

Dadavani

September 2013



After marriage, File no. 2 comes, no? You have to settle that file with equanimity, in order to ensure that it does not remain pending. Until that account is complete, the account book will not become completely clean, and the complete settlement will not happen.

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DADAVANI

Settling File Number Two with Equanimity

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EDITORIAL

Through Akram Vignan by attaining the knowledge of the Self - *Atmagnan*, one has already attained the Self (*nischaya*), but the worldly interaction (*vyavahar*), which is a discharge, remains to be settled. What stops one from attaining *moksha*? It is the claims from the files of past life's karmic ties (*roonanubandha*). In order to become free from claims of the files, Revered Dadashri has given the key called 'Settle the files with equanimity (*samabhavey nikal*)'. The whole world is not 'file', but due to some 200-500 files like husband, wife, children and relatives, one has to wander around in the world. When those files of *roonanubandha* are settled with equanimity, you are free!

Now, even after attaining a liberated state, why can one not experience the liberation or the bliss of liberation? It is because of attachment-aborrence (*raag-dwesh*) towards the files! Out of all those files, file no. 2 (spouse), is considered the closest and the stickiest. All we have to see is that *kashaya* (anger-pride-deceit-greed) do not arise during daily interactions with that sticky file; a loving but dramatic (superfluous) interaction happens; avoiding becoming the cause for binding a new worldly life, thus proceeding towards liberation. And the unailing solution for that is to 'settle the files with equanimity' (*samabhavey nikal*).

In *samabhavey nikal*, Dadashri says that all You (the awakened One in Akram Vignan) have to do is to make a firm decision (*nischaya*) to do so, and thereafter You do not have to be concerned whether or not it is settled with equanimity. You should make the effort to interact with file no. 2 in a way that does not hurt him and brings about closure in his mind (without attachment-aborrence, without *kashaya*). If Your decision is to settle your files with equanimity, then sooner or later, everything is bound to be resolved.

Here, Dada explains that how much caution one exercises when there is a snake nearby, how much awareness one maintains! Similarly, one is not to become careless in doing *samabhavey nikal*. Awakened awareness (*jagruti*) is of utmost necessity with sticky relations of *roonanubandha* (past life's karmic ties). It becomes our duty to interact with the files without *raag-dwesh*, without any expectations (*apeksha*) and without hurting them. Despite interacting with awakened awareness, if the other person is not satisfied and feels hurt, then adopt the path of *pratikraman* to turn things around.

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In explaining the science of *samabhavye nikal*, Dadashri says that because there is a strong *nischaya* (firm affirmation of the Self, 'I am *Shuddhatma*), *dwesh* (abhorrence) does not remain to support it. We are not giving any support to it, we are not protecting it, and thus *dwesh* will fall off. As it falls off, *samabhavye nikal*—settlement with equanimity will continue to happen. Therefore, with the *nischaya* to go to *moksha*, the science of *samabhavye nikal* needs to be understood. Establish this principle in your life accordingly, only then will the file be resolved.

This compilation gives solid and precise explanations of *samabhavye nikal* with file no. 2. This will help *mahatmas* who are married, or those who have a companion of the opposite sex, to settle their accounts with file 2 with equanimity and thus rise in the levels of experience of the Self.

~ Jai Sat Chit Anand

Settling File Number Two with Equanimity

{ 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. }

Crooked Threads and so a Crooked Nut

Questioner: I try to adjust with my wife a lot, but I cannot do it.

Dadashri: It is all based on your *hisaab* (karmic account). When you have crooked threads and a crooked nut and you try to screw it straight, how will that work? You will feel why are the likes of women, this way? But women are your counter weights. However much you are at fault, they will be that much 'crooked' (awkward). And that is why 'we' have told you that everything is *vyavasthit*, haven't 'we'?

Questioner: The conflicts that take place, are they based on *vyavasthit*?

Dadashri: Yes, conflicts occur based on *vyavasthit*, but when can you say that? You can only say it is *vyavasthit*, after it happens. Your firm determination must be, "I

do not want to get into any conflicts." When you see a pole in your path, your determination is not to walk into it; you know you have to go around it but despite all this, if you still happen to walk into it, then you may say, 'it is *vyavasthit*'. However to say everything 'is *vyavasthit*' ahead of time, is a misuse of it.

Insult Dissolves the Ego

Questioner: What should we do if we want to avoid conflict and settle matters with equanimity, but the other person keeps harassing and insulting us?

Dadashri: Nothing. That is your karmic account and therefore you should make a decision that you want to settle with equanimity. You should remain within the confines of your principles and intentions and continue to solve your own puzzle yourself.

Questioner: When someone insults

me, is it because of my ego that I feel insulted?

Dadashri: When someone insults you, he is actually dissolving your ego, and that is your dramatic ego (the relative or discharge ego). Whatever excess ego you may have, becomes dissolved when someone insults you. What harm is it going to cause you?

If differences in opinion at home become less, there will be less quarrelling and consequently,

love will increase amongst everyone. If this happens, then know that *Gnan* has been understood and not otherwise.

Differences due to Divisive Intellect

Dadashri: What causes this sense of separation with your wife?

Questioner: Who does that, Dada?

Dadashri: The intellect causes it. Your intellect makes you perceive separation, but in reality, everything is one. Humans have intellect that enables them to discriminate, don't they? Is this intellect in operation where your wife is concerned?

Questioner: Yes, that is what happens.

Dadashri: When a man and his wife both fight with a neighbour, they unite against the neighbour. When you see both of them raise their fists at the neighbour, you think, "Wow what unity, what oneness! This corporation is united." However, when they go back inside the house and they themselves fight, what do they say? Do they not fight at home? They may fight sometimes, right? When that corporation starts to fight amongst themselves, "You're like this, and you're like

that." The husband will say to his wife, "Go back to your parent's home, I don't want you at all!" Now, is there any understanding here? What do you think? The two were united earlier, but that unity breaks down and the separation between them begins. Now, even with his own wife, he starts using words like, 'mine' and 'yours'. He accuses her, "You're like this, and you're like that." She retorts saying, "When have you ever been straight?" So even in your own home, everything becomes 'mine' and 'yours'.

They now say, "Me and you, me and you, me and you!" whereas in the past, they used to refer to themselves as 'us'. "'We' two, are one, 'we' are like this and 'we' are like that. It is 'ours.'" The word 'we' and 'ours', turn into 'mine' and 'yours', initiating quarrels and rivalry. To what point do these battles reach? To the point where the battle of Haldighati begins! How can one remain in worldly life, one that is full of entrapment? How can one live where there is "me and you"? These quarrels are the weapons that will destroy everything!

Worldly life (*sansar*) means a warehouse full of nagging. *Sansar* means friction. Settle friction with equanimity.

Conflicts Arise due to Mamata

Questioner: The ego of male is the cause of conflict with the wife. That is why the woman keeps telling him, "This is your ego, this is your ego." Now, it's because of this ego that he has become a male. Therefore, what is the solution, so that conflicts do not occur?

Dadashri: Conflicts happen due to *mamata* (my-ness).

Questioner: Not because of the ego?

Dadashri: That *mamata* is indeed due to the ego. However, conflict will cease if *mamata* (my-ness) is not there.

Questioner: These conflicts occur because of the presence of the my-ness, *mamata*. So, how can one get out of this *mamatva* (my-ness)?

Dadashri: You (the awakened One in Akram Vignan) have indeed come out of the *mamata*! Now, You do not have any *mamata* at all, do You? Especially since You don't even believe the body to be yours! You have surrendered all your *mamata* to Dada.

Now, after one attains *Gnan*, the *ahamkar* (ego) and *mamata* (my-ness) have been renounced (*tyaga*) and the Self (*Atma*) has been attained (*grahan*). The awareness of the Self, once established, will never leave.

Now, the first thing is that no conflicts or quarrel should remain in the home, because You have become *Shuddhatma* and Chandubhai is separate. All we need in this very life is to attain the awareness of the Self (*Atma*). Have you attained the awareness?

Questioner: Yes. All that is fine, but the conflicts still remain despite having the knowledge that 'this is not mine'? Whether it is due to the ego or *mamatva* (my-ness), the conflicts still remain in daily interaction, do they not?

Dadashri: About conflict, when she (the wife) tells you that this is your ego, then You also should say to the self that, 'Chandubhai, this indeed is your ego, is it not?' Would You not know that?

If You Cook it raw, you will Have to Boil it Again

Questioner: In husband-wife relationships, say the husband makes decisions ten times and his decision is correct all the ten times, the wife will not compliment him or say anything to him. She has no response for the ten things he does correct, but if he fails in the eleventh thing, she pounces on him saying, 'You are a fool! You ruined it!' This is what keeps happening.

Dadashri: What can you do if that keeps happening? When You become aware of this is how it has been done, You should tell the self within, 'Chandubhai, why did you do this that someone has to tell you? Why do you do this?' You will have to settle with equanimity with the wife, won't you?

Questioner: Yes.

Dadashri: You (the awakened One) now know, what she is like and what she is not. If she is not, then tell him (Chandubhai), 'She is not like that. She is not like what you think.' Then, he will ask You to explain that to him. So, explain to him, 'This is how she is', then he too will also understand. We (*Shuddhatma*) are as a third person. Is there any need for the third person to needlessly become the first person (Chandubhai)? We do not need to protect anything.

Questioner: No, this is not protection.

Dadashri: If your 'dissection' is not complete, then it will sprout again and again. If you cook it raw, you will have to steam it again. Moreover, once you remove the lentils undone, it will take longer to cook them. Hey! Why don't you just patiently let it

complete cooking? Otherwise, it will remain raw.

What is the Reason for Problems at Home?

Questioner: We still have problem about money. Every morning, first thing, we have discussions that expenses are increasing but income has to increase first, no!

Dadashri: Yes, but it is Chandubhai who is doing all the grumbling, not 'You'!

Questioner: Yes, Chandubhai does that.

Dadashri: It is Chandubhai who has become her husband! He has become someone's son, has he not? He must be someone's father too, is he not? Whereas 'You' are no one's father, no one's husband; that is how unanointable (*nirleyp*) 'You' are.

Wherever There is Conflict, it is Your Fault for Sure

Questioner: What causes conflicts?

Dadashri: Ignorance. If you have conflict with anyone, it is a sign of your own weakness. People are not at fault at all. In divisiveness due to difference in opinion (*matabheda*) the fault is yours. Whenever a clash or conflict happens, the fault is yours.

Questioner: But what is the reason for the discord and quarrel? Is it because of differences in nature of the persons involved?

Dadashri: It is because of ignorance. Worldly life (*sansar*) means that no two relative traits are the same. The only solution is to acquire this *Gnan*-'knowledge' - 'Adjust everywhere!' You have to adjust, even with the person who hits you.

Adjust Everywhere

Questioner: We want to avoid clashes, but a pole stands in our way. Suppose we walk around it and it still falls on us. What should we do then?

Dadashri: When it falls, you move out of the way.

Questioner: No matter how much we try to avoid it, it still hurts us. Without fail, conflicts occur with the wife. I am tired of it.

Dadashri: People not only get tired of it, but some resort to drinking and some even jump in the sea!

What is the greatest suffering of all? It is the suffering that stems from "disadjustment" (inability to adjust). What is wrong in practicing the principle of 'Adjust Everywhere' in those situations? All You have to do is follow the *Agna*, tell yourself, "Dada has told me to, 'Adjust everywhere,'" and adjustments will happen. If the wife says, 'You are a thief,' then tell her, 'You are correct.' Then after a while if she says, 'No you have not stolen anything,' then again tell her, 'You are correct.'

When you fight with your wife, are you able to sleep well at night? No, and the next morning you won't even get a good breakfast. At the time of conflict, you should figure out what you need to do.

Your Work is Done, if you Become Shuddhatma

Questioner: I try not to enter into conflict with the wife (avoid running into a pole), but what do I do if the entire pole falls on me? We indeed do the *Charan Vidhi* and recite the *Trimantra* every morning. Thus, we

have fewer conflicts. These must indeed be *karma* of conflicting with the wife, from the past life, right?

Dadashri: What else then? Now in this life, these *karma* are visible to you. These present visible *karma* are due to the *karma* of the past life, and they are indeed the *karma* that are the impediment.

Questioner: Is there a way to destroy these *karma*?

Dadashri: If you become *Shuddhatma* (pure Self), become a Knower-Seer (*Gnata-Drashta*), then Your work is done.

Settle old Agreements with Equanimity

Questioner: As whatever happens in this world is due to unfolding of karma, then obviously we don't really have a choice when it comes to karma or any relationship, do we?

Dadashri: Yes, nature has not given you this wife. You, yourself have brought her with you (from the past life). The current worldly interaction (*vyavahar*) with anyone is indeed the *vyavahar* that was initiated in the past life. If that worldly interaction had not been initiated, the two of you would not meet in this life.

Questioner: That began in the past life, did it not, Dada?

Dadashri: Yes, it began in the past life, and that is why you came together in this life.

One lady was telling me, 'My life is ruined because I do not have a good husband.' I asked her, 'Would your life have improved if you had a good husband? Did

you not realize that this is *kaliyug* (current era of time cycle)? In *kaliyug*, you will not even get a good husband, and or a good wife. The goods are not worthy of being selected. So, you are not to choose, you have to bring about a closure.' You have to pay off this karmic account; you have to settle it, whereas people have the whim to become husband-wife. Hey you! Why don't you settle everything? You are to bring about a resolution by whatever means you can to reduce conflicts.

Want just a Solution or do You Want to Settle with Equanimity?

Questioner: What is the difference between *samadhan vruti*, inclination for satisfactory closure and *samabhavey nikal*, settle with equanimity?

Dadashri: Of course, there is a difference between the two; *samabhavey nikal* and *samadhan vruti*. What is our *vruti* (tendency) like? What is the nature of our tendencies (*vrutis*)? They seek satisfaction everywhere in every situation. And this *samabhavey nikal* means to settle with equanimity (without *raag-dwesh*) whether we get a satisfactory solution (*samadhan*) or not. Therefore, You have to settle with equanimity. So when is there a tendency to look for satisfactory closure (*samadhan vruti*)? *Samadhan* is only there if one is in regular course, where both justice and injustice are considered; whereas in *samabhavey nikal*, You are not to look for justice or injustice.

When you leave the home in a huff right after a meal, having said a few unpleasant words, all day long you will carry the load of

that until you meet each other again, and she too will carry the burden all day long. However, if you were to calmly sit down afterwards, it doesn't matter if you are late getting to the hospital, and ask, 'Bring me some cardamom, some cloves for mouth refreshments' and turn things around. Say, 'I was wrong. You are a good person. Just look, what kind of mistakes I make when I am in a hurry!' Then the problem will be solved. Do you have any objection to that?

Questioner: If something like this happens in the business, outside or with a client, then I turn things around as you have shown but here at home it does not happen.

Dadashri: Does it happen at home? It is a sticky file! Those business files are mild-easy (non-sticky) ones!

Questioner: Over there, there is greed in that the customer will slip away. There is greed for money, greed for the reputation of the business. There is all that, for sure! So there I let go and patch things up.

Dadashri: There is indeed greed (*lobha*) here too! One takes it as, 'Who cares for me, she does not value me?' The valuation (of the ego) has begun. Indeed, this is all greed here.

Real Value is in Turning Things Around

Do you understand what I am trying to say? Become the fool and become free. Even your wife will say, 'You are crazy.' Tell her, 'Yes, I am indeed crazy. How can I say such things otherwise?' and she will say, 'No problem. But don't do this stupid thing again.' So, you should turn things around.

Questioner: This is the main thing! This

art of turning things around is something we get to learn from you.

Dadashri: 'We' would teach you that! 'We' would teach you, but you should know how to say, 'I am a fool', should you not?

I make even Hiraba happy by saying such things. On the contrary, Hiraba would tell me, 'Huh! You are a very good man, why are you saying such things?' Turn things around in this way. Our intentions are not bad. In turning things around, if your intentions are to get some worldly benefit from her, then it is wrong. We should turn things around in order to cleanse her mind. Whatever stones you have cast those stones will cause enmity, you mortal one (*mooah*)!

Bring Closure in the Mind of the Other Person

If a man has conflicts with his wife at home, he does not know how to bring closure to the issue. He does not know how to resolve issues when he has conflicts with his children and he gets deeper into confusion.

Questioner: The husband will say only this, 'The wife has to compromise, I will not!'

Dadashri: Yes, that means the limit has been reached. If the wife has to compromise and he won't, it means that things have come to head. A gentleman on the other hand, would speak in a manner that would make his wife happy. He would move forward in this way, but you conduct yourself in such a way that your situation stagnates for weeks and months on end, and that is not acceptable. Unless there is closure in the mind of the other person, you will have difficulties. Therefore, you should concede and settle.

Firm Decision of Settling with Equanimity

Questioner: We try to compromise in order to satisfy the other person, however, if we know that the outcome is going to be different, then what should we do?

Dadashri: Whatever may be the result, you just have to firmly decide, 'I want to compromise with the other person.' Firmly decide that you want to 'settle the matter with equanimity'; do not look beforehand whether it will happen or not. And it will be settled! If not today, then it will happen the next day, or the third day. If it is sticky, it may take two years, three or five years. *Roonananubandha* (karmic ties of past life) of wife, children and parents are very sticky, and so they will take longer. With all these people who are constantly with us, there the settlement happens slowly. However, since we have decided that no matter when, 'We want to settle with equanimity', then one day it will be settled, there will be an end to it. Great awareness is needed where the *roonanaubandha* is sticky. Just as in the case of a snake that is small, you have to exercise caution. If you are careless, if you lack awareness, it will not be settled. If the other person says something, and you say something in return, there is nothing wrong in saying things, but a firm decision of 'wanting to settle with equanimity' (*samabhavye nikal*) underlying what is said; is why no abhorrence (*dwesh*) remains. To end up saying things is the nature of the *pudgal* (discharging mind-speech-body complex) and for abhorrence to remain, there is one's support behind it. Therefore, continue doing your work with the firm decision to settle with equanimity; then your account of karma will indeed be settled. If today you are not able to pay what is

owed, you will be able to do so tomorrow. You will be able to pay him off during *Holi* (spring festival celebrated as a festival of colors) or on *Diwali* day, but the one to whom you owe, he will collect without fail.

You don't Want to Keep any Claim Pending

Questioner: When I ask for any jewelry, my husband tells me, 'You can have it when an elder member of our family gives it to you. If I give you directly, then that means that I am breaking the family custom of our elders, and that is not right.' But, what I am saying is that all the other daughter-in-laws in the family are doing it behind their backs anyway, so why do I have to be the only one? How can we resolve this?

Dadashri: As long as this file remains pending, you (to the husband) will have one or two more lives. Instead of that, you should bring about a satisfactory solution (*samadhan*) and settle this file. This is file number 2 (the wife), but even if it were file number 100, you will have to do *samadhan* (bring closure) with it, otherwise without settling it, that file will not let you go to *moksha*. This world is such that you will have to settle the *hisaab* (karmic account). Even if she is not asking for it, you have to give it to her and become free. If not, she will put in a claim later. If she is asking for it, it means that there is a reason (cause) behind it. Nothing happens without a cause. Therefore, there is a cause, so make it safe (be safe). And, without a cause no one will indeed ever bother you in this world. Even if you are sleeping with tigers all around you, they will not bother you, if there are no causes. And, it's because there are causes, that this issue arises. So now, settle it with equanimity.

Questioner: I agree that I have to settle it. So now I am asking, how do I settle the demands of the wife?

Dadashri: Tell her, 'Use the money where you see fit. I will not interfere.' If the wife is satisfied, it is called closure (*samadhan*). Does she have claims in any other matter? In how many matters does she have claims?

Questioner: Dada, only in matters of jewelry, not anything else.

Dadashri: Then you should bring about a resolution to that. Sooner or later, there is no choice but to settle with equanimity, so why don't you settle it now. If you don't have a choice, why not settle right from the beginning?

What Does Samabhav Mean?

Questioner: Dada has not said 'settle the file'; he has said to 'settle the file with equanimity'. Why is that? What comes in equanimity (*samabhaav*)?

Dadashri: It is wrong, it is not *samabhaav* (equanimity) if You have a loving feeling towards anyone. Do not let the loving feeling come to over You. And if someone does anything that you 'You' do not approve of, You should not let any aversion arise towards him either. 'You' should not become pleased or displeased.

Questioner: But I am not able to maintain absolute equanimity (*samatabhav*) that You are talking about.

Dadashri: You do not have to keep *samatabhaav* (absolute equanimity), You have to settle the file with equanimity. Equanimity (*samabhaav*) means that You should not have

attachment (*raag*) for the one who says nice things about you and You should not have abhorrence (*dwesh*) for the one who curses you. That is how You have to settle with equanimity. Should one not understand what *samabhav* means? One should understand this from the Gnani Purush. One person is cursing him and another showers him with flowers, and yet He does not feel attachment towards the one showering flowers, or abhorrence towards the one cursing him.

No Attachment-Abhorrence Where There is Equanimity

You have to settle with everyone without *raag* or *dwesh*, attachment or abhorrence; nothing else. You are not to do any *raag-dwesh* even if a person takes you to court. *Raag-dwesh* should not happen even in the slightest, towards the other person, during any interaction. There is no such thing as right or wrong with the Lord. You just have to settle the discharging *karma* with equanimity.

There should not be any *raag-dwesh* in the discharge of *karma*. Discharge is the stock of *karma* filled in the past life. 'We' (the Self) do not mix with it, so it is not considered *raag-dwesh*. *Raag-dwesh* happens when new *karma* is being charged. There is discharge in the state of Gnan, therefore settle it with equanimity!

Samabhaav (equanimity) does consider profit and loss as equal and similar. In *samabhaav* there is no problem if instead of profit there is loss and there is no problem if profit comes along. There is no elevation from the profit and no depression from the loss; hence there is nothing there. You who have

attained the Self have become *dwandvatita*, beyond all dualities. This whole world is trapped in duality!

Questioner: So, does settle with equanimity mean to swallow it? Should I keep the intent that it should manifest in my conduct?

Dadashri: To swallow does not mean that You remained in *samabhaav* (maintained equanimity). You just have to have inner intent that You want to settle with equanimity. When you decide that you want to go to a certain town, then there is no problem if you cannot go there, but you have to decide that. Before you did not use to decide that You want to settle with equanimity. Thus, this tradition began. Now if You decide that, and then accidents happen, that is a different matter. But You have to decide that You want to settle with equanimity every time; You do not have to swallow it, tolerate it. Whether you swallow it or throw it up, it is a different matter. Both are considered as ‘vomiting’. You should not suppress vomiting. You will cause a ‘disease’ if you suppress it.

When you settle with equanimity, that verily is presence of *Shuddhatma*. Thereafter if Chandubhai becomes irritated, that is different matter; and You-the One who settles with equanimity; are separate.

What is the Difference between Samata and Samabhav?

Questioner: But something can be settled even with maintaining *samata*, can it not? If he tries to provoke me and I bow down to him, is that not called *samata*?

Dadashri: No, that is not considered

samata, that is considered settling with equanimity. It is *samata*, when someone slaps you and you bless him; there is *samata* at that time (absolute equanimity). When not a slightest of change happens within, that is *samata*. Whereas this settle means that there may be changes within, but he settles it with equanimity. He will not let it get any worse. The problem will not go any further from there; it will decrease or resolve.

What does *samabhaav* mean? If a scale tips on one side, one will add something on the other side to balance it out. For how long can a weighing scale remain steady if you use a frog as your weight? Still *samabhaav* is considered the best intent (*bhaav*). One is trying to balance it, is he not? Whereas *samata* means there is no *raag* (attachment) towards the one who is showering you with flowers and no *dwesh* (abhorrence) towards one throwing stones at you; on the contrary you bless him!

These Sticky Karma are Yours

Questioner: Is it because *karma* are very ‘sticky’ that we have to suffer pain (*dukha*; unhappiness)?

Dadashri: The *karma* were created by you, so it is your own fault. No one else in the world is at fault, others are just instrumental (*nimit*). The pain (*dukha*) is yours, and it is brought to you in the hands of the *nimit*. If you receive a letter notifying you of the death of your father-in-law, how can you find fault with the postman, who brings the letter to you?

Questioner: What do you mean by ‘sticky *karma*’?

Dadashri: When you do anything with absolute unity of your mind, speech and body where no other contradictory inner intent (*bhaav*) is present, you bind terrible ‘sticky’ *karma*. Here, the *karma* you create with such intensity for the purpose of attaining the Self will liberate you in two or three lifetimes. Whereas, the ‘sticky’ *karma* created for the worldly life (*sansar*) will take significantly longer to mature. This is why the worldly life is still thriving!

Karma Shed Just by Seeing

Questioner: So then how can these sticky *karma* be settled faster?

Dadashri: If You remain in *Shuddhatma* –the Self, then they will dissipate faster. If you do not stick with that sticky *karma* and if You remain as the ‘seer’; then it will exhaust faster.

Questioner: That process is definitely ongoing.

Dadashri: All right, then it will exhaust, it will not take a long time. One has brought forth from the past life, sticky *karma* with family files and loose, non-sticky *karma* with non-family files. Do you have the experience that *karma* are sticky with family files?

Now if you talk to a passenger on the train and he offered you a cup of tea, then such *karma* are loose, non-sticky files. To settle these sticky files is very difficult. Even if You settle with equanimity, you will feel the stickiness repeatedly. ‘You’ must say this much that ‘I definitely want to settle with equanimity’, then it will happen automatically. The reason is that these files have been attached and sticky for a very long time. A big account of *karma* has been laid down!

There get Your Work Done with Understanding

If a very sticky tape is stuck on your arm and you try to pull it off, you will even pull out some hair. So when it is very sticky, it becomes difficult, does it not? It is very good if it is not sticky, it will drop off the moment you say so. There is no problem there, is there? Sticky file is very difficult.

You have very few sticky files like a tape that will remove your hair when you pull it out. You have to carefully get your work out of it. You have to wet the tape with water and then remove it slowly. Otherwise, it will burn a lot when you peel it off along with some hair. If a single tape gives you so much pain, then how much pain, will these ‘tapes’ (files) give you? Files are ‘tapes’ too. The Self in him is separate, but the file-he, is the ‘tape’. What if you peel off the tape quickly? It will even pull off hair with it. So, people will say, ‘You cannot remove it quickly.’ And they will get upset with the one peeling it, will they not! So you should do as you are told. Make someone warm the water, slowly wet the tape with it and then gently peel it off. All these files are tapes that are stuck to you. What are they like? They will ‘remove the hair too’ in the process of separating, and that will bind enmity (*veyr*). Therefore, if you do it carefully, you will not remove even a single hair.

Stickiness Removed Through Vitaragata

You should ‘see’ the pure Soul *Shuddhatma* in that file, before it arrives. Thus, You have ‘seen’ the real and the relative, and then if You have decided to settle the file with equanimity, it will settle with

equanimity. If that file is hostile then settlement may not happen; You don't need to 'see' that. It must be Your *nischaya* (firm decision) to settle the file with equanimity; after this You 'see' what happens.

Questioner: We are saying that some files are sticky, but whose stickiness is that? Who makes it sticky?

Dadashri: The one, who is the doer, who is suffering now. He has to suffer in this life because he made it sticky in the past life.

Questioner: Dada, the stickiness is because of multiple causes, no? It is not one sided, is it?

Dadashri: Yes, there are multiple interdependent causes.

Questioner: So then how can the sticky files be shoved away?

Dadashri: One cannot shove it away at all.

Questioner: By shoving away, I meant, how can the stickiness be shoved away?

Dadashri: With *vitaraagata*, without any attachment or abhorrence. The stickiness is continuously dissolving but if we make it stickier (through interference of 'I am Chandubhai') then it will arise again. If we show *vitaraagata* (no attachment or aversion), then it will leave. Therefore, You have to settle with equanimity; that is the part of *vitaraagata*.

Questioner: But if we happen to make it stickier then we must do *pratikraman* for it, right?

Dadashri: Yes. If it is required then do

pratikraman, but that too You (the Self) don't have to do it. Even this, You have to tell Chandubhai, 'Brother, do *pratikraman*!' You, the Self are not doing the *atikraman*, are You? Chandubhai did the *atikraman*, so there You have to tell Chandubhai, 'Do *pratikraman*.'

Questioner: The biggest work of this worldly life interaction is to settle with equanimity.

Dadashri: That is it.

Past Relations get Resolved by Settling with Equanimity

Questioner: Until a file is settled, I remain bound, do I not?

Dadashri: No, you are not bound at all. You should say that, 'I want to settle the file with equanimity.' Maintain such a decision.

Questioner: A relationship does not break by just breaking it, does it?

Dadashri: On the contrary, it increases by breaking it. It can be resolved by settling with equanimity. You have to bring about the settlement of the relationship by remaining in the parliament and not by becoming separate from it.

The only thing that is to be 'done' is to settle the file with equanimity. This is all '*vyavasthit*' (scientific circumstantial evidence) only. In it, there is no reason to harbor any fear or worries or stress. Keep on doing your work. What are 'We' saying? Keep on doing the work as much you can. Thereafter, it is all *vyavasthit*. But, there is no reason for you to harbor fear.

Questioner: I do settle files with equanimity, but what should I do if, despite this, severe emotional upheaval (*udvega*) still happens in the mind?

Dadashri: Whether severe turmoil (*udvega*) or depression (*adhovega*) happens in the mind, whatever *vega* (motion) happens, You have to keep 'seeing'. You should remain in knower-seer (*Gnata-Drashta*) state. All the rest is lifeless (*jada*). It appears as living (*chetan*, the Self) but it is inanimate (*jada-non-Self*).

You will Have to Suffer Them if you Created Them, won't you?

Questioner: For me it is like this – the file number 2, is very much against me. That is why I have conflict and quarrels with her and I am not able to settle with equanimity.

Dadashri: Here, You have to tell Chandubhai, 'Do *samabhavey nikal*'. But if it is very sticky, if it is *nikachit* (effects of *karma* which have to be suffered) then it will take a while.

Questioner: With others it happens easily but not with her. With others if there is anything, it happens naturally but not with her.

Dadashri: Now, be careful and then do it. Just like when you peel off a band-aid, do it in a way that it does not hurt; do it slowly and gently.

Questioner: My wife and I get into terrible arguments and we say hurtful things to each other too, so what should I do?

Dadashri: Do you get angry or is it her? Who gets angry?

Questioner: Sometimes then I get angry too.

Dadashri: Then you should scold yourself from within by saying, 'Why you are getting angry when you know that you have no choice but to suffer the consequences of your karma!'

The friends and the wife you get in this life; are all of your own choosing indeed. You had chosen them in the past life, then that wish list goes into the nature, with approval and comes into *vyavasthit*. Whatever *vyavahar*-worldly interaction commenced in the past life, is verily the one that comes forth in this life. Therefore settle all those relations, with equanimity.

Are You really Husband-Wife?

Are You really husband-wife? You are that, but from the worldly interaction view, it is not exactly that in fact. You are that in *vyavahar* (*worldly interaction*). One name has married another name, and You are *anami*, nameless.

Questioner: According to what you are saying, she is the wife with regard to worldly interactions (*vyavahar*), otherwise she is not?

Dadashri: Otherwise, she is not your wife, she is by *vyavahar*. If she was really your wife, that would be the end, wouldn't it? Then what will you be left with?

In fact, it is not like that at all. In fact, it is not like this; it is due to ignorance that you believe that you are man-woman, wife-children. People tell you, 'you are his wife.' There is no problem with that, but you should not believe that as the fact. People will indeed

say that. Will they not say what they see, that they are husband-wife? However, if You believe that, then the wrong thing has happened, no? If you believe that, then the ghost of the belief will cling to you, will it not? It is just a belief that has become established.

If all the birds come and sit on a tree at night, they all seem related. The birds do not have the *buddhi* (intellect), so they do not form relations, whereas here (humans) they get married. The first *aanu* goes (*aanu* - the tradition of the new bride returning to her parents home) then the second *aanu* goes. There is nothing but problems and more problems. Everybody has come together because of the account book (karmic account), then like the birds, come morning they will all fly away. That's what it is like. Whenever and wherever, you just have to 'burn' all this (discard it as being unimportant)!

Understand the Value of Power and Energy of Speech

Questioner: But Dada, for us, our divisiveness due to differences of opinions (*matabheda*) are increasing.

Dadashri: But why are your *matabheda* increasing? Should You not follow the *Agna* of settling with equanimity?

Questioner: But despite following the *Agna* of *samabhavye nikal*, it always comes down to this persistent conflict due to *matabheda*.

Dadashri: No, it is not like that. I want to do *samabhavye nikal*, settle with equanimity. If You follow that *Agna*, then nothing will remain standing. There is so much power and energy (*vachanbada*) that has

been placed in this sentence that you can't even imagine!

This Science is Exact and it Produces Results

Questioner: But in doing *samabhavye nikal* (settle with equanimity), the thinking is just one sided, no?

Dadashri: Don't say things like 'one-sided'. You just have to make a decision that You want to settle with equanimity. Therefore, it will happen on its own. Even if it does not happen, it is like the layers of an onion; one layer will definitely be peeled off. Then you will see another layer of the onion. Then the next time, another layer will be gone and so in this manner the onion will disappear completely. This is a *vignan* (science)! There are instant rewards here; there is "exactness" here. 'You' simply have to 'see' what Chandubhai is doing. 'You' have to 'see' the *shuddhatma* in the other person and as a 'file', settle with equanimity.

Questioner: Yes, but in doing *samabhavye nikal*, settling with equanimity, if I am faced with worldly difficulties then...

Dadashri: Worldly difficulties will come and go. "Ebb and tide" – the water will increase and decrease. Every day in the ocean, it increases and decreases twice.

The Only Solution is to Remain the Knower-Seer

Questioner: Our differences in opinions (*matabheda*) are such that we are not able to live together.

Dadashri: Even then, after doing *samabhavye nikal* (settle with equanimity),

people have been able to live together very beautifully! And what benefit are you going to get by living separately?

Questioner: She is never ready to understand. She does not get on with any of my relatives and she does not want to keep any relations with them; if she is comfortable in doing that, what should I do?

Dadashri: You don't have to have a method; you need to know the methods by which you can stay together. This is not an approach of design (intellectual solution). This *Gnan* is not a design. You simply have to 'see' the methods by which you live.

Questioner: This method – is it acceptable from the worldly viewpoint or not?

Dadashri: You don't have to see that. 'You' have to live in this method (with *gnan*) (settle the file with equanimity and 'see' what happens). If you want peace, if you want bliss, then live in this way. Otherwise, take the other method. If you do 'design', then you will take a beating. You will not get anything new out of it. Taking a beating is the sign of ignorance, nothing else. This is called as being 'over-wise'. People try to put in their bit on top. After getting the elemental vision, seeing the Self (*tatva-drashti*), why should You look at it in any other way? If you did not attain it (*tatva-drashti*), then the other method was there anyway!

Questioner: So then, should I tolerate this current condition with the belief that it is *karma* bondage?

Dadashri: You don't have to believe anything. What do You have to believe? You, the Self are *Gnata-Drashta*; You just have to

'see' what is happening and what is not, "What happens!" Yesterday when you went home, did you get dinner or not?

Questioner: I get the food anyway!

Dadashri: Then what is the problem? You get your meals; you have a place to sleep! Then, what more do you want? If the wife does not speak to you, just tell her, 'Please go and sleep in your bedroom.' If she does not speak with you, does that mean you have to plead with her? No, you cannot. So don't start any new headaches. If just one life is passed in the *Agna* of the Gnani, there will be joy in the relative and bliss of the Self in the real.

See with Equanimity, the Wrestling of the Pudgal

Questioner: There is only this much of a problem; if the other person is cursing, then equanimity (*samabhaav*) does not remain.

Dadashri: You will not have that problem now. Do not say that again. You had that problem when you were Chandubhai, is that not so? Now you have become *Shuddhatma*, You have gone through a whole change within. So, You will not have any problems now. Through worldly interaction, through the relative viewpoint, he too (the other person) is there through the name, and from the real viewpoint, he is a *Shuddhatma*. So if he is a *Shuddhatma*, then the one doing the cursing is the relative entity. And that too he is not cursing You, the Self; he is saying it to the relative self. So the wrestling of the *pudgals* (non-Self complexes of thoughts, speech and acts) is dependent upon *karma*; that You have to keep 'seeing'. 'You' keep 'seeing', when the two *pudgals* (non-Self

complexes) are clashing. 'See' who won and who lost, who struck whom? Can You not 'see' all that? Have you not seen a wrestling match? Now 'see' this wrestling. So this is a wrestling between the *pudgals*; your *pudgal* and his *pudgal* wrestle and that is dependent on unfolding of *karma*; so is either one of you at fault in that? All of that should be seen as *shuddha*, pure only. Do You see it that way or not?

Questioner: That is still the problem; equanimity does not remain.

Dadashri: Why not? Who cannot maintain that? It is Chandubhai who cannot? What have You got to do with it? Why are You unnecessarily siding with Chandubhai!

Questioner: That separation does not happen, that is the problem!

Dadashri: It has already been separated. You have to arrange that in conduct (*vartan*). If it moves away this way, You have to push it back into place and repair it. When it becomes separate, do You not have to crank the handle for a couple of days, to keep it separate?

The wrong belief 'I am Chandubhai' will not refrain from bringing on *vishamata* (attachment and abhorrence, *raag-dwesh*) and with 'I am *Shuddhatma*' settlement with equanimity happens for sure.

Only That is 'Our' Religion

Questioner: Regardless of the situation, do I just have to do *samabhavye nikal*, settle with equanimity?

Dadashri: Our only religion (*dharma*) is to do *samabhavye nikal*. If a certain file is

challenging, then we just have to make a decision that we want to settle it with equanimity. Other files will take adjustments; there it is not so necessary.

Questioner: But where there is total lack of adjustment - what should I do there?

Dadashri: Keep the intent to do *samabhavye nikal*, settle with equanimity – keep this decision firm in your mind. 'I want to do *samabhavye nikal*' – use only these words.

Questioner: If the other person does not take any adjustments, then what should I do?

Dadashri: You do not have to see whether he takes adjustments.

Keep Seeing; the Result is Under the Control of Vyavasthit

Questioner: So what should I do then? Should I leave?

Dadashri: 'You' have to keep 'seeing'. Anything else is not in their control or your control. Therefore, You just have to 'see' whatever is happening. Even if you become separated, there is no problem. Our Gnan is not telling you that you separate or that you don't become separate. Just keep 'seeing' what is going on. Even if you both separate, no one will object as to why you are separating and if you live together, even then no one will object. However, these "dis-adjustments" is a wrong thing.

Questioner: If her nature is to oppose and be hostile, then how can it be changed?

Dadashri: The name of this world is *virodhi swabhav*, attribute of opposition and

hostility! The very meaning of the world is opposition and hostility. And if we do not settle this hostility with equanimity, then it will come every day without fail and then again in the next life! Instead why not settle the account right here? After attaining the Self, one is able to settle accounts.

‘I want to follow the *Ajna*’ – You have to say this much; that is all. In whose hands are all other adjustments? They are in the hands of *vyavasthit*.

If You decide that You want to do ‘*samabhavye nikal*’ settle with equanimity, then everything will fall into place for You. There is magic in those words. They will bring about a resolution automatically.

Questioner: Does *samabhavye nikal* mean that I have to agree to everything that she says?

Dadashri: If she tells you, ‘sit here’, then sit. If she tells you, ‘go out’, then go out. That person is not the doer; it is *vyavasthit* that is the doer. The poor woman is a *nimit* (instrumental in the process). But otherwise you don’t have to agree all the time, ‘You’ have to ‘see’ whether Chandubhai is saying ‘yes’ or ‘no’. Besides it is not in your control to say ‘yes’ to her all the time either. ‘See’ what *vyavasthit* is making you do. This is a very simple fact but people make it complicated.

Questioner: Is there any *kriya*, action, involved in settling a file with equanimity?

Dadashri: There is no action involved. You just need to decide in your mind, ‘I want to remain in Dada’s *Ajna*. I want to settle the file with equanimity’; that is it. Then You don’t

need to do any action. You want to settle the matter with equanimity; that is Your exclusive deep inner intent. After that whatever happens is a different matter. However, it has a scientific effect. If you decide this way from within, then it has an effect on the other person and it helps in a scientific way and if you decide from within that ‘I want to sort him out today’, then also it will have an effect on the other person. So this is the best instrument that has been given to you; do *samabhavye nikal* – settle with equanimity.

Previously intents like, ‘what does this man think of himself?’ - such wrong *bhaav* used to happen. These should not happen now. He may do anything to you, he may throw a lot of tantrums; it will not affect You, the Self. You have to decide with tenacity to settle the matter with equanimity. Then things will happen just that way.

Questioner: How is it possible nowadays to settle with equanimity as you suggest? In our daily life, how can I tell whether certain incidents merit picking up a weapon or not?

Dadashri: You are not to pick up any weapon. Even if the other person is picking up a weapon, You should not. You should not even if he does not pick up a weapon. You just settle with him, with equanimity. You do not need to know anything else; You only need to keep in mind the sentence ‘I want to settle with equanimity’. This is *Akram Vignan*; no one will bother you even a bit if You remain in the *Agnas*.

Bring a Closure Without Creating Enmity

Questioner: But if she is happy to separate then should we?

Dadashri: In that case, he is good, very good. Some other husband would beat you up and give you a very hard time! You have not been beaten, have you? If not, then that is very good! You should say that, 'I am very fortunate.'

Questioner: Then he wants to live the way he wants to.

Dadashri: Why are you imagining that he will do this?

Questioner: He is doing it for sure and I am experiencing it for sure.

Dadashri: No. Even if you are experiencing it, you should not imagine. This whole thing has come about because of imagination. If One lives by My *Agna* to do *samabhavye nikal*, settle with equanimity, then he will not have even the slightest of problem and that too even if he is amidst snakes!

You yourself have created this stickiness. So, there is no other solution. It can be settled by roasting the seed-stopping further causes. The rule of settling with equanimity (*samabhavye nikal*) says that, settle with him no matter which way you can, without creating enmity. Become free from enmity.

If it Becomes Systematic, then Problems will be Solved

If 'Chandubhai' is getting irritated with the wife, then You should tell 'Chandubhai', 'Why are you doing this? All your life you have done only this.' You have to scold him. If you scold each other, it will create quarrels and so You should scold only 'Chandubhai'. Will You be comfortable doing this? Tell 'Chandubhai', 'Why are you doing this? In this home, we are one family!'

If he does something wrong, then You have to reprimand him (File no. 1). Pat him on his back and also reprimand him. But also give him a pat on his back and tell him, 'I am with you.' In doing this, everything will be settled.

What you are currently doing is difficult whereas if You do it methodically in this way, everything is easy. What you are doing creates entanglements. You have done that many times. Now just leave that entanglement alone. Entanglements are difficult.

At Least try this Process

You have to seat 'Chandubhai' in front of the mirror, and then start this process. You can see his whole face in the mirror. Then, You tell 'Chandubhai', 'Why did you do that? You are not to do that. Why do you have separation due to difference in opinion (*matbhed*) with your wife? Is this why you got married to her? Why are you doing this after getting married?' You have to tell him such things. When You scold him like this, in front of the mirror for one hour, then tremendous energy will manifest. 'You' 'know' of all 'Chandubhai's' mistakes, do You not? Whatever mistakes You 'see', when You seat 'Chandubhai' in front of You in the mirror for an hour and tell him about them, that is the highest *samayik*!

See Where the Mistake is Being Made?

Questioner: To what extent should one tolerate?

Dadashri: You should tolerate to a certain limit. Then you should think about it and see what the facts are. When you think about it, you will discover the facts behind it!

If you continue to only tolerate, then the 'spring' will recoil. Hence, thinking is required. It's due to not thinking that you are having to tolerate. When you think, you will find where the mistake is occurring! It will give you all the answers. There lie infinite energies within! You will receive whatever energies you ask for. You are looking for the energy outside and not from within. What energy is there on the outside?

It is only due to tolerance that arguments flare up in every home. One only thinks, 'How much can I (continue to) tolerate? However, a solution should be figured out through thinking. Circumstances that arise, are created by nature, so how are you going to escape them? If you do not want to create new enmity and get rid of the old ones, you should find a way to do so. This current life is to get rid of old enmity. And there is a way to do that, settle with equanimity (*samabhavya nikal*) with everyone! Then what good values will get instilled in your children! So what I am saying is, do not tolerate, but rather understand. Everything will be solved if you understand. It is possible to solve this puzzle. I sit here having solved the puzzle and I will show you how to do it.

Circumstances by Nature Dissociate

Circumstances-that which comes together (*saiyoga*) give rise to pain (*dukha*), and you have given rise to them by getting married. However, circumstances are by nature prone to dissociate (*viyoga*). Their nature indeed is to disassociate. If we were to get rid of it (circumstance), then its reaction would come upon us, as it would bind enmity. That circumstance will leave on its own. The Lord has said, 'Do not become anxious.

Circumstances have come together, they will depart on their own, when the time comes!' You maintain stillness (*sthirata*). Remain still in *Gnan*.'

Saiyoga (to come together, a circumstance) has happened due to *kartabhaav* (the view-intent-outlook that 'I am the doer'; doership). Yes, therefore they are by nature prone to dissociate (*viyogi*), but people do not like that. They say, 'All this pleasure (*sukha*) had come to me and now it's gone!' I asked, 'What has come now?' So he says, 'This pain (*dukha*) has come.' That pleasure left, and this pain too will leave. Let go, their nature is to dissociate (*viyoga*).

Will all this stay? The very nature of circumstances (that which comes together) is to dissociate. If they did not have the nature to dissociate, then no one in this world would attain liberation (*moksha*)!

Circumstances are for the Purpose of Arriving at a Final Conclusion

Circumstances are for the purpose of arriving at a final conclusion (about the puzzle of life); they come so that one may experience them, but instead people get sidetracked or become stuck in a corner. They get married and then look for pleasure (*sukha*). Is pleasure to be found in a wife? Does it lie in having a baby, or a father-in-law or a mother-in-law? Where does pleasure exist? Why don't you investigate and come to a conclusion about this? People harbour hatred and contempt but they do not bother to analyze the reason behind them. All worldly relations are relative relations; they are not real. They exist in order for you to

be able to arrive at the final conclusion! Those who do so experience less *raag-dwesh* (attachment-abhorrence) and become seekers on the path of liberation.

Sticky Files Push You Towards Moksha

Who is most beneficial to You on the way to *moksha*? It is the sticky file. Sweet files will not let you get out. They will not help you towards *moksha*. They will tell you, 'Go if you want to, otherwise stay, and enjoy the snack.' That is why I have deposited everything (settled with equanimity).

If you think about it, then you will realize that sticky files are helpful. If you did not have *Gnan*, the file would make you crazy and take you on the wrong path, it will take you to a life in a lower life form. However, they are beneficial, if You have attained *Gnan*.

Settle all That You get

Opinions arose from the moment you got married. Opinions arose, prejudice arose of, 'he is like this and he is like that!' Was there anything before that? Now, you have to decide in your mind, 'whatever he is like, he is the way he is'. And you, yourself chose your husband (from the past life), can you change him now?

Therefore, now you have to do *nikal* (settle with equanimity) with him. We are Indians, how many husbands would we change? You made this one your husband...whatever he is; he is it. Put that case away! And whatever wife a man gets, even if she keeps quarrelling, it is still better to do *nikal* with her. If she shouts or curses, it is indeed a 'radio'. You think that she is

indeed the one doing it. Later, even she will regret, 'Darn! I didn't want to say anything and I ended up saying things!' So, is she doing it or is it the 'radio'? If a big stone from a hill were to fall on you, with who would you get angry? And, what if this person were to throw a pebble at you?

If someone asks, 'How is your life?' You should answer, it is good. You shouldn't even say that it is okay. Say, 'it's very good'. Every home has its problems. And there they will be sulking. All this is there more or less. What do you think?

Questioner: That is true.

When One Tears, the Other Should Mend

Dadashri: But otherwise, the *Atma* is not anyone's wife or husband, it cannot be a man or anyone's son, these are simply *karma* that are unfolding. In all this, no changes occur in the *Atma*. *Atma* is indeed *Atma*; it is *Paramatma* (absolute Self). But, one has believed that this is my wife!

Can there be a 'real' relation with a woman (wife)? When there is not even a real relation with this body, how can there be a real relation with the acquaintances of this body? Therefore, all these are relative relations. Relative means that if you need her, then (even) if she keeps tearing things down, you should keep repairing them all night long. What would happen in the morning if you both start tearing things down?

Questioner: Divorce.

Dadashri: Therefore, if she keeps tearing and tearing, you should keep repairing and repairing all night, otherwise by the morning, there will not be any relation left.

What does relative mean? It means to repair. If one, tears things down, the other should keep repairing. Meaning both will take care. One man asked, 'how should I repair?' I told him that, if all night long she is thinking, 'He's a bad person; he is very bad', then you should say, 'She is very good; she is very good. I am the one who is at fault. She is very nice.' So in the morning, it will be mended. This is a relative relation; it is a relation to clear past (karmic) debts. When those debts are paid off, she will separate from you, and you will never see her again. Why bother trying to improve her? You should decide to reform her, but if she does not, then you should remain within your boundary. You should try to stop the worldly life from ruining. If you become adamant in trying to reform, won't it ruin everything?

Questioner: It will ruin everything.

Dadashri: This is not for the purpose of improving. Just say, 'whatever happens is correct', and move on. Do not get into the hassle of improving. Have the inner intent for improvement, but in the attempt towards improving, if things become increasingly ruined; if she keeps breaking and tearing, you have to keep mending. This is a relative relationship. If you have the need, then do this and if you don't have the need, then when she tears, you too should tear and then it will become separate. Do you understand?

Questioner: Yes, I do understand this.

Explaining Brings a Permanent Solution

No one has a choice but to experience the worldly life, it is a discharge. Lord Mahavir too had to live a worldly life for thirty years. The worldly life is not an impediment; your lack

of understanding is. What remains after you attain *Gnan* from the *Gnani Purush*? The answer is that it is your lack of understanding.

Questioner: That is indeed difficult to get rid of.

Dadashri: No. You just have to understand once; then your lack of understanding will go away forever. There is no such thing as difficulty in this world, is there! No particular thing is difficult.

Questioner: We think that it is difficult, and because of that thought, the difficulty increases, does it not?

Dadashri: Of course, it will increase! Then there will be a series of difficulties. One immediately becomes whatever he envisions (*chintavan*). This is its nature, and after giving you the *Gnan*, does anything remain? Nothing remains.

Now, Only the Desire for Freedom

Questioner: Now, having understood this, I desire *mukti*, freedom.

Dadashri: So what other desire are you likely to have? What kind of desire can arise out of watching 'water melons' (physical bodies)? 'Her husband is so nice!' She will say and the husband will say, 'his wife is so beautiful!' So then I tell him, 'Does she appear very beautiful to you?' Now if she burns her whole body, her legs and hands, she loses her skin and pus is oozing out; at that time if she asks you to wash her hands, what would you do? You will not wash them. How beautiful she was before! So why don't you rub your hand over her arms? What will you get out of this? This is nothing but flesh and bones wrapped up in silk clothing!

If you do not indeed like the wife in this life then, decide with the inner intent (*bhaav*), that you do not want to get married in the next life. When you have such an inner intent, its result will come in your next life. In this life, you have no choice but to experience the result of the past life.

See Shuddhatma and put Away the File

Questioner: When there are so many files, when can one say that he is finished with them?

Dadashri: When you see *Shuddhatma*, they will automatically be put away. Otherwise, if you say, ‘this is my brother-in-law’s son, and this my sister-in-laws’s son’, then on the contrary, it will bind you again. They will stick to you. Be cautious and wish well for them. But is there anything in this world that is worth getting bound to? You cannot allow yourself to become bound even to your own children.

This (worldly relations) is a play (drama). If you make those acting as your wife and children in a play, permanently yours, will that work? Yes, there is nothing wrong in saying, ‘This is my elder son Shatayu’, like you would in a play, but it should all be superfluous, as if it were a play. It is because you considered all these [relations] as your own, that you have to do *pratikraman*. You would not have to do *pratikraman*, had you not believed it to be the truth. Wherever you believe it to be the truth, *raag* (attachment) and *dwesh* (abhorrence) will start, and then *moksha* is attained only through *pratikraman*.

How can There be Moha in Relative Relations?

The whole worldly life is a deception. If

relationships were real, even fractionally, then wouldn’t Dada tell you that this much of it is real? But, it is a complete deception. It has never been a friend. A living ‘top’ will never let you live in peace. Hey, even if you want to come here to *satsang*, if you want to do *darshan*, ‘it’ will not let you do it. It is a very good thing that ‘it’ is letting you come.

Who is this *moha* (illusory attachment) for? Is it for the fake gold? You can have *moha* on it if it were real. This relationship is like that between a businessman and a customer. The customer will pay if the stock is good, that is how this relationship is. If there is a quarrel with husband just for one hour, the relation is destroyed. Why would you want to have *moha* for such a relation?

Keep the My-ness, but Keep it Dramatic

Questioner: I have wife and children so I have to keep worldly my-ness (*mamata*) on them, do I not? If they have my-ness for me, I have to keep it too, no?

Dadashri: Even if you do not keep it, yet it is there. You have to get rid of *mamata*, my-ness. *Mamata* will be there without fail. Even dogs have *mamata*! However, that is only until they are little puppies, once they grow up, they don’t have any *mamata*.

Questioner: Do I have to keep it dramatic, like a drama?

Dadashri: Everything dramatic. There is *mamata* with sixty thousand *mahatmas*, of course it is there, but what is it like? There is my-ness but it is like in a play!

This world is a drama. “World is the drama itself!” This drama has happened.

One does my-ness in the drama. 'This is mine and this is yours!' There is nothing wrong with saying 'mine', but say it dramatically, like in a drama. Even when you get married, keep it dramatic. But here people truly get married. So then he has to become a widower! Then he has to grieve! So You should not do anything in a real manner. This is all a drama.

All day long, I am in a drama. What do I mean by 'drama'? I remain the Seer; I remain separate in all this. What happen in that drama of King Bhartruhari? The actor plays the part of King Bhartruhari, but if at that moment we were to ask him, 'Who are you, do you remember?' He will reply, 'I am Laxmichand. I never forget that and that I have to eat khichadi (simple basic food) – I don't forget that either.' 'I have to eat khichdi at home' will be in his awareness, no? You have to remain dramatic like this.

This is how You Unwind the Threads of 'my'.

Was there any *mamata* (illusory attachment of 'my-ness') with your husband before you got married? No. So then when was *mamata* bound? During the wedding, when you sat opposite to each other in the *chori* (wedding canopy), you decided, 'Here comes my husband, he is a little fat and little dark.' Then, even he decided that 'here comes my wife.' From that moment, the threads of 'mine, mine' have been winding and turning, and they have not stopped winding and turning. So, if you now keep saying, 'not mine...not mine' to the film that is fifteen years old, then the threads will unravel and the attachment of my-ness (*mamata*) will break.

The One who says 'Not Mine' is the Winner in the End

Enjoy tea and snacks. Invite friends. Decorate the home too, do everything but if the house catches fire, then sit in a corner and say 'not mine' five thousand times and it will become disconnected.

Questioner: 'He is not mine, he is not mine!', but what about the husband saying, 'She's mine, she's mine' – what happens there?

Dadashri: Even then, the one who says, 'not mine' becomes free.

Questioner: But the wife says, 'he is not mine, he is not mine,' and I say, 'she is mine, she is mine', so what happens here?

Dadashri: Even then, the one who says 'not mine' will win. The one who says 'mine' cannot win. The one who says 'not mine' will win. When you sit together, *mamata* (my-ness) arises and when you are away from each other, it vanishes. When he goes out alone; that 'my-ness' will become detached. In this manner that other practice will vanish.

Belief of 'Mine' is Wrong

Questioner: Dada, it is easy to say but hard to believe.

Dadashri: What is difficult to believe?

Questioner: That 'she is not mine'.

Dadashri: The One who knows speaks! What is the problem for the One who knows to say this? Otherwise, one will say, 'She is not mine, she is not mine' after quarrelling, and then they separate from each

other. 'She is not mine' happens automatically. So then, what if we say 'not mine' without quarrelling? It is not difficult at all. As far as difficulty is concerned, will he not be forced to say it after she dies? When he remembers her, he says, 'she is not mine, she is not mine, '

Questioner: When one is bound through experience, how can one become free?

Dadashri: Even that belief of 'my' was wrong. One can become free by saying, 'the belief is wrong'. If he says, 'my belief is right', then it will keep increasing. This is simply "only a wrong belief."

Attraction Vanishes, not Love

Questioner: What becomes of our feelings of love (*prem bhaav*) if we settle all these files by saying, 'not mine, not mine'?

Dadashri: Oh Ho!.... *prem bhaav* does not go away by saying 'not mine', attraction (*aasakti*) vanishes. But, this can never be *prem bhaav*.

Do I have love within me or not? Or, are you the only one with love?

Even at age 73, Hiraba tells me, 'Come back soon.' So then I said, 'I too do not like being without you!' When you do such drama, how happy would she feel! She says, 'Come back soon, come back soon.' She says that because she has *bhaav* (feelings of love), does she not? So even, 'we' say the same. Whatever you say, it should be beneficial. If what you say, is not beneficial to the other person, what is the point in saying it?

Right now, your love is only towards your children and your wife, right? When will

you get rid of the love from there? I have done that since many years.

Attraction is Limited; Love is Unlimited

You have limited and narrowed (*sankoochit*) your love to 'this is my wife, these are my children,' whereas my love is vast (*vistarpurvak*).

Questioner: Can love (*prem*) be so limited and focused that it is limited to only one person?

Dadashri: No, love means that it is not at all limited; that is love. If it becomes limited, it becomes attraction (*aasakti*). Concentrated means it applies to only this area, it is then called attraction. What is that limit like? If there are four brothers, each with three children, as long as they are all living together in the same home, they will all say, 'Ours'. 'Our cups broke', they will speak this way. But when the four separate, then the very next day, for example if they separated on Wednesday, then on Thursday, they speak differently, 'That is yours and this is ours.' The constriction comes in. So, the love that had spread throughout the home became limited and narrow when they separated. Now if you want to get all the youngsters in the street together, then their love will be inclusive. Otherwise, where there is love, there is no segregation; there is all inclusiveness.

Flimsy Love of Illusory Attachment

Love (*prem*) associated with *moha* (illusory attachment) is useless, so do not get trapped in such a love. Love has to be based on its definition. It is true that man cannot

live without love, but it has to be based on the definition. Love is something that does not increase or decrease. So check to see if it increases or decreases in any place. 'Our' love does not increase or decrease. Because there is no *aasakti* (attraction) in it, it is called love. Such was the Lord's love. You can live with such love. You can live without eating, with such a love. So, do you know the definition of love? Look for such a love. So now, do not look for such love that is associated with illusory attachment (*moha*) that come tomorrow morning, she will divorce you. How can you trust them?

A husband will notice that his wife has so many saris and yet she goes to buy another one, and so that is *moha*. It would be different if she didn't have any and she bought one. Hence, all these are indeed *moha*, are they not? *Moha* means open deceit and beating. *Moha* means one hundred percent deceit.

Questioner: How can one tell whether a person has true love or whether it is his *moha*?

Dadashri: You will automatically find out when you scold him. Scold him one day and if he gets angry, then recognize that it is useless. But then, what kind of a state will you be in? Currently there is nothing but self-interest. Some people will even show you love out of self-interest.

Questioner: What is it like where there is real love, even when one is being scolded...

Dadashri: Even if you scold him, he will remain quiet and not hurt you. He will swallow all that, where there is real love.

Where There is Real Love, One will not Make a Note

When you were having divisiveness due to difference in opinions (*matabheda*) with the wife, was there *raag* (attachment) or *dwesh* (abhorrence)?

Questioner: They would both happen alternately. *Raag* would occur if it is suitable to us and *dwesh* if it was to the contrary.

Dadashri: So it is all based on *raag* *dwesh*. Opinions will not become one, will they?

Questioner: It is the same between a husband and a wife. They say, 'I love you. I need you' and then they fight.

Dadashri: That is *aasakti*. There is no telling where it is and where it will end up. Oh ho ho! The great lovers! A man with true love will not let go of her until she dies. There cannot be deep mental notes (*nondha*) where there is love. It is not possible to have both love and a 'mental notebook'. When you make a note of, 'You did this... You did that', there is no love there any more.

In love, faults are not seen at all. But, how many faults do people see? 'You are like this and you are like that'. Hey, you were calling it love! Where did that love go? So, it is not love. Can there be love in the world? The world has not seen even a single strand of love. This is just an attraction (*aasakti*).

And wherever there is *aasakti*, accusations are bound to occur. That is the nature of *aasakti*. When *aasakti* occurs, accusations like, 'you are like this and you are like that', will continue, will they not? Don't they speak this way in your town? They say that because of the *aasakti*.

Questioner: Can you explain the difference between *prem* (love) and *aasakti* (attraction)?

Dadashri: *Vikrut* (unnatural) *prem* is called *aasakti*. What the world calls love, it is unnatural love (*vikrut prem*), and that is indeed called *aasakti*.

Questioner: *Prem* (love) and *moha* (illusory attachment), in *moha* there is expectation in return for the sacrifice, whereas in *prem* there is no expectation for any return. So if one sacrifices in love, then can he attain the absolute state?

Dadashri: Any man, who begins with true love, can become a God. True love is without anything else, pure (*nirbheyda*). There is no sexuality in true love, there is no greed in it, there is no pride in it, such a love will make one, a God, it makes one absolute. The paths are all easy but to become that is difficult, isn't it?

Complete Worldly Interactions Superfluously

You (the Self) are *Shuddhatma*, and you have to make all worldly interactions, superfluous. 'You' have to remain in the 'home department' (Self) and remain superfluous in the 'foreign department' (non-Self). Superfluous means, tendencies that are not inclined to become *tanmayakar* (absorbed or involved in the relative self); "dramatic." 'You' are to just carry out the drama. In this drama, you have to laugh when you make a

profit and also when you incur loss. In this drama, you even have to make a show (pretend for real); if you incurred a loss, then you have to show an appropriate response in your acting. You can say that you have incurred a great loss, but you should not become *tanmayakar* from within.

The Science That ends all Clashes!

So, how many rooms will he need and all other things – he has brought with him in writing (*karma* from past life). And that is precisely what he gets. Now, when he sees what others have, greed (*lobha*) arises within him, and that indeed is invited pains. The pain is from seeing what others have. So why would you look at someone else's husband as being 'good', so that your own will appear as 'bad' to you?

All quarrels, in this world are due to not being able to understand things as they are. When one knows it as it is, then there are quarrel at all. That is why it is called an illusion (*bhranti*), *mooah* (you mortal one)! You are taking a beating needlessly!

Just look at this spiritual science (*vignan*)! All quarrels with the world come to an end. Not only does the quarrelling stop with the wife, but also with the entire world. This *vignan* (science) is such that it ends all quarrels and that is why you become free.

To settle files with equanimity is indeed the greatest sacrificial offering.

~ Jai Sat Chit Anand

Notice for the members of 'Dadavani' magazine

Dadavani in English is published on the 15th of every month. Members who receive this magazine irregularly should first check their name, address, pincode (zipcode) on the envelope and if there is any error then inform us by e-mail (dadavani@dadabhagwan.org) or by letter to Adalaj Trimandir address.

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Satsang & Gnanvidhi Programs in the presence of Pujya Deepakbhai

Hubli

Dt. **28th September** (Sat), 6-30 to 9 pm-**Satsang** & **29th Sep.** (Sun) 4 to 7-30 pm-**Gnanvidhi**
Venue : Shri Sujayeendra Sabha Bhavan, Raghvendra Mutt, Bhavani Nagar. **Mob.:** 7795394434
Dt. **30th Sep.** (Mon), 6-30 to 9 pm-**Aptaputra Satsang** - Gujrat Bhavan, Deshpande Nagar, Hubli.

Bangalore

Dt. **29th Sep.** (Sun), 4-30 to 6-30 pm-**Aptaputra Satsang** & **30th Sep.** (Mon) 6 to 9 pm-**Gnanvidhi**
Venue : Shikshak Sadan Auditorium, Opp. Kaveri Bhavan, K.G. Road. **Mob.:** 9590979099
Dt. **2nd Oct.** (Wed), 6 to 8 pm - **Aptaputra Satsang**
Venue : Maharashtra Mandal, 2nd Cross, Ramnchandra Road, Gandhinagar, Bangalore.

Delhi

Dt. **19th & 21st Oct.**(Sat-Mon), 6 to 8-30 pm-**Satsang** & **20th Oct.**(Sun) 4-30 to 8 pm-**Gnanvidhi**
Venue : Laurel High-School, Opp. Shiva Mkt, Nr.Agrasen Bhavan, Pitampura. **Mob.:** 9811488263

Jabalpur

Dt. **23rd October** (Wed)- 6 to 8-30 pm-**Satsang** & **24th October** (Thu) 5 to 8-30 pm-**Gnanvidhi**
Venue : Manas Bhavan, Nr. Wright Town Stadium, Opp. Satya Ashoka Hotel. **Mob.:** 9407022263

Kanpur

Dt. **26st October** (Sat), 6 to 8-30 pm-**Satsang** & **27th October** (Sun) 5 to 8-30 pm-**Gnanvidhi**
Venue : Bal Bhawan, 16/99A, Phool Baugh, Kanpur (U.P.) **Mob.:** 9794239167

Trimandir Adalaj

Dt. **3rd Nov.** (Sun), 8 to 10 pm - **Special Bhakti** on the occassion of **Diwali Festival**
Dt. **4th Nov.** (Mon), 8-30 am to 1 pm - **Sp.Darshan-Pujan** on the occassion of **Guj. New Year**

**A Grand 106th Birthday Celebration of
Param Pujya Dada Bhagwan (Dadashri)**

Opening Ceremony : 13th November, 5 pm Onwords

Spiritual Retreat : 13th November, 7-30 to 10 pm

14th & 15th November, 9-30 am to 12 pm & 7-30 to 10 pm

17th November, 9-30 am to 12 pm

Birth Anniversary : 16th November, 8 am to 1 pm, 4-30 to 6-30 pm

Gnanvidhi : 17th November, 4 to 7-30 pm

Venue : Panjarapol Ground, Nr. Shravan Cross, Dahej Bypass Rd, **Bharuch.** **Mob.:**9924348882

◆ Mahatmas-Mumukshus who wish to attend this celebration must register their names at their nearest satsang center. In case there is no satsang center in your nearby area, pl. register your name at Adalaj Trimandir registration dept. on Tel. No. 079-39830400 (9 am to 7 pm) latest by 21st October 2013.

◆ **For Mahatmas-Mumukshus from foreign countries:** for registration, pl.visit

<http://simcityarrival.dadabagwan.org/simcityarriv.aspx>

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The one who Turns Things Around is the one With Real Worth

I make even Hiraba happy by saying such things. On the contrary, Hiraba would tell me, 'Huh! You are a very good man, why are you saying such things?' Turn things around in this way. Our intentions are not bad. In turning things around, if your intentions are to get some worldly benefit from her, then it is wrong. We should turn things around in order to cleanse her mind. Unless there is closure in the mind of the other person, you will have difficulties. Therefore, you should compromise.

~Dadashri



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