

# Dadavani

May 2013

Kashaya and attachment-abhorrence have linked these relations. Now we have to disentangle from this life after life account of relations. Our own results will come in front of us. If you accept the ones that come as they are, then the worldly life after life will come to an end.

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 B U S I N E S S  
 D E A T H

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# DADAVANI

**Worldly life exists due to  
contractual agreement**

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## EDITORIAL

This worldly life (*sansar*) is the shop to get rid of all the *karma*. The relations and worldly interactions that are going on in our life are those we had planned in the past life and are giving results in this life. One has filled the tender according to his own wish and he has brought it with him after passing that design. Change cannot be made in it afterwards.

Every living being has attained the life according to his own contractual agreement (*karaar*). One can make another new agreement, but one has to bring about resolution of this old agreement. This worldly life is the unfolding of the contractual agreement, there is no problem with that. After attaining this *Gnan*, the Self is separate and Chandubhai (the non-Self) is also separate, and it can work like that. But if now one looks at other person's things and measures and competes with him, what can happen? Dadashri says, '*Mooah*, only you had done this. You had signed the contract so, finish it, will you?' That is because you cannot break the agreement.

We want to go to *moksha*, so settle the files (term used by Dadashri for the non-Self accounts, presenting in this life as individuals) with equanimity. If you lie to the world then they will file a suit. They will not let you go to *moksha*. We do not have to see whether claim is right or wrong but we just have to see that no one's claim is pending in this world. And then only will one attain *moksha*. One has to be aware only that one should not have abhorrence for the wrong and attachment for the right. One has to be sure not to bind new agreement again with any moving-walking living being. Otherwise you may end up binding such agreement that, wherever that person goes, you will have to go there to fulfill it. If that person goes in the lower life form (*adhogati*), then you will have to go there to settle it. Now new agreement should not arise, we will pay off the old agreements. Dadashri says, 'but it should remain in your mind that, now all these agreements should finish fast, it should end fast.'

The world is dependent on *vyavasthit* (scientific circumstantial evidences). There is no choice but one has to suffer according to what he has brought with him as per time (*kaad*), space (*kshetra*), matter (*dravya*), intent (*bhaav*). One has to pay off the transactions (accounts), there is no choice, is there? Therefore, one has to finish all the agreements. Not with attachment but within time frame. We want to become free. Therefore, the one who is desirous of becoming free will not accept any conditions of getting bound. Other person can do whatever he likes. He does not care, does he? The one who wants to become free will be careful, will he not?

File number one is dependent on *karma*. Therefore whatever agreements are done, one has to finish for sure. We have become *Shuddhatma* (pure Soul), therefore we have to remain as the

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Knower (*Gnata*). And rest is under the control of *vyavasthit*. So at that time one may have to remain under the control of other person's agreement. If the other person is letting you off the agreement, which you had made with him then there is no problem, but is anyone likely to let you off without you fulfilling the agreement? All agreements should finish from our side. And one can become free from the agreements that were made with the other person by doing inner intents of the Nine *Kalams* too. And where everyone's claims finish that is where the *moksha* is.

We have attained *Atmagnan* (Self-realization), but still the previous agreements are remaining to be finished. How can that agreement finish? It is possible to resolve any kind of agreement (contract) with equanimity through flawless vision, by following five *Agnas* and *pratikraman*. In this issue of Dadavani, a beautiful science is unfolding as to how settle the old agreements without binding new agreements. This will help as a missing link to all *mahatmas* (those who have attained Self-realization) in making spiritual effort for their progress.

~ Jai Sat Chit Anand

### Worldly life exists due to contractual agreement

*{ Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, 'Y' You refers to the awakened Soul or Self, and the 'y' you refers to the worldly self. This differentiation is unique to critical understanding of the separation of the Self from the self a/k/a the non-Self complex that is accomplished in the Gnan Vidhi of Akram Vignan. }*

#### One cannot breach the agreement

**Questioner:** If one wants to follow the path of religion, then we have to leave the home and the world. For the purpose of religion, this is good, but it hurts the people of the home. Is this not selfish to renounce the home life for one's own benefit?

**Dadashri:** No. First you will have to fulfill your responsibilities with the people in the home. After you fulfill that account, then they will be happy and tell you to go without any reservations. However, do not do anything that would hurt them because you cannot breach that agreement.

#### Tubers are with agreement

**Questioner:** I feel like leaving this material world, what should I do?

**Dadashri:** Do you admit that there was a day when you had desired this material world?

**Questioner:** At that time I did not have this *Gnan*, now I have this *Gnan*. It makes all the difference.

**Dadashri:** Yes, but now that you have entered it; you have to find a way out of it. You cannot just run away from it. How many years of contract of marriage have you done?

**Questioner:** I don't know.

**Dadashri:** It is like this; if you have agreed in writing, then you have to follow that agreement, don't you?

**Questioner:** Who would write such an agreement?

**Dadashri:** No, at the time of birth an agreement gets written for sure. If you want to become free then you should not sign it. So you have no choice but to tolerate by keeping silent and not saying anything.

**Questioner:** But until how many life times will I have to do like that?

**Dadashri:** It is so that if an intent (*bhavna*) of making an agreement happens again, then you should decide that now I do not want to make an agreement again at all, then it will not happen.

**Questioner:** Yes, Dada, I have made a firm resolution.

**Dadashri:** It is worth deciding. That knot is with agreement (*karaar*). You have agreement with these children and with the wife too. All are agreements.

You had made a joint agreement (by believing 'I am this body'). If You pull out your agreement and if You (the Self) remain separate then there is no problem. Before You used to remain engrossed in 'Chandu' (the self) only, You had signed along with him. You said, 'Dadaji, pull out my signature (agreement).' So I would say, 'Here, I have done it.' So the *Gnan* which I give, does pull it away and You can remain separate.

This worldly life (*sansar*) is an agreement (After attaining this *Gnan*), there is no problem with that. We (the Self) are separate and Chandubhai (the non-Self) is also separate, it can work like that.

#### **Charged in past life, unfolding in this life**

Nothing can happen as per one's own will. If one has done merit *karma* (*punyai*) then he can do as per his will and if one has done sin *karma* (*paap*) then nothing will work according to his will. So what else will you be doing? You don't have even the energy to defecate and why are you being so jumping around (in willful activity)? You may think that this is my house and family. No, this is the shop to get rid of *karma*. This is a relation like a businessman and a customer.

**Questioner:** What is virtue (*punyai*) and sin (*paap*) and how does it happen?

**Dadashri:** On your way to the *satsang* here, if you were mindful and cautious about not hurting anyone as you walked along amongst the crowd, if your intention was not to even accidentally kick or hurt anyone even though you had to walk amongst throng of people, then you will bind *punyai*.

And if you take the attitude that since there is such a big crowd, people might even get hurt; you bind sin (*paap*).

If you hurt anyone even in the slightest degree, you will bind sin (*karma* which will bring results in next life) for sure. Making someone happy, giving him peace and consolation, nothing but merit- virtue (*punyai*) is bound.

The sins bound in the past life will come into fruition in this life. Any plans made in the past life will materialize in this life.

#### **The result of design painted in past life**

**Questioner:** In this life, same wife remains for the whole life and if I have made the intent that 'may I get this one only life after life', then can I get the same one?

**Dadashri:** No.

**Questioner:** Dada, what if she has also the same *bhaav* (intent)?

**Dadashri:** Then it may happen. If agreement of both confirms exactly then it may happen. Even then however, it is fine that the agreement of both is there, but sins done by either of you in this life, are of different kind, are they not? So you may take birth as a human being and she would have four legs (animal life). Now tell me, it is very difficult to fit like this.

No matter what kind or however many agreements you do, at the time of creation (*sarjan*) you make all the agreements, you demand everything but completion (*visarjan*) is in the hand of the nature.

**Questioner:** Dada, I got this wife in this life, so is it because, I had made an intent (*bhaav*) for her only to be with me, that I got her as a wife?

**Dadashri:** No, no.

**Questioner:** So, on what basis I got her?

**Dadashri:** Would it be like that? How many different lever keys are available? How many levers of the locks are there?

**Questioner:** How many levers? Four levers, eight levers... may be like that.

**Dadashri:** So we say, 'Brother, bring a lock which has six levers. Don't bring the one which has two-three levers.' In the same way, we would have done *bhavna* (intent in unfolding life) that 'I like the lock with such a lever', and so one will get that. We do not have an account like 'this was the only one (wife), that I got in this life'.

And this is the lock, which you had bought. Now if you say, you do not like this lock after looking at the lock, then it is your mistake. Whichever you had taken, it is the same design that you had passed and taken, in addition there is the sign and stamp (of the agreement) too. Now you see the lock of another person and say, 'I want a lock (person) like this. How did this one came in my share?' Will that kind of stance work? You have to work, and make do with the same lock, the whole life thereafter. What do you think?

**Questioner:** That is right.

**Dadashri:** But if it is the cause of past life, then only she will meet you here as a relative, will she not? She does not become a wife just like that. This is not just a roll of dice; this is not something false. You had painted this design previously; you had painted (in the blue print of intent) her qualities and all that; and that verily is what you have received.

So this birth and all that, is not baseless (an illusion, something wrong). It is a progress of the self (developing self, evolving self life after life) due to one's desire. This is not due to someone's pressure. One gets birth, and everything, where and with what he had wished for. One brings forth the husband (brought from last life) according to her desire in past life, but afterwards she sees the husband of some one else, she compares, then she thinks that woman's husband is good and mine is bad. There begins the ruin. What she brings forth in this life is the agreement she had filled in the past life. That agreement carries with it the complete design in effect now. But after coming here she changes (disagrees with agreement) everything through intellect. That is why I say, 'Let go of this, will you? *Mooah* (you dying one) you had verily done this. You had signed, so why not finish this contract!' This is your signed agreement.

### **One gets everything as per agreement only**

One man had taken me for a walk. He was an engineer; he was thirty years old. I asked, 'what is it? Do you go along with your wife or not?' He says, 'I am not talking with her.' I said, 'Hey, you are not speaking with her from now, then how will you spend your whole life with her?' Then he says, 'No, her nature is not good and she is not amiable and she is not like this and not like that.' I said,

‘then what you had gone to see there, when you selected and agreed to take her as a wife?’ Then he says, ‘who has seen what is within? I saw her from outside.’ Thereafter I explained to him. I asked him, if four-five people are sitting here, and if we ask you to bring one lock and you go, check out all the locks and select and return with one lock and if you had to go to return it then will you feel ashamed or not? Then he says, ‘No, I cannot give it back.’ Then I said, ‘You have brought this lock (wife), now make do with it, this whole life.’ This worked for him; his life is going on with her, even now.

I locked his understanding with this little key, and the lock got unlocked. All are misunderstandings, baseless! Someone brings a lock and he feels so much ego-based pride (*rof*) about that; he feels why I have to return this, which I have brought! I have brought carefully. Otherwise how can pride and self-importance remain? And are these just the clay pots that you can switch? If they are clay pots then you can change them. These are not the clay pots. One cannot do so.

So, how many rooms will one need, all that, he has brought forth in his own agreement in the past life. And therefore, that only is what he gets in this life. Now when he sees what someone else has, the greed (*lobha*) awakens within, and that is verily called invited pain (*dukha*). One becomes unhappy seeing that, which is of the other. Why would we see other’s husband as good, so that ours appears bad? All are watermelons; some may be this big; another may be this big. It is only after the agreement of the past life that you are getting all this, in this life. And what will happen if after coming here you see someone else’s and become insistent and inflexible in rivalry? I never imitate by looking at anyone’s anything at all. I know that we have come here having

made an agreement. Whatever it is, is correct. We have come here after making an agreement. So if you do not understand this, then bring about a settlement according to agreement in this matter.

If you make another agreement, make a good one. If you make a new agreement, make a good one, but it is a mistake if you scream after signing on this old agreement. You brought her here after selecting her and if you scream, then what can happen? Wife will not leave and you will not get anything new any day! It is not baseless, that you have got this wife only, no one has forced you. She is here according to your agreement. She is from this town or this person’s daughter; everything is as per the agreement. If you understand my talk, then your work (of salvation) can get done.

**Questioner:** I understood properly.

**Dadashri:** So this is the agreement.

**Questioner:** Are we living due to agreement?

**Dadashri:** Yes, agreement. If you might have written down with economic care or with extravagance like the Kumvarbai’s *mameru* (presents given to the bride by mother’s brother in the wedding), you will receive that in this life. Agreement does get fulfilled. But after coming here one thinks that I have this little house and this Maganbhai has such a big house! So when we see something else, the agreement in contract changes. And one enters into pain and unhappiness. If one follows the agreement, then according to the agreement it is exact.

**Whose mistake is where one achieved as per the agreement?**

**Questioner:** Dada, talk about after getting married with Hiraba, how did you take adjustment?

**Dadashri:** Yes... After getting married, after coming to Vadodara, I changed. Because I made friends, all those friends were going to watch movies and they taught me to go see the movies. And then I started to look for etiquette. All these women in the movies would have etiquette and at home she does not have etiquette. I had signed like this in past life, and I changed here. So some *matabheda* (divisiveness due to difference of opinions) started happening because of that. We started having troubles. My vision started to remain cruel towards her. There after I remembered the past account that what else is wrong? On what basis this ghost entered in this house? After getting married, there was no ghost until three years. This is just that after coming to Vadodara that, this ghost entered. Therefore, the outsider ghost has entered. I thought, let us just get rid of this ghost, so I got rid of all that.

### **This life is according to agreement**

This whole world is according to agreement. Every living being gets his life as per his own agreement only. At the time of writing on the agreement you have to decide. If you try to make an agreement for having a child now, then how would it work? And what will one say over there (in the past life, at the time of making the agreement)? No, sir, it will be fine if I will get three rooms. Hey *mooah*, after asking for three rooms, are you looking for twelve rooms? What kind of a person are you? All the contracts are done at the time of death here. What will you need and what will be all right, all accounts of the agreement are done. So, one gets according to the agreement in the contract. Everything is contractual. It is not out of the contract. This is because you are eating whatever is rightfully yours, and

suffering (pain or pleasure) whatever is rightfully yours. And you are independent; you are not under anyone's control.

### **Contractual agreement cannot change**

**Dadashri:** Many people tell me, how can you live in this house in Mamani Poda? I said, 'Why brother?' Then he says, 'It is not convenient here. Instead live in the society bungalows outside.' I said, 'But, this is my contractual agreement.'

**Questioner:** Contractual agreement!

**Dadashri:** Yes, so changes cannot happen in agreement. I do not follow outside the agreement, so there is no problem, is there? People may ask you to build a big bungalow. We have to follow according to agreement. What do you think?

**Questioner:** We have to live according to agreement thus.

**Dadashri:** If we ask someone, 'Do you like here?' Then he will say, 'It is very convenient to me.' And if we ask, 'What problem do you have?' Then he will say, 'I get enough to eat and live here and I like this house very much.' Why? He has come here with this contract.

Yes, otherwise everyone would be miserable. The people who live in shacks are not miserable. These businessmen, who have built two to five bungalows, they want to build another two big houses. These businessmen are in pain, not the people who live in shacks. Those peoples only pain is the inconvenience. Did you understand?

Now, whatever created (*karma*) in the past through ego, you have to settle/resolve them forever, do you not? So you have to settle all the files, and endure their effects. You

have no choice. You have to endure right till the end as per *vyavasthit*.

**Agreement at the time of wedding  
'Being aware, become alert when  
needed'**

**Dadashri:** Do you have conflicts when you are having your meals?

**Questioner:** Conflicts are inevitable.

**Dadashri:** Why? Did you make a contract to do that when you got married?

**Questioner:** No.

**Dadashri:** At that time of the wedding, you agreed to be aware and maintain awareness when times called for it.

We say, 'Bring Pepsi.' Then she will say, 'We don't have it.' Even then there is no problem, tell her, 'Bring me water.' But one will say, 'Why didn't you keep it ready?' He created that interference again. At the lunch time if they say to me, 'We have not cooked lunch today.' I would say, 'Brother, all right. That is good. Let me have some water, I will drink that; that is all.' But one will say, 'Why have you not done it?' He will become a police sub-inspector. He will become a police sub-inspector over there.

**Everything arrives according to the  
account of the sufferer**

**Questioner:** But Dada, if you came home after working whole day long, you are really very hungry and if you don't get to eat anything for dinner, then what would you do?

**Dadashri:** 'Fault is of the sufferer'.

**Questioner:** I get the beating from the both sides.

**Dadashri:** There is beating only, on both sides. This world is all wrong for sure.

Your account will come and present in front of you. If you say 'no' even then it will be on the table. You say, 'Don't cook all this.' Even then it will keep on presenting on your dining table. How many things come ready for me? I also have to keep on saying 'no' to it. This one will say, 'I will bring mango pulp juice, I will bring mango.' Hey, I don't need this. How many things (food items) do they keep ready? In that too, I would not have a need. What things people must not be getting ready for me? What do you think? At the time of eating, all the time, what they must not be getting ready for me? I have no need of any kind. There is no scorn or rejection for anything either. If you place something on my plate, I would take a little piece. If you insist then even if I do not want to, I would eat a little. If you give something bitter, even then I would drink it. We would drink a little. We should adjust.

Remove the word 'no' from your dictionary. This world is perpetuated due to 'no' only. People begin a claim due to your saying 'no' only.

**Liability as long as the claim is pending**

If you tell that the world is wrong then it will file a claim, it will not let you go to *moksha*. The world is also correct and *Atma* (the Self) is also correct.

It is wrong of us to say, 'this person is right and this person is wrong.' You just have to believe that the other person is right and you are wrong and just move on. That way the other person will not have any problems either. No one will have a pending 'claim' against you. You can never be free if there are any claims pending against you.

You do not have to see whether a claim



is right or wrong. You can go to *moksha* only when there is no one's claim is pending on you. As long as there is a claim, there is no *prabhav* (influence) of *muda Atma* (main Self).

Whatever is yours, that is yours, no one is going to take it away. And whatever is of others, will not become yours. So then, for what you have to make an agreement? And the contracts which are done, you want to finish them. Are you saying 'no'? Are you speaking crooked? Can you speak like that? You cannot speak crooked and if you do then one will not let you go, will one? All others would let you go.

**Entrapment is there because one has signed the agreement.**

**Questioner:** I have my *gnan* (knowledge). When the mind is balanced at such a time too, I become angry, and then I lose the balance and equanimity.

**Dadashri:** That is not knowledge (*gnan*) at all.

**Questioner:** Suppose I am estranged (*munbheda*) with some one, so then I proceed with the understanding in such a way that he does not feel alienated with me, then it is called *Gnan* (knowledge). But at that time if I get excited feeling, why I only, have to get into all this...

**Dadashri:** If one has such understanding then only, no? That is not *Gnan*; it is an understanding (*samaj*). One would have such understanding but that understanding will not come into application. Why it will not come in to application, is because you have signed on the contract paper, at other place (past life). So before it comes in your understanding, in application,

it will show you that 'this is your signature'. It will not let you have it your way at all. When can it let you have it your way? Say for instance, here, if you say to this owner of the house, that I will not come out of this house, no matter what. If you had signed like that, then if you want to come in again, then will he let you enter his house whenever you want to? Why are you not speaking?

**Questioner:** He will not let me come.

**Dadashri:** This is how we have signed this. Do not sign. You have signed, that is why this entrapment is there.

**There is no choice but to finish the agreements**

**Questioner:** My wife does not like my coming here to *satsang*. Why is she cross in spite of the fact that I treat her well and never misbehave with her?

**Dadashri:** That account of yours is one of suffering, so until it is over, how is she going to be happy and pleased with you?

**Questioner:** There is no problem if she does not become happy, but at least if she remains normal, then I will like it.

**Dadashri:** She will not remain 'normal' at all. Even when she is 'normal', you should believe that 'she is happy indeed'. She does not like you. Despite knowing that she does not like your interaction and thoughts, you still have to sit and eat with her, live with her, sleep with her, say 'yes' to her; so what can be done? There is no way out at all! You have no choice but suffer that *karma*. Whatever has to be suffered; with what matter, space, time and inner intent (*dravya, kshetra, kaad* and *bhaav*, respectively) have come together; has to be suffered, and in that there is no

choice. If you run from it, how long can you avoid it?

All these close relations have come along with you for your protection and help and you have come to support them; both the agreements have to be concluded and settled, do they not? They need to be settled not with attachment (*raag*), but with time as the circumstances unfold. Time should pass. Settle all credits and debits.

### Agreement is temporary

Marriage and all other relations are one-sided agreements. How long they would last? They are such that can leave any moment without giving you a notice (that means death can come any time). So then why should one have *moha* (illusory attachment) for that? Why are you going on with 'mine', 'mine'? Everyone says that 'this one is my family doctor'. So when the one saying this dies, does that doctor cry at that time? It is just one kind of an agreement. It is worldly (*laukik*). So it is a drama. Drama means a drama. It is not permanent. If you reprimand your servant with anger, and then immediately after this; you ask him to bring a cup of tea, he will bring tea with careful respect and humility. And he will leave a cup of tea politely. This is because a servant knows that he is under an agreement. And if you scold your wife with anger and then if you ask her to bring a cup of tea then she will bring the cup with an angry face. Not only that, but she will shove the cup of tea on the table with disrespect. This is because she is not under agreement.

One should do (with mind-speech and body) in such a way that it does not create *udvega* (emotional agitation) in anyone. Do

not push anyone. Settle with equanimity (*samata* or *sambhav*). It is just that this is like a 'temporary relationship under agreement' for all in this whole world.

Under agreement, one has to keep only sincerity and morality.

Temporary relationship under agreement terminated without notice at any time (original words of Dadashri in English). And marriage is something like this only. We do not build a house on someone else's land or on the plot that we have leased. In the same way, marriage too is an agreement of some fifty-sixty years. On that, how many buildings of exclusive and tight 'my-ness' (*mamata*) are being built by you!

Do not enter-and do, deep 'my-ness' (*mamata*) with anyone, but fulfill your duties beautifully.

Now we have no choice but to finish (fulfill) these agreements, do we not? All will finish too. This is because once one starts to finish the agreements; everything will finish. Start doing so on the name of this 'Dada'.

### The world is a contract agreement, therefore be aware here

If you have sold someone goods worth five hundred thousand and later if you curse him in all ways and manner, then what can happen? It is an agreement that you sold the merchandise to him; you have given it through a contract. What happened? You have given on credit through contract and he did not fulfill the contract and he did not return the money. Then it is considered that he has breached the contract. But you should not breach the contract. If you curse and reprimand him, you should not breach contract this way. Otherwise

what he will say? There was no condition in my contract that you should curse me, so I am deducting two hundred thousand for this extra item. He will say, deduct two hundred thousand for this extra item and take this three hundred thousand. You had loaned five hundred thousand, and this extra item, do you have right to curse him?

### **This is an extra item**

There was a man who was being harassed by a money collector. He came and told me, 'The lender was here and was cursing me profusely'. I told him, 'Call me the next time it happens.' So the debtor's son came to tell me when the lender came next time. I went to his home and sat outside, and observed the lender engaged in verbal abuse. I went inside and I asked, 'Are you the lender?' He said, 'Yes'. I told him 'You are the lender and he is the debtor. You have an agreement between the two of you. He has agreed to pay you and you had agreed to lend him the money. Cursing is not the part of the agreement. The verbal attack is an extra item outside the agreement. You will have to pay for that. Every bad word out of your mouth is going to cost you Rs. 40, which will be deducted out of the balance due you.' When you say this, the fool will straighten out and will not curse again. 'We' will sort him out; this type of conversation on my part generally brings an unruly lender to his senses.

'We' have placed this body as a final gambling bet (unconditional surrender to the world) from very early life. Therefore there is no fear. 'We' do use harsh language if 'we' have to. This 'we' do for the welfare of the other person. 'We' know our personal salvation has already been accomplished; so what 'we' do is for the good of others.

### **One should not interfere in discharge**

Say something positive; do not say anything negative, interference will happen with the negative. Never jab anyone with words even slightly. Just tell him, 'Come to the *satsang*'. When you tell him, he will say, 'You are telling me not so, but I have to go', then recognize that this is the result (*dakhal*) of the interference (*dakho*) you did. That does not happen to 'us'. 'We' immediately retract our words. We tell him, 'That is right, 'We' say this, but then 'we' also retract our words. 'We' should not tell you that'.

If you do not retract your words, then interference occurs. You do *dakho* (interfere), then *dakhal* (effect of interference) occurs. You may tell him but his *prakruti* will not leave him alone, will it? He may be saying no internally, but even if he has made all the agreements, he will break those agreements and go, he is bound by his *prakruti*. It is discharge *karma*. We realize that even he does not have any say in whatever is going to happen. I do not have any say either. So why interfere unnecessarily?

### **New contracts are bound due to lack of awareness**

**Questioner:** Does that mean we should not see any fault in him?

**Dadashri:** You are not to see his fault. When he speaks harshly, you should speak in such a way that it is pleasing and yet frank (*mrudu-ruju*). After all, you are the one who wants liberation. He can do whatever he wants to. Whether he wants to be bound or he wants liberation, it is his look out. But you want liberation. Hence, one yearning to be free, he will not accept conditions of bondage. If the other person is looking to get the agreement,

if you speak harshly when he speaks harsh, that is the condition for bondage. You are yearning to be free. You should speak softly and pleasantly even when he speaks harshly, because he is not responsible. He will say whatever he feels like. You are a responsible one, you want to go head in just one direction.

If someone speaks with words that are openly hurtful with us and if we use similar words with him then it will not work. If we speak with hurtful words then a new agreement will happen, an agreement over the agreement will happen. Before, we did not understand the responsibility that is why we used to speak hurtfully with another person. But now we want to finish all the agreements so we cannot speak anything hurtful to the other person.

#### **What is the liability in filing a lawsuit?**

If anyone is hurt even in the slightest by us, the case will remain pending in the court of nature. As long as any dispute remains pending in the court of nature, there is no liberation. All these people in the world have pending disputes in the court of nature. Now if you want to bring an end to the conflicts in the court, then you have to pardon anyone who insults you and make sure you do not insult anyone. If you accuse anyone, then the case will continue again. When you become a plaintiff, then you will have to look for a lawyer. Now (after Self-realization) we do not like it here and we want to become free from this world. Therefore, we have to pave the way for it; we have to let go of everything!

No living being (*jiva*) soul can find liberation (go to *moksha*) having hurt any other living being, even in the slightest degree. A person may be a saint or anyone else for that

matter; even if a saint hurts only his disciple, he will be stuck here.

In 'our' case, you will not find an instance where 'we' hurt anyone, even slightly. Others may act crazy; they do not care, do they? Only the one who wants to be free, cares, does he not?

#### **Be alerted and aware there**

No matter how crazy and foul words a person may say to you, if you happen to respond to him, then regardless of how beautiful your response is, the slightest of negative vibration arising from this is not acceptable. The other person can say all he wants to; he is independent. When children throw stones, are they not unrestricted? They are unrestricted as long as a policeman does not stop them. Other people can do whatever they wish. If the other person creates enmity towards you, he will not let you go to *moksha* for thousands of lifetimes. That is why 'we' tell you, 'Be careful. If you encounter a difficult and crooked person, do whatever you can to appease him and become free from him. It is worth being free from this world.'

You have to remain alert for that much only. Just see that you do not bind an agreement with a moving-walking living being. Make sure that contempt does not happen towards any moving-walking living being. Conduct your self in such a way that it-he does not experience any pain. Attraction should not arise towards him or her. If attraction for a mango happens, it is not a problem. Upon seeing a beautiful Alphonso mango if there is attraction for its beauty, buy it and eat it after peeling the skin with leisure. It will not lay a claim on you. But do not get involved with a beautiful living being. It will not leave you, and let you escape. It will lay a claim on you.

### Agreement gets bound with a living person

Attachment-abhorrence (*raag-dwesh*) happened with a moving-walking living being (*jiva*), or scornful contempt happened for someone. Upon seeing someone suffering from leprosy one may have experienced sudden negative feelings and contempt. Many people are contemptuous towards beggars, saying 'Hey, worthless people, he is like this, he is like that', how can one do that? If this contempt has hit the beggar very heavily then he will have to go where the beggar goes (in the next life) to finish the contract. Therefore do not enter into conflict with moving-walking living beings. And that which is not moving-walking like Alphonso mango, *jalebi*, *laadva*; eat everything. That is because there is no counter claim there. There is not a claim-agreement between two beings; there is agreement of only one person. Just see that a contract does not happen between both the parties. Just be aware where there is another party in front of you. Do you understand what I am trying to tell you? In conducting business too, there are laws that watch for certain things, be cautious, you should make only this many agreements with this party, not more than this. This is like that. With certain things, it is not considered as a party. This pillow is not considered as a party. If I sit putting it this way, if I sit keeping it this way, if I sit doing it this way even then I do not have problem for that. But what if I press down a dog and then sit? That is called a party.

After having a contract between two parties, one has to go wherever that other person goes in order to fulfill the contract. That is why this is considered four hundred volts power. What is it called?

**Questioner:** Four hundred volts.

**Dadashri:** One does not touch there, one will touch radio and everything else, but he will not touch where there is 400 volts power, he knows that it is 400 volts power. They do have a signal of 400 volts, don't they? Similarly I have to show you this danger zone. This is *Akram Vignan* in which this is the only danger zone. There is no other danger zone. And if you remain in our five *Agnas*, then there is no danger zone at all. I do not want to give you any danger signal. The *Gnan* (the experience of the Self and the knowledge of the doer) that 'we' have given to you is the complete *Gnan*.

### Know, where the danger zone is?

There would be a danger zone. Every place there would be a place to hold a red flag. What is the red flag of this place (this world)? The response is, do not instigate a hurt reaction in any moving-walking living being.

You feel abhorrence after looking at someone, you feel critical upon seeing a lame person, how can you do that?

If a human being suffering from leprosy is sitting somewhere near you, then the old habit from the time of ignorance (before awakening in Self realization) is still there, no? The eyes will still convey the ignorance, and it will make you shudder with disgust, will it not? Why he touched this place, why did he touch this? One is used to the previous practice, so a mistake can happen at times. When bad thoughts arise upon seeing someone, or even on the occasion when a hurtful reaction is made to such a person, then know that Chandubhai is the doer, and You should immediately reprimand Chandubhai for it.

You should tell Chandubhai, 'Why did you have such thoughts after attaining Dada's

*Gnan*?' You should say, 'I will slap you. Why are you doing like this now? Why are you doing wrong? Why did you do like that? Such thing should not be there'. You should say, 'See *Atma* (Soul). Ask for forgiveness.' You should reprimand, you should tell him to ask for forgiveness. That is all.

If you did so at that place then, You should reprimand him a little. Before, people used to reprimand us. This is because one did not know what wrong he was doing. Now You know the self, therefore, You should reprimand the self only. Can such thing happen or not?

**Questioner:** Yes, Dada.

**Dadashri:** You understood that danger zone, did you not? This new agreement-contract is the only one mistake; this much only is the danger zone. If you do not pay heed to it, other new agreements will be bound. Agreement will be bound with moving-walking living being. There is no problem with that which does not have the capacity to move (*sthavar*). There is a problem with *trasta* (those who move away due to fear). Make sure that agreement is not bound again with a moving-walking living being. There is *Shuddhatma* (pure Soul) within them, is that definite?

**Questioner:** Yes, there is.

**Dadashri:** So just see that an agreement-contract does not happen with that being.

### **May no one get hurt through us!**

No living being should be hurt in the slightest extent, through us; that is the only agreement. You should see that this agreement is not breached.

It is such that, poor fellow would do

whatever is under the control of *vyavasthit*. How does any of this concern you? You should not criticize or concern yourself with anyone's actions. Do you want to bind new *karmic* accounts with him? He does what feels right to him, your concern is only your liberation, and you have nothing to do with anyone else.

**Questioner:** One should not have the feeling (*laagani*) of even *moha* (illusory attachment), should one?

**Dadashri:** Any kind of feeling is considered an agreement. The feeling of *moha* or the feeling of abhorrence (*dwesh*), both are considered agreements. Agreement should not happen with anyone.

### **How much is the liability of attachment-abhorrence?**

**Questioner:** Is love (*prem*) - illusory attachment (*moha*) as dangerous as *dwesh*? Which of the two is more dangerous?

**Dadashri:** Abhorrence (*dwesh*) is more dangerous than love (*prem*). Love carries lesser liability, because love is born out of abhorrence (*dwesh*). *Dwesh* is the seed. Love (*prem*) is not the seed (cause) of love (*prem*). The seed of love (*prem*) is verily abhorrence (*dwesh*).

You may have love (*prem*) for everyone at the home, and if abhorrence (*dwesh*) does not arise, then realize a new seed will not be sown again. But if *dwesh* does arise, then know that love (*prem*) will arise again and again for them. Still, after attaining this *Gnan*, a new contract can not arise. Understand about a new contract. If you delve too deep into all these other things, then you will find that it is a very deep science. And it is short science. Except, did you all understand this meaning of new contract? New contract

arises from past life's experiences; from past sufferings. One should be aware of one's pure Self, that is all.

*Gnan* is considered that when there is not the slightest *moha* (illusory attachment) whatsoever. *Moha* is called *murchha* (infatuation; delude state). But *dwesh* (abhorrence) should not happen on the bad and *raag* (attachment) should not happen on the good. If it happens then You should reprimand Chandulal. You will do that, will you not?

**Questioner:** Yes.

**Dadashri:** This much is a danger zone. There is no other danger zone. If you want to get your daughters married, then do so. Get your sons married, get them married with you wearing a turban; I do not have problem with that. I am becoming responsible for that. Wear clothes as you like. I tell these women, buy saris as many you want to, there is no problem for that. But only this much problem is there, that make sure that a new agreement is not bound if you look at someone. If the agreements are bound with him, then some agreements may be bound in such a way that if he goes to a lower life form, then you too will have to go there to settle the account. So, wrong agreement will be bound.

### **Those agreements, those are ending agreements**

**Questioner:** What if one has small children and she feels love (*prem*) for them, feels illusory attachment (*moha*) for them?

**Dadashri:** There is no problem with that. There is no problem if love happens for your children. That love is not contractual love; that love is to finish the agreement (account of *karma*).

You have to definitely finish those agreements. You can pamper him leisurely, and should say, 'Come, sit with me.' There is no problem even if you hug him. You have to finish that agreement for sure. New agreement should not arise. New agreement; that is the only danger zone. Otherwise this one is the absolute giver of *moksha* (liberation), 'we' have given *moksha* from here only.

### **After the Self is realized, all agreements are of becoming free**

**Questioner:** As the flow of new and old relations come, in the process somewhere, we continue to make agreements with right-wrong people or people we like-dislike. It seems verily that it is worth making a station with this person, or this person. And knowing this that it is worth making agreements, again the mind starts making an agreement. New relations increase in private business, and the mind continues to bind agreements with all the relations.

**Dadashri:** He is releasing that agreement; he is not making a new one. He is doing all the agreements of becoming free, with the sense that now I am free. Did you feel that way? Or do you feel that these agreements are going to bind you?

**Questioner:** Yes, I can see, that I will like it here, so is that not a binding agreement?

**Dadashri:** He is doing agreement of becoming free that now I am free. Now see, yours finished, yours finished. You are free and making agreement of becoming free.

**Questioner:** No, but Dada, agreements are happening which I like too, mind is making agreements, which it likes too, that it would be better if I have this.

**Dadashri:** No, but that agreement is the agreement of making you free, that now I am free. Our all accounts are paid off. These agreements are for becoming free and when this person (the one who has not taken *Gnan* – Self-realization) makes an agreement, it would bind him.

### **Marriage and widowhood, both are through agreement only**

People are scornful towards (*rundapo*) widow and widowhood. Hey, widowhood is appropriate at its own place. This is just that people knowingly turn it the wrong way. Otherwise, both are words. *Mundapo* (getting married) and *rundapo* (widowhood) both are exact. What was there before one gets married? People speak of widowhood needlessly. Getting married means having agreement and widowhood means the agreement broke. There is no problem if you say the agreement of widowhood is broke. But we just put those old words, in that one keeps harassing the one who has become a widow. Is it her mistake that the agreement broke? Agreement gets broken in every matter, does it not? So just see this agreement, will you?

### **How can we afford to bind an agreement in such a world?**

People meet for a little while; people say right away that ‘I don’t like to be without you.’ Now this is good that we met etc., and they will talk this and that. Again after half an hour they will walk away. Hey *mooah* (the dying one) you were saying just now that ‘I don’t like to be without you’ and you started to leave again?’ But he would start to walk away. Will he not? We know that now he will not move from here at all. But he would start walking away in half an hour. He would start

to walk away, ‘I am going’, he will say. When we saw it all like this, *vairagya* (dispassion) set in, from that time.

How can we make an agreement with these people? We would follow that agreement and he would not do that. What can happen? Why should we make an agreement of this? And one leaves the whole empire; the whole empire of God is there within. Leaving that empire, one got into this fight. And what taste did you get here? Sheer left over, left over, left over.

**Questioner:** What is the reason for hurrying and hastening in business in the world? Agreement?

**Dadashri:** No one would run here and there without the desire of having worldly pleasures. Agreement happens first and then running around happens.

### **Old agreements, now come, and end speedily**

Now you have stopped making new agreements, but what about those you had done previously? What about the agreements which you have done from the childhood until now? Then one will say, ‘We will pay off the payment of that.’ Do you have any choice except that? But now we do not want to bind new agreements. Now as the past account will come, we will pay them off.

New agreement should not arise. There is no harm if the old agreements get finished. But new agreements should not arise. And at the time of finishing old agreements, it should be in the mind that now this agreements should end quickly. You should have intent of getting them over soon. Liability is only of the agreement.



### Settle at the time of unfolding

In the *kramic* path, one will tell you, let go (renounce) of certain thing, let go of this, because there (in the *kramic*) one has to progress with shedding of *karma*, and here (in *Akram*) we have to settle those that remain in the warehouse. Nothing new arises in it. In the *kramic*, new *karma* arise and old ones have to be shed. Therefore, one has to progress while shedding the *karma*. Here new ones do not arise. But one has stocked so many warehouses, now one has to empty the warehouses, just have to settle them. And that too, they are settled when there is time for them to unfold. You (the Self) do not have to do anything. At the time of unfolding of *karma*, when it makes you sign off on them, then you settle with them.

This is the path of continuous bliss of the Self (*samadhi*). But what about the agreements you have made, wherever and everywhere? What about your agreements of all kinds of streets, like Naagdevi Street, Abdul Rehman Street; now what can happen? Wherever you go, they will say, 'Come here'. Hey brother, I have taken *Gnan* (Self-realization). Does not matter that you have taken *Gnan*, if you do not want to do business then do not do it. But at least pay off the past account, will you? Ours have been paid since many years. Real joy is in paying off only, is it not? No shout, no scream, no noise.

### Contracts are as you signed

'Our' *karma* are per our choice, whereas your *karma* makes you dance. 'We' have freedom therefore 'we' remain in peace. Your *karma* too will end gradually and then they will not come even if you were to invite them. They are not sitting idle, are they?

Whatever you had endorsed in the past life is what comes calling; otherwise, nothing would come. Whatever types of contracts you had signed are what will come calling. If it was one of entanglements, then you will have entanglements. If it was clear and easy, then clear and easy ones will come. You know, they will even pull you out of *satsang* and take you away; you have no choice.

**Questioner:** Maintaining a relationship with it is attachment (*raag*); is that why it comes calling?

**Dadashri:** It is all nothing but attachment and abhorrence (*raag* and *dvesh*). It is only because you have endorsed with the signature of 'I am Chandubhai' in the past life that *raag* was created within 'him' (your relative-self); otherwise, there is no one to bother you!

There are not as many 'signatures' endorsed as you may think. It is considered an endorsement when it is typed once (past life) and typed over again (current life). So there are not as many as you think.

### Remain aware where there are echoes

This *Gnan* is such that agreement (*karaar*) cannot be bound. But because you have *Akram Vignan*, the echoes of past *dehadhyas* (false belief 'I am this body') would continue to happen. *Dehadhyas* (false belief 'I am this body') has gone. But the echoes of *dehadhyas* will continue to happen. You will know right away that this mistake happened so this is a danger zone, and be aware there. Did you understand this?

**Questioner:** Yes.

**Dadashri:** Do you still feel 'I am the doer' anymore?

**Questioner:** Not even in my dreams.

**Dadashri:** What are you saying? People do say that ‘we are running the world’ (‘I am doing it’), do they not? That which is running, they say ‘I am running’. Are you running this or not?

**Questioner:** Now it is stopped and even in *agnanta* (in the ignorant state) one indeed is not running.

**Dadashri:** Yes, he is not. Even then he believes he was the one doing it. He believes, does he not?

**Questioner:** He believes, that is why next life is bound, is it not?

**Dadashri:** One believes, that is why this (world) is standing, is it not? One believes that is why he signs it, ‘I am running (my world)’. If one signs with ‘I did’, then he is responsible and if he does not, then there is no problem. Due to signature only all this responsibility is there. He says to me, ‘I will not take it. Now I will not take responsibility.’ I said, ‘Had you signed it?’ Then he says, ‘No, I have not signed.’ Then I said, ‘No problem, there is no responsibility.’ Had you signed?

**Questioner:** I have not signed.

**Dadashri:** Yes, then responsibility ceases, does it not? My-ness (*mamata*) goes away when doership goes away. Your *mamata* has gone but the *mamata* of those with whom you made ‘agreements,’ for example, bound *karma* from the past life, still remains. Will you not have to fulfill those agreements? There is no problem if they let you off, but is anyone likely to let you off without you fulfilling the agreement?

### **One has to pay off the accounts**

**Questioner:** If ultimate liberation

(*moksha*) does not occur, then does one have to come back?

**Dadashri:** If you do have to return, it will be only for one or two more lives. But what is the main thing? The main thing is that all the claims, the agreements that bind you, should come to end. But will you not have to settle your *karmic* account with your wife and the children? Let her claims that bind her, be taken care of by her.

### **First settle the one who is interfering**

The creditors (account of *karma*) will come only at that time. At that time tell him, ‘Come; now I have Dada. I want to settle all my contracts so come and collect your payments. Come and get it. Come all of you, why only four of you have come? I will make payments till midnight, but at least come and collect it.’ You have no choice but to pay them off. Any work that you have no choice but to do, will interfere, and so you have to settle that first.

If someone tells you, ‘Come and eat, you are hungry, are you not?’ Tell him, ‘Let me settle with this creditor, then I will sit down to eat in peace.’ Then Your *purushartha* will happen in a proper way, after the interference is gone.

I am showing You the same way through which my interferences (*dakhal*) have been resolved and eradicated. I have ‘seen’ all the interferences that have now disappeared for ‘me’. So this is the path I am showing You. So don’t get upset about any interference. On the contrary when the time comes to pay off, You should say, ‘welcome, come and quickly take your payment.’ You made the agreements so you have to fulfill them, do you not? You complain, ‘This is what I got. My mother-in-

law is bothering me.' Hey you! You had such a contract with your mother-in-law so fulfill it! Is the mother-in-law harassing you? This is nothing but a contract that you had made. Whatever the agreement, you have to fulfill it, do you not?

**Questioner:** Yes.

**Finish the agreements, by following Agnas**

**Dadashri:** Your pure awareness (*shuddha upayog*) does not diminish because of all the stock of *karmic* account. As that account gets settled with equanimity, Your state devoid of *raag-dwesh (saiyam)* will increase. This is called *purushartha*. As the *saiyam* increases, the *karmic* accounts also get settled (discharged, *nikal*) fast. As it gets settled automatically, it ends up at the absolute knowledge, *Kevalgnan* level.

'You' do not have to do anything. You just have to decide, 'I want to remain firmly in Dada's *Agnas*.' And do not worry if You are not able to follow them. You have to make a strong, firm and unwavering decision (*nischaya*). Make a decision that 'my mother-in-law scolds me, so with her I want to practice Dada's *Agnas*, and I want to deal with her with equanimity, without fail.' Before you even see her, You have to make this decision. Then if you cannot settle with her, with equanimity, you are not liable for that. You are responsible for remaining in the *Agnas* and for your determination (your *nischaya*), but you are not responsible for the result. Your *nischaya* should be that You want to remain in the *Agnas*, and then do not worry if you are not able to do so. But do *pratikraman* for it, the way I have shown you. You committed aggression through thoughts, speech or action (*atikraman*), hence, do *pratikraman*. This is an easy,

simple and straightforward path that needs to be understood.

**For freedom from worldly relations**

**Questioner:** In doing *pratikraman* of 'dosh' (wrongdoing; mistakes), if we recite the Nine *Kalams* one after another every day, is there energy in it?

**Dadashri:** Reciting the Nine *Kalams* is different and doing *pratikraman* for mistakes is different. You should do *pratikraman* for the mistakes that happen, every day.

**Questioner:** The Nine *Kalams* you have given us is for the purpose of purification (*shuddhata*) of thoughts, speech and actions?

**Dadashri:** No, no! There is no need whatsoever for such purity (*shuddhata*) in the path of *Akram Vignan*. These Nine *Kalams* have been given to you so that you may become free from all the *karmic* accounts (*hisaab*) which have bound you with others over countless past lives; they are for cleaning up your 'account books'!

These Nine *Kalams* liberate one from his *roonanubandha* (bondage created due to attachment-abhorrence in the previous life) with others over endless previous lifetimes. *Roonanubandha*, is preventing you from liberation. These Nine *Kalams* break these links.

When you recite the Nine *Kalams*, all your mistakes, until now, loosen up. The 'fruit' of this is inevitable. The effects of your past mistakes will present like a burned rope. The moment you touch it, it will disintegrate into ashes.

It is the highest *pratikraman*. These Nine *Kalams* encompass *pratikraman* of the

entire world. Do it properly. 'We' will show you but then 'we' have to go back to 'our' 'home' no?

### Completion of agreement through pratikraman

**Questioner:** When will *mahatmas* reach a state where no *pratikraman* is required?

**Dadashri:** When there is no aggression, there is no need for *pratikraman*.

**Questioner:** How long does one have to do *pratikraman* for one's past mistakes?

**Dadashri:** As long as the fault is living, and if someone is hurt by it, You should tell 'Chandubhai' to do *pratikraman*, otherwise there is no need.

**Questioner:** How does one become free from the faults that were committed, not in this life but in the previous life, and do *pratikraman* for them?

**Dadashri:** How will you know that the mistakes occurred in your previous life?

Human beings have to do *pratikraman* for *atikraman* done against each other; meaning do *pratikraman* for mistakes against *mishratchetan* (the one who believes 'I am Chandulal'). So I am telling you to do *pratikraman* for mistakes committed against other people (*mishratchetan*).

**Questioner:** What falls in the category of *mishratchetan*?

**Dadashri:** *Mishratchetan* means, if you have kicked a dog, this means you have bound vengeance with it. If you have pushed at or shoved someone in the way, that too is a mistake against *mishratchetan*. Recall all such mistakes committed against every

*mishratchetan*; do *alochana*, *pratikraman* and *pratyakhyan*.

From the time you were young, up until now, whomever you have made mistakes with, whomever you have hurt, whomever you have spoken harshly to and hurt, whomever you have done *kashaya* with, whatever mistakes committed with reference to violence (*himsa*), lying, fraud. If you have hurt any animals in your childhood; if you have thrown a stone at a monkey, then, if you have hurt anyone through any wrongdoing, through speech, deceit, greed, pride; if you insulted or talked negatively about any religion; do *pratikraman* for all that and move forward. Then, if you have made mistakes regarding sexuality, adultery, if you have had any sexual thoughts about another living being, or any other such mistakes, recall them, going back to your childhood and do *pratikraman* for them. Where anything occurs that the world looks down on, are the acts which bring on a future life in a lower life-form; and so do *pratikraman* for all that. Because this *pratikraman* is through the *Agna* of the *Gnani Purush*, everything will be erased. What are human beings not capable of doing? But if you follow My *Agna*, everything will clear up.

**Questioner:** What if I am not able to remember my mistakes?

**Dadashri:** Then recall Dada and tell him, 'Oh, *Dada Bhagwan*, I can't remember anymore,' and it will come to You. Whatever mistakes of this nature you have committed, recall all these mistakes and ask for forgiveness with the witness of God. Do this much; can you do that much?

**Questioner:** I can. However many I am able to remember, I will.

**Dadashri:** Do them for as long as you can recall these mistakes; continue doing *pratikraman* for them. The one who has the desire to see his own mistakes will not refrain from 'seeing' them. In the Lord's path, straightforwardness is the easy path to liberation. It is the highest path. If a person does not become straightforward, then he is not in the Lord's path.

So do this, recall everything and do it. As many mistakes You are able to 'see,' that many will be destroyed. Now, Your experience of your inner bliss has begun but whatever mistakes you have committed with other *mishrachetan* will come for collection. So instead of shaping up after taking a beating, if you start asking for forgiveness for mistakes committed with all *mishrachetan*, your load of liability will begin to lighten. Do *pratikraman* for your children, your wife, your father and your mother; these are all *mishrachetan*. Do *pratikraman* for all of them.

**Questioner:** I have read in a book that if one does *pratikraman* for numerous and innumerable past lives, then everything will become clean for sure, is that true?

**Dadashri:** There is no estimate of what has occurred in the past. One simply comes (is born) with claims; he will bring forward some kind of a claim or a 'letter', therefore, you have to recognize that it is an account from the past. It appears that it is not a claim of the present life, but of the past.

**Questioner:** Yes, but what if I want to do all the *pratikraman* in advance so that everything becomes so pure that no claim comes calling? Is it possible to do this kind of *pratikraman* if I say it in this manner?

**Dadashri:** It will only occur if one

brings forth a claim. If there is no claim, then he has nothing to do with it. You can only do *pratikraman* for the claim that exists and arises.

### Removal of claims through Gnan

Only the claims that present in this life need to be addressed. What can you do if there are no claims? Do *pratikraman* only for the claims you encounter.

Another thing is, do *pratikraman* only for all the 'attacks,' and claims that you have brought with you and nothing more. If you keep remembering someone, or have negative thoughts about anyone, then you must do *pratikraman*. The entire world is faultless. Why is it that you do not see it such? It is because of your intrinsic nature to attack. The person that insults you is faultless. Even the person that beats you or harms you is faultless. You are the one who created the account, and he is merely repaying you. If you retaliate, then you will be creating a new account, but you will bring an end to it if you accept that everything is *vyavasthit*. Tell 'Chandubhai', 'see the account has been settled'. If you see everyone faultless, you will be liberated. Seeing people at fault, means that you have not seen them as the pure Soul. When you see the pure Soul in the other person, then you will not see any fault in him.

### Remain without agreement in agreements of past life

**Questioner:** The *Agna* are not difficult. I try to remain in the *Agna* but sometimes I cannot remain in them.

**Dadashri:** The inability to remain in the *Agna* is not the result of Your wish at all. And yet You cannot, so someone's interference (*dakhal*) is there. Now, on the one hand I am

telling You that no one is there to interfere in your worldly interaction in this world, but since you had signed those agreements before, in the past life, they are the ones that are now creating the uproar and interference. Didn't you sign these contracts before attaining this *Gnan*?

**Questioner:** Yes.

**Dadashri:** So these are the very interference (*dakho*) which you had created and now they are the ones arising as all the interference (*dakhal*). All that interference must end. You will have to settle again and sign it.

You all are ready to do *purushartha*. I know that You all are capable of doing *purushartha* (remain in five *Ajna*). Yet what is the reason that *purushartha* does not commence? The things you had signed before, you had made agreements in the past, and so whichever agreement is due for payment, it will come before you. If you say, 'Hey! Why did you come now? I am in the middle of having a good time', it will say, 'No, pay off our account, then you can enjoy.'

### **Eventually the accounts will end**

This is your own account of *karma*. It is your account and your signature is on it. So let them come and get it. So if someone shows you a document signed by you, then you have to tell him to come and take his payment. If the signature is for twelve hundred and you give him two hundred, a thousand will remain. Then again if you give him two hundred, eight hundred will remain. In this way when it dwindles down to nothing, then if you tell them, 'Come and get it'. They will say to you, 'Why do we have to do that now, you do not owe us anymore?' If you tell them, 'You are in pain, so why don't you pester me for some

more?' He will tell you, 'How can I pester you? I can only do so if there is an account between the two of us. Even if only five rupees remain, I can pester you. But when there is nothing to give or take, how can I come after you?' So if there is no account of *karma*, no one is going to come after you, that is how just and orderly the world is.

### **See-Know without becoming engrossed**

The whole world is engrossed in *avastha* (situation of mind, speech and body). What is the understanding of the one who is *agnani* (one who does not have Self-realization)? He is engrossed in *avastha*. Whatever situation arises, he is engrossed in only that. If he falls into poverty, then he is engrossed in poverty. If he becomes prosperous, he will be engrossed in the prosperity. He will walk around like a stud-bull. Meaning he walks around in complete engrossment. If he gets a fever, he will say 'what can I do? I am not able to walk. What can I do?'

You foolish man by needlessly saying, 'I cannot walk', you become even weaker. One becomes what he says. The attribute of the Self is that whatever one says, he will become like that. And he says, 'I cannot walk, my legs don't work at all.' So the legs know that 'he is saying we do not work. No one is going to tell us off!' 'You' should say, 'Why won't you walk! Walk!' If You let them have it, they will walk on their own. Why wouldn't they walk? We have a contract with them. That contract has not been fulfilled. You feed file number one, You give it water, so why would it not work? What kind of nonsense talk is this?

You will have to go according to all the contracts you have made, no? They will have

to walk. You have to keep 'seeing'. If I don't fulfill my obligations, then tell me, but you have to walk. I will 'see'.

### By clearing, become free from agreement

The *Gnani Purush* has broken your belief of, 'I am Chandubhai'. He has destroyed all those beliefs of yours. 'I am Chandubhai', 'I am his brother', 'I am his uncle', 'I am her husband' etc., how many wrong beliefs has the *Gnani* destroyed from all the sides? 'You' have now come as far as, 'I am *Shuddhatma*'. Now You have to cleanse internally. Who was the one that spoiled it? The answer is, 'I had done it in the past.' And then if that dirt is allowed to sit there for many years, then the plates will pick up rust, will they not? Now it needs to be cleansed internally. You can eat-drink-sleep, sit in *satsang* etc., but Your *chit* (attention) should constantly be in clearing up the internal. The clearing process that has commenced is called *upayoga* (applied awareness of the Self). Have You started to clean all the rooms?

### Purity attained at the state of Gnata-Drashta

**Questioner:** Dada, in order to purify each and every *parmanu* (smallest particle of matter) of this body, do they become pure (*shuddha*) if I keep 'seeing' whatever occurs by remaining the Knower-Seer (*Gnata-Drashta*) or by doing *pratikraman*?

**Dadashri:** They become pure by remaining as the Knower-Seer.

**Questioner:** So then what occurs with *pratikraman*?

**Dadashri:** The effect of the hurt caused will remain, and so when you do *pratikraman*,

it will be washed away. As much as possible, one should not be the cause (*nimit*) of that hurt.

**Questioner:** But do *parmanus* not become pure with *pratikraman*?

**Dadashri:** No, *pratikraman* is done in order to become free. The *parmanus* do not become pure by doing *pratikraman*. The *parmanus* only become pure through 'seeing' them. The *pudgal* will say, 'You have spoilt us. So you make us the way we were to begin with, otherwise you will not go to *moksha*.' Then we say, 'How can we become free?' Then it will say, 'you saw with ignorance of the Self (*aGnanta*), that is why we got bound with you and when You see with *Gnan* (as the Self) then we will become free.'

You are the one who has spoilt those *parmanus* and gilded-plated them. You took brass and put a plating of gold and called it gold. Now you have to remove the plating with *Gnan*. You had charged through ignorance of the Self, and so you have to discharge them with *Gnan*. So *parmanus* do not have any claim against you. Right now they do have a claim against you. Those *parmanus* are saying, 'Dada made you pure, and You have become pure. But You cannot become free like that. You spoilt us, made us impure. You are *nimit* (instrumental) in making us impure. Therefore, help us become pure, so then You are free and so are we.' So that is why You have to 'see' the pure (the *shuddha*).

**Questioner:** It is only Chandubhai that I have to purify, right?

**Dadashri:** Yes. 'You' are pure (*shuddha*), You are verily *Shuddhatma*. Chandubhai will say 'I too have become pure now' so then 'You' say, 'No, everything has

been purified on the outside but there still remains garbage within. Sweep that away and then you will become pure.'

Therefore, all the *kashayas* (anger, pride, deceit, greed) that were filled in the past life, continue arising. 'You' have to keep 'seeing' them and tell 'Chandubhai', 'Do *pratikraman*, read *Charan Vidhi* again'. That is all, nothing else. 'You' have to settle them by 'Seeing' them. That is called cleansing. When You go home, they will tell you, 'Sir, everything is done. Now please sign on this document'. And You say, 'No, there is still some more left to be done.' He (Chandubhai) will keep doing it and 'You' keep showing him.

### Equanimity beautifies Purity

Therefore the purification process should be there as every kind of work happens in discharge, and we have to settle it with equanimity.

*Parmanus* (subatomic particles of matter element) become pure by settling a file with equanimity. 'Seeing' *Shuddhatma* at that time, the *parmanus* become pure. These *parmanus* will continue to be constantly released, as they become pure and leave, they will not have any claim again. Therefore, *parmanus* will become set in the *parmanus*, and *Atma* will be set in the *Atma*, and that is called *moksha*. Then the question about coming into bondage does not arise at all. There is no bondage for the thing, once it has become unbound (*abandha*).

So without applied *Gnan*, a fault will not leave. That, which bound in *aGnan* (ignorance of the Self), is released by *Gnan*. *Gnan* means to 'see' (*joboo*). This means that which is 'seen' is released, no matter what kind it is.

### Purity of intent through deep inner intent

This is our *Akram Vignan*. Everything occurs because of habits that were formed in one's past life. It is not possible to become free from all this, but (through *Akram Vignan*) all agreements with and of the other person get fulfilled. So ask for the energy to do so. Through the *bhavna* of these *Kalams* your past accounts are settled.

**Questioner:** Previously you had said that, while smoking this pipe from within you are making the *bhaav* that, 'I should not be smoking, offer anyone a smoke, nor should I be encouraging anyone else to smoke...'

**Dadashri:** Yes, the meaning behind that *bhaav* is that 'I am not in agreement with the action that is going on.' That is what I am trying to say. When the time is right, this *hukka* (water-smoking pipe) will no longer be used. Now, 'I' am not attached to it, it is attached to me. So a time will come when even this smoking will cease.

Now some people say, 'welcome, welcome sir, welcome,' when you go to their home unannounced. From within they will say, 'what the heck! Is this a time to come?' Whereas, what is this one (A.M. Patel) saying? He is smoking the *hukka* but internally he is saying, 'this is not right, it should not happen.' And that other man is saying the opposite within. Externally he is saying, 'Welcome, welcome' and internally he is saying, 'why the hell is he here at this time?' So he is spoiling that which has improved and we are improving that which has spoiled.

**Questioner:** This is the wonder of *Akram Vignan*, Dada. That which is spoilt outside, is being improved from within.

**Dadashri:** Yes, that is why we are



satisfied. Never mind if the current situation (this life) is spoilt but at least the next life will be better. That which is ruined is history but at least the new one will be improved. Elsewhere people insist on trying to improve this current life. Let it go otherwise you will ruin even the next life.

**Questioner:** We are not responsible for that which has become spoilt and that which expresses in the present life. All that is the result of our last life.

**Dadashri:** Yes. In this current life you are not responsible and furthermore it is beyond your control. Right now you are not responsible. Why do you become restless when you cannot change anything? Nowadays even the religious teachers tell their disciples that they cannot come to see them unless they improve. The disciples plead with their gurus and beseech them to help them, as they cannot improve, no matter how hard they try. Alas! Such rampant misunderstanding prevails.

**Questioner:** When one does something wrong, he feels intense suffocation.

**Dadashri:** Yes, and as a punishment that poor disciple will be made to fast for about a week. He will torture the poor body unnecessarily. It is the mind that is at fault here, and yet it is the stomach that is being tortured. What is the poor person to do? The mind has erred but the body receives the blame. Where has the poor body erred?

What is the point in trying to clean the external (that which is happening through the mind-body), over which we have no control, and then what is the use of complaining afterwards? Really it is the internal that needs to be cleansed and purified. All these people

are trying to clean the external; they dunk their bodies again and again in the river Ganges. What good do these rituals accomplish? One should dunk their mind, their *buddhi* (intellect), their *chit* (inner complex of knowledge and vision). One should dunk his ego. Have you ever given these a bath? No wonder they are so dirty.

Everything remains well during childhood. As you grow older, it starts to spoil and begins to fill with dirt. That is why I tell you to stop fretting about your behavior and start concentrating on your *bhaav* through these *Kalams*. Your next life will be the best yet.

**Questioner:** Can people change their conduct in this manner even if they have not received this *Gnan*?

**Dadashri:** Yes, they can change everything. Anyone may recite these *Kalams*.

**Questioner:** When something wrong happens, then these *Kalams* are a very potent solution.

**Dadashri:** This is the greatest *purushartha* (independent effort towards liberation). I have disclosed to you, the highest science. This has to be understood by people. I have mandated just this much and have told people to do at least this much. Just take it as a medicine.

**Questioner:** All the internal diseases will be destroyed.

**Dadashri:** Yes, they will come to an end. 'Dada' has said for you to read this, so just read it only. That will be more than enough. This is not meant for you to digest. Just take this medicine according to the instructions and then go about your business.

**Questioner:** Is it true that you can increase your level of *patrata* (spiritual development) by doing *bhaav*?

**Dadashri:** *Bhaav* verily is the true *purushartha*. All other talks are without any basis. To make people do something is to bring them in *karta-pad* (state of doership) which is the state of being bound. Whereas *bhaav* is the path of liberation. Wherever one has 'to do' anything, one becomes bound even further.

### Division of prakruti is multiplication for Self

**Questioner:** Dada, you have said: "Prakruti should be divided by *prakruti*, and if you multiply, it will increase." Please explain this.

**Dadashri:** Repeated invocation of these *Kalams* results in divisions, which lead to dissolution of *prakruti*. If you do not do this, the sapling of the current *prakruti* will grow into a big tree. As you keep saying these *Kalams*, a division is taking place. With your invocation, whatever multiplication of the *prakruti* had taken place, will be neutralized. Therefore, all facets of the non-Self *prakruti* will divide and all facets of the Self will multiply. Keep saying these Nine *Kalams* day and night, whenever you have time. I leave you with a remedy and have explained everything to you. It is now up to you.

### Moksha will happen after all the claims are finished

Everything I am saying is all through experience. If they are not my own experiences then they are solutions that I have 'seen' through my *Gnan*. People need solutions, do they not? Otherwise, without a solution one continues to suffer in entanglements (*goonch*). People continue to experience turmoil because they cannot find a solution. Everyone is in this state. So what does one do when an entanglement (*goonch*) arises? This world is nothing but a factory of entanglements and confusion. "The world is the puzzle itself", meaning it has puzzled itself.

That is why I am telling you that this is the *Vignan* (science) of *Akram*. This *Vignan* has been given to people who have not reached even its peripheral boundary; they were not even qualified to receive it. Surely, it is their merit *karma* that they have attained this *Vignan*. That is why 'we' have said, as far as worldly interactions (*vyavahar*) are concerned make Chandulal (the relative self) behave in such a way that he hurts no one in the slightest; this be your constant inclination.

Effect cannot happen without a cause. This world is not without a cause (*akaran*). Where 'causeless' happens there is *moksha*. Where everyone's claim ends, there is *moksha*.

~ Jai Sat Chit Anand

### Instruction for annual members of Dadavani magazine

How will you know when your annual subscription for Dadavani will expire? If you notice # sign next to the membership number on the cover page of Dadavani, then know that this is the last issue of Dadavani; e.g. DEIA41250#. And if you notice ## sign next to the membership number on the cover page of Dadavani, then know that the next month's issue? of Dadavani will be the last issue; e.g. DEIA41250 # #. Information for renewal regarding subscription rate and contact address is given as below :

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With Param Pujya Dada Bhagwan's infinite grace, Pujya Niruma's blessings and in the presence of Atma Gnani Pujya Deepakbhai Desai, We all mahatma pariwar of Jacksonville invite you and your family to attend and participate in the grand celebration of Param Pujya Dada Bhagwan's Gurupurnima.

With Param Pujya Dada Bhagwan in our hearts and his love for all in our eyes, we offer our greetings and namaskars to The Divine within you. On his behalf, with a deep sense of gratitude and humility, we accept the high privilege of hosting this celebration of The Self, The awakened Guru.

Jay Sachchidanand

Date	Spiritual Discourses	Morning Session	Evening Session
Thu. July 18	GP Shibir	9:30 to 12.30 pm	4:30 to 7:00 pm
Fri. July 19	GP Shibir	9:30 to 12.30 pm	4:30 to 7:00 pm
Sat. July 20	General Satsang	9:30 to 12.30 pm	
	GNANVIDHI		4:00 to 7:00 pm
Sun. July 21	Swami Pratishta	9:00 to 12.30 pm	
	GP Shibir		4:30 to 7:00 pm
Mon. July 22	GURUPURNIMA	8:00 to 12.30 pm	4:30 to 7.00 pm
Tue. July 23	GP Shibir	9:30 to 12.00 pm	-

### Satsang Venue

Hyatt Regency Jacksonville River Front, 225 Coastline Drive, Jacksonville, FL

Co.: 1-877-505-DADA(3232) Ext 10, Email: [gp@dadabhagwan.org](mailto:gp@dadabhagwan.org), Visit: [www.dadabhagwan.org](http://www.dadabhagwan.org)

**DADAVANI**

**Pujya Deepakbhai's USA-Canada Satsang Schedule 2013**

Contact no. for all centers in USA & Canada: 1-877-505-DADA (3232) &  
email for USA - info@us.dadabhagwan.org, for Canada - info@ca.dadabhagwan.org

Date	Day	City	Session Title	From	To	Venue	Contact No. & Email
12-Jun	Wed	San Jose	Satsang	7.00 PM	9.30 PM	Jain Center of Northern California,	Ext. 1024
13-Jun	Thu	San Jose	Aptaputra Satsang	10.00 AM	12.30 PM	722, South Main Street, Milpitas, California 95035 Tel# 4082626242	northcalifornia@us.dadabhagwan.org
13-Jun	Thu	San Jose	<b>Gnanvidhi</b>	6.30 PM	9.30 PM		org
14-Jun	Fri	San Jose	Follow-up Satsang	7.00 PM	9.30 PM		
15-Jun	Sat	Simi Valley	Satsang	4.30 PM	7.00 PM	Sutter Middle School, 7330 Winnetka Ave, Canoga Park, CA 91306	Ext. 1017
16-Jun	Sun	Simi Valley	Aptaputra Satsang	10.00 AM	12.30 PM		simivalley@us.dadabhagwan.org
16-Jun	Sun	Simi Valley	<b>Gnanvidhi</b>	5.00 PM	8.00 PM		
17-Jun	Mon	Simi Valley	Follow-up Satsang	7.00 PM	9.30 PM		
21-Jun	Fri	Toronto	Aptaputra Satsang	7.00 PM	9.30 PM	Sringeri Vidya Bharati Foundation (Canada) 80 Brydon dr, Etobicoke - M9W 4N6	Ext. 1006
22-Jun	Sat	Toronto	Satsang	4.30 PM	7.00 PM		toronto@ca.dadabhagwan.org
23-Jun	Sun	Toronto	Aptaputra Satsang	10.00 AM	12.30 PM		
23-Jun	Sun	Toronto	<b>Gnanvidhi</b>	5.00 PM	8.00 PM		
2-Jul	Tue	New York	Satsang	7.00 PM	9.30 PM	The Hindu Temple Society of NA, -AKA The Ganesh Temple, 45-57, Bowne Street, Flushing, NY 11355.	Ext. 1021
3-Jul	Wed	New York	Aptaputra Satsang	10.00 AM	12.30 PM		newyork@us.dadabhagwan.org
3-Jul	Wed	New York	<b>Gnanvidhi</b>	6.30 PM	9.30 PM		
4-Jul	Thu	New York	Follow-up Satsang	9.30 AM	12.30 PM		
5-Jul	Fri	New Jersey	Satsang	7.00 PM	9.30 PM	Edison Hotel 3050 Woodbridge Avenue (GPS Address 1173 King George Post Rd) Edison, NJ 08837 Tel: + 1 732 661 1000   Toll free 1 877 388 6956	Ext. 1020
6-Jul	Sat	New Jersey	Aptaputra Satsang	10.00 AM	12.30 PM		newjersey@us.dadabhagwan.org
6-Jul	Sat	New Jersey	Satsang	4.30 PM	7.00 PM		
7-Jul	Sun	New Jersey	Aptaputra Satsang	10.00 AM	12.30 PM		
7-Jul	Sun	New Jersey	<b>Gnanvidhi</b>	5.00 PM	8.00 PM		
8-Jul	Mon	New Jersey	Follow-up Satsang	7.00 PM	9.30 PM		
9-Jul	Tue	Charlotte	Satsang	7.00 PM	9.30 PM	Hindu Center of Charlotte 7400 City View Dr Charlotte NC 28212	Ext. 1027
10-Jul	Wed	Charlotte	Aptaputra Satsang	10.00 AM	12.30 PM		charlotte@us.dadabhagwan.org
10-Jul	Wed	Charlotte	<b>Gnanvidhi</b>	6.30 PM	9.30 PM		
11-Jul	Thu	Charlotte	Follow-up Satsang	7.00 PM	9.30 PM		
12-Jul	Fri	Atlanta	Satsang	7.00 PM	9.30 PM	Gujarati Samaj, 5331 Royalwood parkway, Tucker, Georgia 30084	Ext. 1011
13-Jul	Sat	Atlanta	Aptaputra Satsang	10.00 AM	12.30 PM		atlanta@us.dadabhagwan.org
13-Jul	Sat	Atlanta	<b>Gnanvidhi</b>	5.00 PM	8.00 PM		
14-Jul	Sun	Atlanta	Follow-up Satsang	10.00 AM	12.30 PM		
18-Jul	Thu	Jacksonville	GP Shibir	9.30 AM	12.30 PM	Hyatt Regency Jacksonville River Front, 225 Coastline Drive, Jacksonville, FL	Ext. 10
18-Jul	Thu	Jacksonville	GP Shibir	4.30 PM	7.00 PM		gp@us.dadabhagwan.org
19-Jul	Fri	Jacksonville	GP Shibir	9.30 AM	12.30 PM		
19-Jul	Fri	Jacksonville	GP Shibir	4.30 PM	7.00 PM		
20-Jul	Sat	Jacksonville	General Satsang	9.30 AM	12.30 PM		
20-Jul	Sat	Jacksonville	<b>Gnanvidhi</b>	4.00 PM	7.00 PM		
			<b>Swami</b>				
21-Jul	Sun	Jacksonville	<b>Pranpratishta</b>	9.00 AM	12.30 PM		
21-Jul	Sun	Jacksonville	GP Shibir	4.30 PM	7.00 PM		
22-Jul	Mon	Jacksonville	<b>GURUPURNIMA</b>	8.00 AM	12.30 PM		
22-Jul	Mon	Jacksonville	<b>GURUPURNIMA</b>	4.30 PM	7.00 PM		
23-Jul	Tue	Jacksonville	GP Shibir	9.30 AM	12.00 PM		

**Satsang & Gnanvidhi in the presence of Pujya Deepakbhai****Spiritual Retreat in Hindi at Trimandir Adalaj - Year 2013**

Dt. 30<sup>th</sup> May to 2<sup>nd</sup> June, Everyday 9-30 am to 12 pm & 4-30 pm to 7 pm - **Spiritual Discourses**

Dt. 2<sup>nd</sup> June (Sun) - 3-30 pm to 7 pm - **Gnanvidhi** (A Scientific Experiment on Self-realization)

Dt. 3<sup>rd</sup> June (Mon) - One day **Pilgrimage Tour - Shankheshwar Tirth**

**For Kids-Youth (7 to 16 yrs), Special Retreat will be arranged separately during these days.**

**Note :** If you want to join Pilgrimage tour, kindly book your return ticket on or after 4<sup>th</sup> June 2013.

Dt. 17<sup>th</sup> August (Sat), 4-30 to 7 pm - **Satsang** & Dt. 18<sup>th</sup> August (Sun) 3-30 to 7 pm - **Gnanvidhi**

Dt. 20<sup>th</sup> August (Tue), 8-30 am to 11-30 am- Darshan-Bhakti - **Rakshabandhan Celebration**

Dt. 28<sup>th</sup> August (Wed), 10 pm to 12 am (Midnight) - Bhakti - **Janmashtmi Celebration**

Dt. 1<sup>st</sup> Sept. 9 am onwards - **Special Darshan Program**

Dt. 2<sup>nd</sup> to 9<sup>th</sup> Sept. - **Paryushan Parayan Satsang on Aptavani-8 & Klesh Vinanu Jivan**

**Dubai (UAE)**

Dt. 6<sup>th</sup> June (Thu) 7 to 9-30 pm - **Spiritual Discourses in question-answer format**

Dt. 7<sup>th</sup> June (Fri) 5-30 to 9 pm - **Gnanvidhi** (A Scientific Experiment on Self-realization)

Dt. 8<sup>th</sup> June (Sat) 7 to 9-30 pm - **Spiritual Discourses in question-answer format**

**Venue :** Dhow Palace Hotel, Near Standard Chartered Bank, Kuwait Street, **Bur Dubai.**

**Contact:** (+971) 55-7316937

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**India** ✦ **Aastha**, Everyday 10:20 to 10:40 PM (Hindi)

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✦ **DD-Girnar**, Everyday 9 to 9:30 PM (Gujarati)

✦ **DD-Sahyadri**, Every day 7:30 to 8 AM (Marathi)

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### Settlement of past life agreements



### with Equanimity

Every circumstance (*saiyog*) is a file, whether it is a human being or as anything else. It is the nature of circumstances to dissociate (*viyog*). Therefore settle with equanimity. These three people came and I settled with equanimity; is there any problem at all? I settle them all, and settle with equanimity. Someone maybe of a tough nature and someone may be of some other nature, but we do have to settle with equanimity, don't we? It is in the awareness for sure that 'he is *Shuddhatma* (pure Soul)', but right now he is as a 'file' for Me. We have two visions (*drashti*); from *nischaya* (as the Self) he is flawless (*nirdosh*) for sure, but in *vyavahar* (worldly interaction) he is flawless too, and then the file has to be settled with equanimity. From now on, no claim will have my name on it anywhere. So the *Vignan* (science) that You have been given is such that no circumstance can hinder You.

- Dadashri



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