even to the slightest extent, the foundation of any religion and to conduct my thoughts, speech, and action in a manner that is accepted by all.

3. Oh Dada Bhagwan, give me the absolute energy not to criticize, offend, or disrespect any living preacher, monk, nun, or religious head.

4. Oh Dada Bhagwan, give me the absolute energy not to, nor cause anyone to, nor instigate anyone to, dislike or have contempt for any living being, even to the slightest extent.

5. Oh Dada Bhagwan, give me the absolute energy not to, nor cause anyone to, nor instigate anyone to speak any harsh or hurtful language towards any living being, even to the slightest extent.

If someone speaks in harsh or hurtful language, give me the energy to speak kindly and softly in reply.

6. Oh Dada Bhagwan, give me the absolute energy not to have, nor cause anyone to have, nor instigate

anyone to have, even to the slightest extent, any sexual faults, desires, gestures, or faults related to sexual thoughts towards any living being, be it male, female, or of bisexual orientation.

Give me the absolute energy to be continuously free from all sexual impulses.

7. Oh Dada Bhagwan, give me the energy to not have excessive temptation towards any particular food taste.

Give me the absolute energy to take meals with a balance of all tastes.

8. Oh Dada Bhagwan, give me the absolute energy not to, nor cause anyone to, nor instigate anyone to criticize, offend, or disrespect any being, be they present or absent, living or dead.

9. Oh Dada Bhagwan, give me the absolute energy to become an instrument for the salvation of the world.



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### **In Comparison to Anger, the Heat of Sheel Is Extraordinary**

Anger-pride-deceit-greed are themselves weaknesses. For the one who is strong, what is the need to get angry? Yet one attempts to control the other person through the 'heat' of anger. However, the one who does not have anger must have something, must he not? Even animals become subdued through the conduct known as sheel that he possesses. Tigers, lions, all enemies, the entire army becomes subdued.

**- Dadashri**



May the original lamp light a series of lamps

[dadabhagwan.org](http://dadabhagwan.org)

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