

Dadavani

March 2014

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Did he insult you or Chandu?

He insulted me.

He called me 'senseless'

Understand that it was never there from the beginning.



It is the unfolding of your own karma.

He cursed at me.

He has hurt my ego.

A big profit has been made, a big loss has been prevented.



When a person insults you, he is simply a nimit (an apparent doer) in the fruition of your past karma. How can that poor man be the guilty one when you have to suffer the fruits of your own karma?

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DADAVANI

**The Purushartha of Gnan
Against Insults**

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EDITORIAL

The *Akram Vignan* of absolutely revered Dadashri says that the events of interactions that unfold in a person's worldly life are effects of causes created in the past life, and they are accounts of give-and-take. The entire world runs on *karmic* accounts. Without a *karmic* account, no one can even touch a hair on another person's head (harm anyone).

Now, the bitter or sweet unfolding effects in worldly interactions result in circumstances of attachment-abhorrence (*raag-dwesh*) or respect-insult (*maan-upmaan*). Respect is loved by all, but for the seeker on the path of *moksha*, it is extremely dangerous. The sweetness that prevails during respect is an obstruction to the progress of *moksha*, and will keep one drowned in worldly life (*sansara*).

It is not possible that one will always get only circumstances of respect in life. This is because worldly relations are laden with opposing reacting activity. Therefore, the pleasure taken from respect has to be repaid with suffering an insult. And when occasions of insult arise in life, then what ought to be the solution? In the ignorant state (*aGnanta*), the suffering that results from insult binds numerous heavy *karma*; but this cannot be afforded on the path of *moksha*, can it? Now, having attained the state of pure Soul (*Shuddhatma*), You are not the one being insulted, are You? The insult is happening of file number one (Chandubhai) and it is the settlement of his past life account, so how does that concern You? 'You' should tell Chandubhai that, 'Brother, be grateful to the person who insulted you, and deposit (the insult) without spoiling your inner intent towards that person.' You should not have contempt towards the person who has come to free you from *karma*, should you? A person will be able to become free from the world only when he loves insults as much as he loves respect. Therefore, in showing the solution of *Gnanjagruti* (awareness of *Gnan*), Dadashri says, 'During such circumstances, we should remain aware (*jagrut*) and not do a business of loss by hurting the ego of the other person.'

If someone hurts your (file number one's) ego, then at that time you should consider it as a benefit that, 'Oh! Today a major loss has been prevented, and a huge profit has been gained.'

Dadashri says that, 'This entire world operates in order to grant you freedom from *karma*; therefore, remain aware and settle files with equanimity.' How should you settle files with equanimity? The answer is that you should believe that your account is being settled, the circumstances are subject to *vyavasthit* (scientific circumstantial evidences), and the other person is flawless (*nirdosh*). You just have to remain in the 'home' and settle (the account) of the 'foreign' (all circumstances).

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To remain in the 'home' means to remain as *Shuddhatma* (the Self), so *pragnya* (liberating energy of the Self) brings about a settlement on its own. These (circumstances) are due to past mistakes which have not been settled, and that is why the mistake comes forth again. Now we have been awakened, so we should accept the mistakes and settle them. Therefore, however many mistakes You settle, You progress that much further on the path to *moksha*.

Now after having attained the Self, the power of the right Vision as the Self (*samkit bada*), continues to work within, day and night; *pragnya* keeps cautioning. At that time, take advantage of the opportunity with awareness. When at the occasion of an insult, one does not allow the intent to react with opposition to happen, then it is called *saiyam*, and with *saiyam*, the energy of the Self (*Atma shakti*) increases. As the energy of the Self increases; the degrees of experience (*anubhav*) of the Self increase.

The wonderful understanding of how one can settle the worldly interaction by remaining as the Self (*nischaya*) during situations of insults, have been presented in this compilation. This is also called the *Purushartha* of *Gnan*. The study of this compilation will be useful for all *mahatmas* to progress from the awareness of the Self (*Atma jagruti*), towards pure applied awareness (*shuddha upayoga*), and all the way to extraordinary spiritual effort (*parakram bhaav*).

~ Jai Sat Chit Anand

The Purushartha of Gnan Against Insults

{ 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. }

The Fixed Account of the Effect of the Bitter and the Sweet

Questioner: Dada, when someone uses bitter words towards me, it is difficult to tolerate them. What should I do?

Dadashri: Let me clarify that for you. Say there is a thorn lying on the road. Thousands of people walk by it and nothing happens to them. But when 'Chandubhai' walks by, the thorn somehow pierces his foot through and through, even though it was pointing sideways! Touch (*sparsha*) of that which is bitter is due entirely to the account of *karma*. When the touch of the bitter happens (felt as bitter), then believe and understand that that much bitterness is now being deducted from the pending account of bitterness. Even the pleasure that touches is

reduced by that amount from the pending account.

If an astrologer reads the palm of your hand and tells you that you have four situations that could cause untimely death (*ghat*), then you have to be careful during those situations. Now, if you overcome one such situation and find yourself living, then feel happy that there is one less in the balance! By the same token, when someone insults you, abuses you, or you have to face an unpleasant situation, you should be happy that there is one less account in the remaining balance.

Everything is very precise, methodical and balanced. There are pending accounts; this is no lie. There is accountability in everything up until death. All accounts are very precise; that you will get three hundred

and one from this person, twenty-five from that person, ten from this person.

If you have an account of a thousand abuses from someone and he abuses you once, then you should tell yourself that, 'At least there is one less from a thousand! Now only 999 are left!'

Yet, when this (that is bitter) touches, one does not like it. Why do you not like it even when it is being reduced from the pending account?

When a person is serving bitterness, you will not like it as long as you don't know which account it comes from. But if you were to know that, 'Oh! It belongs to this account!' then you will like it. A person can only come to give the amount as long as it is in the pending account.

If you were to tell the other person, 'Give me some more bitterness,' even then the person would not. Nothing is under anyone's control. These are all relative relations. Bitter or sweet, they are all consequences of a past *karmic* account. The one who mistreats you every day, may one day be very kind and caring to you! All these are *karmically*-connected (*roonanubandhi*) relations of demand and supply.

Effect is the Fruit of Cause

Questioner: What if we have never sworn at anyone?

Dadashri: If you have not sworn at anyone, then no one will swear back at you. But because there is a pending *karmic* account from before, the other person cannot refrain from swearing at you. It will only come to you if it is in your *karmic* account.

Whatever effects come along, they cannot be without an account. Effect in this life is the cause created in one's past life. The account of effects is worldly interaction (*vyavahar*).

Questioner: So then, the two insults that were hurled at me, are they due to the *karmic* account?

Dadashri: Nothing will come to your home (to you) without a *karmic* account. It is an effect, a discharge (*visarjan*); therefore it comes through a *karmic* account. So then one says, 'Did I write the books without paying any attention?' Hey, nothing comes without a *karmic* account. So why don't you go ahead and credit (accept) them. 'Good enough sir, I will credit it,' he will say. And if you want to give back five in return, then go ahead and do it, if that is what you like. Give back if you like such business.

Past Debts are Paid off Today

Whatever a person gives you, he is returning that which you had given him. No one will come to give you anything that you had not loaned (given) him to begin with! He returns only what you had loaned him, but you do not have knowledge of when you had given it to him. You are just looking into the current account (this life), and because you do not see in this account when you gave to him, you think that he is giving something new to you. In reality, no one comes to give you anything new. The whole account of give and take is indeed of the past life, so settle it off quickly by not giving anything new. If you give him again, then the business will continue.

If you have cursed someone two times in the past life, someone will curse you two

times in this life, and if you find them bitter, you will in turn curse him five times. If you find two curses so bitter, then what will be your state when you get cursed five times? So, you should not start new loans. Stop loaning those transactions that have caused loss and pain to you. When someone curses you twice, calmly deposit them within, because what you had loaned previously is being returned to you. So deposit (accept) it and do not give to anybody again. So, whatever one receives in this life is the same thing that one has given in the past life. Will the puzzle be solved or not, if this is understood? So, you have to solve this puzzle wherever it is.

Questioner: Is that the same as settling the account of *karma*?

Dadashri: Yes, it is the same thing; when bitter gifts come your way, accept them. Instead people react by asking, ‘Why are you doing this to me?’ when they are faced with bitter gifts. By doing this, the *karma* will not be settled, and on the contrary, new business will be created. Those who have the knowledge of the Self, those who now want to get rid of this ‘business’, will bring about a closure to all this. Those who do not have the knowledge of the Self, their ‘business’ of charging new *karma* continues indeed.

Deposit What you had Given as a Loan

When someone swears at you, he does so because there must be an outstanding *karmic* account pending with him, so you should accept it and credit it into your account. Now who would start a new business of creating new *karma*? If you deposit that insult into your account, that particular *karma* will end, and thereafter, good ones will come.

‘We’ too have been served a lot of bitterness. ‘We’ swallowed it all and now all the accounts are finished. ‘We’ drank the bitterness from anyone who served it to ‘us’, and in return ‘we’ blessed them as ‘we’ drank it! That is precisely why ‘we’ became Mahadevji (the one who accepts all bitterness others give him and blesses them in return). All of Dada’s bitter accounts are paid off, so who is going to give Him any bitterness?

For the past fifteen years, ‘we’ have not retaliated at all and consequently cleared up so many of the accounts. ‘We’ stopped giving back and started accepting everything that came ‘our’ way. ‘We’ had told him (Ambalal – Dada’s relative self) to deposit everything as it comes. Everything is easy. Is this not an easy path to follow? You will not find such knowledge in the scriptures.

A lot needs to be understood about this world; it is not what people believe it to be. The world is not as it is described in the scriptures. In the scriptures, it is described in a flowery language, full of terminology, which an average person cannot understand!

The Fault is Indeed of the Sufferer

Questioner: So does that mean that one should not judge on the basis of, ‘This is right,’ and ‘That is wrong’?

Dadashri: ‘Right and wrong’ is all talk without understanding. There is nothing wrong in this world at all. One has become a judge through his own understanding.

What kind of justice prevails when you simultaneously play the role of the judge, the defendant, and the lawyer? This kind of justice will favor only you, and you will rule according to what suits you, causing you to

continuously make mistakes! And in this way, the *jiva* (worldly being) keeps getting bound. The judge within says, 'It is your mistake.' And in turn, the lawyer within defends with, 'What is my fault in this?' In doing so, you yourself become bound. For the sake of your liberation, you should know who is responsible (at fault) for your bondage. The fault is always of the one who suffers. From the worldly perspective this may be considered unjust, but justice in God's language only says that, 'Fault is of the sufferer.' No outside judge is required in that justice.

The World is Just by Nature

Questioner: Sometimes I feel unappreciated and disheartened. I feel that no matter how much I do for that person, he keeps insulting me.

Dadashri: It is your fault if he insults you. There are two laws in this world. One is the fault that is visible to people. So there, people will say, 'The one who insults is at fault,' whereas nature says that, 'It is your fault.' You got caught today, so he is giving you what is due to you. When he is caught, he will pay from his account. Therefore, nature is constantly just. No injustice of any kind is happening. People needlessly carry on without any understanding; they don't even know the true art of living and they have nothing but worries and more worries. Therefore, consider whatever has happened as just.

What does it mean when someone curses you? It means he has completed his *vyavahar* (interaction of give-and-take) with you. Whatever the other person does to you, whether he is bowing down to you or hurling insults at you, he is unfolding the *vyavahar* with you. At that point, settle *vyavahar* with

vyavahar and accept that *vyavahar* as it is. Do not bring justice into it. You will become entangled if you do.

Questioner: But Dada, the times are such that even when we try to do good for people, they hurt us in return.

Dadashri: You did good for him and he gives you a beating in return; that itself is considered justice. Just do not say anything to them. If you say anything, you will be considered insensible.

These are the Effects of Your own Interferences

If you do not interfere in anyone, there is absolutely nothing anyone can do to you. I can give you this guarantee in writing. Even if there is nothing but snakes here, they will not even touch you; that is how exact this world is.

How do the *Gnanis* live safely and in bliss? It is because they rest after knowing, experiencing, the world; they know, 'Nothing is going to happen to me. No one is going to bother me. I am in every living being. I am the one...I am the one...there is no one else!'

There is no one to interfere with you in this world if you stop interfering. These sufferings are all consequences of your own interferences. When you stop interfering, no consequences will come your way. You are the Lord of the whole world, of the whole universe. There is no boss, no superior over you, whatsoever. You are indeed the absolute Self (*Parmatma*). No one is out there to question You.

Freedom Upon Being Free From Mistakes

The Lord tells everyone, 'Do whatever

you know how to do. The control is in your hands. There is no superior, there is no one to scold you. If people are there to scold you, it is because of your own mistakes. Nobody is there to scold you if you do not have any mistakes. There is no one out there to obstruct you.' Overcome your mistakes. Otherwise, your energy is such that no one dare point a finger at you!

The ownership of this entire world is ours. We are the masters of this universe. If this is so, then why do we suffer? We suffer because of our past mistakes. We are bound by our own mistakes, it is not like people have come and bound us. However once these mistakes are destroyed, we will be liberated. And in reality, You are indeed free, but you suffer bondage because of your mistakes.

What is the mistake? The mistake is the belief, 'I am Chandulal.' That is the mistake. This is because no one in this world is at fault at all. So it is proved that no one is a culprit either.

The other person is not at fault; he is merely a *nimit* (apparent doer, instrumental in the process), and if only this much awareness prevails then you will be able to see the other person as flawless. With this, you will cross the worldly ocean, and it will take you all the way to *moksha*. Just one single sentence of 'ours' can take you to *moksha*. You do not need scriptures for that; you only need one sentence of a *Gnani Purush*, because the *Gnani Purush* shows you the entire clear path to *moksha* right away. Therefore, you need to understand and know the facts.

**Dharmadhyan is to Forget an Insult
Without a Mental Note**

Questioner: But Dada, despite this

understanding, why does anger (*krodha*) happen?

Dadashri: When someone insults you, and you become angry, that is *raudradhyan*. Now, if someone insults you and at that moment this much *Gnan* prevails that, 'He is just a *nimit* and this is simply the fruit of my own unfolding *karma*, so no one is at fault here'; if this much is understood and you do not get angry, then that is *dharmadhyan*. What is *dharmadhyan*? To turn *artadhyan* (adverse internal meditation that hurts the self) and *raudradhyan* around is *dharmadhyan*.

It (*dharmadhyan*) is to have no negative *bhaav* (feeling) towards anyone who causes you harm and to take the support of *Gnan* that, 'I encountered this person as a result of my own unfolding *karma*.' *Dharmadhyan* is to bless the one who insults you terribly in front of a large crowd and to forget the incident. The Lord has said it is *dharmadhyan* if you feel indifference towards insults and do not remember them. But alas, these are people who will not forget an insult till they die!

When a mother-in-law makes her miserable, the daughter-in-law does not look at her own faults but keeps blaming the mother-in-law and finding faults with her. But, if she had an understanding of *dharmadhyan*, she would tell herself, 'I am the one at fault. It is because of my own *karma* from my past life that I have a mother-in-law like this. How come my friend's mother-in-law is so nice?' When other mother-in-laws are so nice, can she not understand that the fault lies with her? Why else would she encounter a mother-in-law such as this one?

Flawless Vision Leads to Freedom from Karma

Questioner: Do such problems happen because one has the wrong vision (*drashti*)?

Dadashri: No, it is not the wrong vision but the fact is that she has no awareness (*bhaan*) at all. She does not know that these are consequences of her own past *karma*. She is only seeing what is directly in front of her. She is accusing the *nimit* (instrument; vehicle through which her *karma* is giving the effect, the apparent doer); she should not accuse the mother-in-law because the mother-in-law is just a *nimit*. On the contrary, she should thank the mother-in-law for releasing her from her *karma*. How can you become free from even one *karma*? It is when, you do not see the mother-in-law, the pickpocket, or someone who imposes suffering upon you, as being at fault at all; it is when you do not fault them for their actions but accept and maintain the awareness that you are being released from your own *karma* through them. Otherwise, that *karma* is not over, it has not been discharged. Here, seeing the mother-in-law at fault, more *karma* will increase for the daughter-in-law even before the old ones discharge! This is how people become more entangled as they increase their *karma*. How can they become free from such entanglements? There is nothing but entanglements all day long!

To Suffer the Effect of the Unfolding Karma, a Nimit is met

When a person insults you, he is simply a *nimit* (instrumental in the process of your unfolding *karma*; an apparent doer) in the fruition of your past *karma*. How can that

poor man be the guilty one when you have to suffer the fruits of your own *karma*? So try looking at it this way. Understand that it is a fruition of your own *karma* when someone insults you. What would you do if a piece of rock were to fall from a hill and hit you on the head?

Questioner: I would get hurt if it were in my fate.

Dadashri: When the rock comes tumbling down and hits you, you look up to see who threw it and when you find no one up there, you do not get upset; you do not do *kashaya* (anger-pride-deceit-greed) with anyone. But, if someone throws a stone at you, you will do *kashaya*, you get angry with him. What is the reason behind this? It is because there is a difference in your understanding. In the former case, the hill threw the stone at you, and in the latter, it's also a 'hill' that throws the stone. There is no pure Self (*shuddha chetan*) in a person; it is *mishrachetan* (a mixture of the non-Self and the Self; the worldly being; the discharging self). He too is a 'rock'; he is a 'hill', the poor fellow! So, if you 'see' and 'understand' it this way, then it is more than enough.

The Doer of Insult is Very Beneficial

Questioner: Yet he does not like insult, what is that?

Dadashri: It is very wrong not to like insults. Nobody likes insults. The *shakti* (the energy) to like insult has not arisen in anyone. People should hire someone to insult them, but no one does! But even a hired person will not insult him in the true sense! And when people are truly insulted, they get hurt and feel let down. One should be thankful to the

person insulting him but instead he feels hurt and let down. He should not feel hurt and let down after an insult. If someone truly insults you, consider him your *upkari* (benefactor). You should decide, 'It would be great if he is around me all the time.'

Do Not Spoil your Mind Towards the Nimit

The other person has come in order to free you from *karma*. But at that time, you feel, 'He is my enemy' or 'He loves me!' The whole world wants to liberate you from *karma*.

In this life, you need to do only this much: after knowing that the other person is a *nimit* (apparent doer-instrumental in the unfolding result of *karma*) you have to remain in peace. Do not let the mind become spoiled even in the slightest. If the mind spoils, then ask the *nimit* for forgiveness. 'O *nimit*! You are simply a *nimit*! I am asking for forgiveness because my mind became spoiled.' Only this much is to be done! That is *Purushartha*.

Understand You are not That

Questioner: Yes, but when someone is behaving badly, I am not able tolerate it, so what should I do at that time?

Dadashri: If *Gnan* prevails at that time, you won't have to tolerate anything. Therefore, You should tell Chandubhai, 'Look, look at your 'photo'.' You should keep saying that. So then, none of this will affect 'You'. Chandubhai will look calm and cool. The other person will wonder how Chandubhai can remain so calm and cool.

Now, whenever someone is cursing

Chandubhai, even then You are separate. The other person does not even know You, so how can he curse You? He knows Chandubhai. You are not Chandubhai. Chandubhai is separate from You. Chandubhai is file number one, so how can it touch You? It would not touch You anymore, would it? Tell the other person [from within], 'Go ahead and curse as much as you want.' 'You' tell Chandubhai, 'You must have done something that is why he is cursing you. Otherwise who will do so?'

Practice to Remain Separate

Questioner: If a man swears at me, how can I believe that he did not swear at me? How will my mind be convinced of this?

Dadashri: You can never say that anyway! How can you, when in fact he did swear at you! There is no question about it. But what am I saying?

Up until now you were saying that, 'It happened to me,' and after *Gnan*, You should not be in agreement with him, when he says, 'It happened to me.' Hey, how can it happen to You? Dada has separated You! Have You not been separated?

Questioner: I am separate for sure.

Dadashri: Yes, so should You not keep it separate? The whole world is suffering from a psychological disease by saying, 'It is happening to me.' One will say, 'My own brother-in-law cursed me!' You should not have the burden of, 'Why did he insult me?'

Now, when someone insults Chandubhai, You have to tell Chandubhai, 'Chandubhai, you are being insulted, but I will help you.' You have to practice handling things

in this way. When you want to light fire crackers, don't you need practice to do so? Otherwise you can get burnt. You need practice in everything.

If someone insults you and says that, 'Chandubhai has no sense,' in the presence of thousands of people, and you feel like blessing him that, 'Oh ho ho! I knew that Chandubhai does not have any sense, but now they also know that.' Then the separation will remain!

Maintaining Silence is Also a Solution

Questioner: When she is scolding me heavily, then how should I behave at that time?

Dadashri: If she is thrashing you with words, then You should laugh (within). As she is speaking such words, You should say, 'Is that right Chandubhai, what mistakes did you commit that people come and say such things to you? Are you not ashamed?'

Questioner: I should say such things to Chandubhai; that is correct. But the scolding and oppressive words towards me, is that not unfolding of my own *karma*?

Dadashri: What else?

Questioner: So I should maintain this main awareness (*jagruti*). And how should one be in worldly interactions (*vyavahar*)?

Dadashri: If You want to have safe side in *vyavahar*, then you ought to remain silent (*maun*).

Questioner: Won't she scold me even more if I remain silent?

Dadashri: If she uses those words, it would be her problem. What does it have to do with You?

Absence of Kashaya in the Face of Insult

Questioner: What should I do when I do not like being insulted?

Dadashri: No problem with that, but you do not attack (*humlo*) the person who insults you, do you?

Questioner: Attacking speech does come out; the attack happens through words.

Dadashri: But that is not your inner intent (*bhaav*), is it?

Questioner: Absolutely not! I feel bad after such words come out. But when such words do come out, does it not mean both internal and external *asaiyam* (expression of *kashaya*) has occurred? There is no benefit in that, is there?

Dadashri: The first *saiyam* (absence of *kashaya*) is that you should feel from within, 'This should not be so. Why does this happen?' That is the first *saiyam*. However, this *saiyam* must commence. This verily is the true *saiyam*. Then the last *saiyam* will come gradually.

If someone hurls a hurtful word at you, and You keep *saiyam*; the Lord calls that as pure *saiyam*. The Lord is hungry for pure *saiyam*. Just try it once; it will lift You many steps higher. Just by 'doing' *saiyam* once, You will climb ten to twenty steps effortlessly; that is called the elevator path! Then You will realize, 'Oh ho ho! I was here, and now I have reached this far!'

No one is the Doer, Vyavasthit is the Doer

When someone swears at you, uses

foul language with you, Your awareness should prevail that, 'He is not the doer, *vyavasthit* (scientific circumstantial evidences) is the doer.' Now, you can never believe the other person to be the 'doer'. Just as 'I am not the doer', the other is also not the doer (*karta*). This *Gnan* is to get rid of the intent of doership (*karta bhaav*). If you see the one cursing you as the doer, then you do not understand what the *Gnan* says. The principle is that 'doing' is under the control of some other entity. Therefore, You become aware, 'I am not the doer, nor is the other person the doer, it is another entity called *vyavasthit shakti*, which is doing all this.'

The moment an insult happens, immediately say, 'It is *vyavasthit*,' and then investigate, 'How did this insult come about? Where did it come from? Who is the one insulting? What happened? Who got insulted? Who am I?' Until one understands *vyavasthit*, one will think, 'He is the one who insulted me. I have seen it myself!' Therefore, had he understood *vyavasthit*, he would have become *vitrag*.

Blessed is the day of the Special Prize

Questioner: What should I do when someone slaps me?

Dadashri: When someone slaps you, write down that you won a prize that day. Make a note that you have never had a day like this. It is a blessing! Where would you find such a day when someone slaps you? How would it come your way? It would not come your way, and when it does, consider that day a blessing; a blessed day!

Questioner: Then at that time, what type of interaction should I do? What should

I 'do' to settle it with equanimity? When he slaps me, do I have to 'see' it?

Dadashri: Who is he? Who are 'You'? Who is 'doing' the slapping? Who is he slapping? 'You' should 'see' all that. 'You' should 'see' that this file is slapping Chandubhai. He (Chandubhai) too sees that this file is slapping this file. The 'seer' does not get hurt.

The fire is burning, but the one 'seeing' the fire will not get burnt, would he? When Chandubhai feels that, all You have to do is pat him on the back and say, 'Brother, I know what you are going through...bear it. You created it and so it will happen.' Say this.

No Effect Touches by 'Seeing' and 'Knowing'

Questioner: Dada, now that You have placed me in the seat of *Shuddhatma*, where am I falling short?

Dadashri: When someone curses you, you stick your hand in it. You think that he cursed You. In reality, he is not cursing You. 'You' are in Your own place. Why are You going back there (changing your seat)? What does *Akram Vignan* say? 'No one is at fault (*doshit*)!'

Vyavasthit gives the inspiration and everything runs according to that inspiration. 'We' have to keep 'seeing' that. That is all; just 'see'. Both the movie and the person 'seeing' the movie do not get tired. The movie does not get tired. The 'seer' does not get tired. There is no effect (*asar*) in 'seeing'. No effect touches the One 'seeing' and 'knowing'.

There is no Scope for Pride's Bodyguard

How can he confront his problems

when there is weakness of anger-pride-deceit-greed within him? Anger does not just sit around. It will only sit around if the enemy called *maan* exists within. Anger is there to protect *maan*. Therefore, as long as there is a presence of pride there will also be a presence of its bodyguard, anger, for sure.

Questioner: So does that mean that one has to learn to tolerate insults?

Dadashri: The energy (*shakti*) to tolerate insults will come when one's pride (*maan*) goes away; anger is the bodyguard of pride. Pride has employed a bodyguard and told him to teach a lesson to anyone who comes to insult. Greed (*lobha*) has also employed a bodyguard; it is deceit (*kapat*); that verily is *maya* (illusion that deceives the Self) itself. That *maya* will go away when greed (*lobha*) goes away. Anger is the bodyguard of pride. If someone tells you, 'You are a fool. You don't have any sense,' then you should tell him, 'Sir, this is not something new; I have always been like this.'

If someone tells me I have no sense, I would adjust immediately by saying, 'You are right. I was always a little slow. You just realized it today, whereas I have known about it from my childhood.' If you respond like this, you will avoid conflict, won't you? They will never bother you again. If you do not adjust, when will you reach 'your home' (*moksha*, liberation from the cycle of birth and death)?

Now What Remains is the Settlement of Files

Now You are *Shuddhatma*. What else

is there besides the *Atma* (Self)? It is circumstance (*sanyog*). What is a circumstance? It is a file. Settle the file with equanimity (*sambhave nikaal*).

What does 'settle with equanimity' mean? It means there should not be any dislike (*abhaav*), or anything else towards the other person. It means that one should not protect the dislike with the intent of walking away; he does not feel comfortable in going away either. Running away, the reaction to avoid, is also wrong. You have to settle with it.

Questioner: Yes, Dada. It is like what you said before; we should get our work for *moksha* done. The files will not leave us alone.

Dadashri: No one will be yours, apart from the Self. Your inner intent will only be to go to *moksha*, will it not? Will that which is not Yours be of help to You?

Questioner: No, it will not.

Dadashri: Yet, you cannot abandon your worldly life, can you? So, you have to settle it. Settle it in such a way that it does not appear wrong to people. 'We' too, settle with whatever 'we' do not like, do 'we' not?

Decision to Settle With Equanimity

Questioner: Although we want to avoid conflict by all means and settle a matter with equanimity, what if the other person still harasses and insults us? How should we settle it?

Dadashri: Nothing. It is our own 'account'; therefore, we must keep the resolve to settle it with equanimity. We should stay within our laws and solve our puzzles ourselves.

Settle With Equanimity While Remaining in the Self

Questioner: Please explain how we should settle everything with equanimity by giving an example?

Dadashri: Say if someone insults and swears at you. By remaining in the 'home' (the Self), settle this with, 'It is *vyavasthit* (scientific circumstantial evidence) and that it must have been a pending *karmic* account from the past life.' If You do not settle, then the mind will continue to bother you.

Questioner: How should I settle with someone who insults me, while remaining in the 'home'?

Dadashri: Remaining in the 'home' verily means to be pure (*shuddha*). If you remain as the pure Soul, then *pragnya* (the liberating energy of the Self) will automatically settle with the situation; *pragnya* will continue working during that time. There will be an understanding within that, 'This is *vyavasthit*, and that is why he swore at me! Why did he use only four swear words and not twelve? Are there only four swear words; why not twelve words? There can be twelve, but he only used four words, so it is *vyavasthit*.' Therefore, you should say that it is *vyavasthit* and that it is my own *karmic* account (*hisaab*). When you say all this together, a resolution will happen.

You become *Shuddhatma* after receiving this *Gnan*. For endless past lives, you were acquainted with ignorance; that habit will not go away. That ignorance will still continue to surface. To that, You should say, 'I am not going to listen to you no matter how much you scream.'

Zero out the Account

'I am Chandubhai' is verily the attachment (*raag*). 'I am Chandubhai' is gone for You, so the *raag* is gone. So now how can you become free from the enmity of all these people? The answer is by settling with equanimity. Yes, even if someone is cursing you, You should say, 'Chandubhai, it must be your mistake, only then people will curse you openly! Otherwise, not even a fool has time for that.'

One day, go to your town and advertise to everyone that you will give a hundred rupees to anyone who comes and curses you. But no, not even the poorest of poor will come. He will say, 'No I would rather work hard and earn five rupees than do that!' Those that will do, do so only to the extent of your account (*karma*) with them. If you had cursed him twice, then he will leave having deposited two curses with you. So then, you wonder why he cursed you twice. Hey, if it is not from this account book of current life, then it must be from one of the previous life. From here on, why don't You make the account without profit or loss (zero out the account)? There is nothing without pending accounts. Therefore, You have to settle the files. Make the accounts without any profit or loss. You do know how to do that, do You not?

Clear the Files Through Pratikraman

Questioner: When someone insults me, I (the Self) feel that I should not insult him back. But Chandubhai says no, and that I should insult him and then he goes ahead and does it. But even then, from within, I feel it was wrong. I continue to see' all that but I (the Self) am not able to stop Chandubhai.

Dadashri: There is no problem with that. That is not Your responsibility, but it is the responsibility of Chandubhai. That other man will scold Chandubhai and tell him, 'You are worthless. Why do you keep talking in this manner?' Or, he may even slap you. The guilty one has to take the beating.

Questioner: So does that mean that it is 'charged'?

Dadashri: No, but *pratikraman* (apology to the pure Soul of one you have 'hurt' coupled with the remorse of any wrongdoing) has to be done. And You do not have to do the *pratikraman*, Chandubhai has to do it. You (the Self) have to tell Chandubhai, 'Why did you do *atikraman*? Do *pratikraman* for it.' Doing *pratikraman* will clear up all the files. They get cleared with *Gnan* and put away.

Now Only Purushartha is Needed

After becoming *Purush* (Self; *Atma*), only *Purushartha* (progress as the Self) is needed. The files will automatically be settled for sure. You (the Self), do not have to do anything. Before, it used to happen in the mind that, 'What does he think of himself?' This kind of negative *bhaav* used to happen to you. Those should not happen anymore. No matter what the other person does to you, he may get very agitated, but You do not have any problems with that; all You have to do is make the decision to settle with equanimity. Then that is exactly what will happen

These are all your own consequences (*parinam*). As of today, stop creating any vibrations; stop thinking about anyone. When such thoughts arise, erase them with

pratikraman. Therefore, the whole day will pass without any vibrations. If you pass the days in this way, it is more than enough. That verily is the *Purushartha*.

The world is such that it will not let anyone become liberated. The bondage of this life is such that only *pratikraman* can release you. For this reason, Lord Mahavir has given us *alochana*, *pratikraman* and *pratyakhyan* in just one word: *pratikraman*. There is no other way out. Now, when is one able to do *pratikraman*? It is when he attains the knowledge of the Self from the *Gnani Purush*. With this knowledge, awareness (*jaग्रuti*) arises. You should do *pratikraman* that, 'This was the unfolding of my own *karma*, but you (the other person) ended up binding *karma*. Therefore, I am doing *pratikraman*, and I will not repeat this mistake of becoming a *nimit* who causes others to bind *karma*.' This awareness will allow you to do *pratikraman* and be released from the burden of *karmic* liability.

Wrong can be Made Right Through Gnan

If one has not taken *Gnan*, then the *prakruti* (non-Self complex) continues to do wrong all day long. And now, it walks only in the right direction. You may tell someone off, but from within you feel, 'No, do not do this. Do *pratikraman* for even thinking of telling him off.' Whereas, before you attained *Gnan*, you felt that he deserved even more telling off, and you would even do it.

Therefore, whatever goes on within you now is energy of the Self (*samkitbada*). It is a tremendous energy which continues working day and night.

Questioner: Does *pragnya* (energy of the Self that is awakened within upon Self-realization and leads one to ultimate liberation) do all the work?

Dadashri: Yes, *pragnya* is doing all that work. *Pragnya* will take you to liberation (*moksha*), even if it has to drag You there!

Questioner: But, Dada, sometimes there is a heavy force coming from the *prakruti*.

Dadashri: The stronger the *prakruti*, the greater will be the force.

Questioner: But, at the same time, *Gnan* also works with equal force.

Dadashri: Yes, even *Gnan* will work powerfully. This is *Akram Vignan*, so it will bring about the correct solution through a struggle and a fight, if needed.

Purushartha and Parakram are Necessary

The whole world is binding *karma* through attacking or opposing intent (*pratipakshi bhaav*). A Self-realized person does not have adverse intent. The effect does arise, but there is no *karmic* bondage. And when the extraordinary spiritual understanding and inner vision (*parakram*) arises, even the effect (*asar*) will not happen. What happens when an effect arises is that if someone curses him, the adverse intent of, 'Why did he speak to me in this way in the first place?' will arise. Whereas *parakram* would say, 'It must be your own fault for him to say such things to you. And the reason you have incurred this loss is because you don't know how to do business.' When You

talk to yourself in this way, you will get to know Yourself, you will experience your own Self, you will undergo the experience of sitting in Your own seat; the seat of *Shuddhatma* (the pure Soul). But you quickly jump out of your seat here. This is because of the familiarity (*parichaya*; habit) of infinite past lives, and also because of the suffering that still remains pending!!

What do we mean by spoiling of the mind? It is not only the mind that gets spoiled. The entire *antahkaran* (the inner complex of the self comprised of mind, intellect, *chit* and ego) becomes spoiled. After the entire 'parliament' (the four components of the *antahkaran*) makes a decision, the adverse intent (*pratipakshi bhaav*) will arise. 'I am going to do this to him or that to him,' is what you will feel. It is not only the mind that does this. The mind is a *gneya* (that which is to be known) and it is *vitrag* (without attachment or abhorrence) by nature. If the mind becomes spoiled, then do *pratikraman*. The decision undertaken by the 'parliament' of the *antahkaran*, and the 'spoiling' of the mind, are two different things.

If you go into an office to ask for a permit, but the man in charge refuses to give it to you. You will think to yourself, 'That man is useless; he is like this and like that.' Now, you have no idea about the consequences of this intent (*bhaav*). That is why you should change your *bhaav* and do *pratikraman*. 'We' call this awareness (*jagruti*).

No matter what the circumstances, adverse intent (*pratipakshi bhaav*) never arises within 'us'. Sooner or later, you have no choice but to arrive at such a stage.

Insult Dissolves the ego

Questioner: If someone insults us and we feel insulted, is it because of our ego?

Dadashri: In reality, when someone insults you, he is actually melting away your ego, and that too is the 'dramatic' ego. Whatever excessive ego there is, is the one that is dissolving; what is wrong with that? Otherwise, these *karma* will never allow you to be free. Even if a child comes before us, we should ask the child to release us.

Squeeze the 'Juice' out of the ego

You have attained the main thing, the Self. Now you have to get rid of the juice (tasteful interest) of the ego. Say you are walking along and someone insults you by saying, 'Hey you have no sense, walk properly!' At that time, the ego that arises becomes jarred, upset, or even sulks. What is there to sulk about? Now there is nothing left for you to get upset about. All you have to do is to squeeze out the juice from the ego.

Nobody likes insults but I am telling you that it is very helpful. Respect and insult are the sweet and bitter juices of the ego, respectively. Those who insult you come to squeeze the bitter juice out of your ego. When someone tells you, 'You have no sense,' he extracts the bitter juice out of your ego and breaks it proportionately, without any effort on your part. The ego is full of juices. Before, when you did not have the awareness (of *Gnan*) and someone squeezed the juice (insulted you), it caused you tremendous agony. Now with this understanding (*Gnan*), let the ego be squeezed knowingly and naturally. What is

better than someone else doing this for you naturally? People can be extremely helpful in this matter!

To attain final liberation, extract the juices of the ego in whatever way you can. The ego is necessary. How will your worldly life run otherwise? The only thing that needs to be done is to render the ego juiceless. What we had to clean, others do for us. This indeed is your profit. The *Gnanis* are void of any intellect (*abuddha*) and have so much energy that they can squeeze the 'juices' out of the ego themselves, whereas you do not have such energy. Therefore, you should be happy if someone does it for you when they insult you. They spare you so much effort! And Your work gets done. 'You' merely have to assess where Your profit lies. This is considered as tremendous gain.

Dada Sought out Insults

Before attaining *Gnan*, I used to curse and belittle myself because no one else would do it for me! Where would I go buy it? Besides, who would sell it? I would tell people, 'Curse at me' but they would say, 'No, we cannot do that to you!' Even though I was willing to pay to be cursed at, no one would oblige me and that is why I had to do it myself. I used to tell myself, 'You have no sense whatsoever! You are stupid! You are an imbecile!' I would ask myself, 'What kind of a person are you? Is the path to liberation so difficult that you are behaving so?' I would curse myself in this way. What else could I do when no one would oblige me? You, on the other hand, don't even have to search for insults or pay for them, because you receive them anyway. Hence, shouldn't you take advantage of this situation?

See it as it is

Questioner: *Jada bhaav* (the non-Self intents) within are such that they show the other person as guilty.

Dadashri: When you say, 'He is guilty,' then it is in your wish to see him so, then they (*jada bhaav*) will engulf you. Otherwise, if you say, 'No, he is a very good man,' they will stop. Even 'We' (*Gnani Purush*) have to take such adjustments sometimes! 'We' usually do not have this (*jada bhaav*), but it does happen sometimes. But, 'We' are familiar with them, so we recognize, 'Wow! Where did you (*jada bhaav*) come from? I remove everyone's *jada bhaav* and you have come here to my 'home'?'

Practicing to see Through Flawless Vision

No one should appear as being at fault to you. It should not be that way in your mind either. It must never be in your intellect at all.

Questioner: How is it in the intellect, then?

Dadashri: The intellect should be clear. Even if a man has cursed me a lot, I would tell the intellect, 'He is a very good person, you cannot find a man like him!'

Questioner: But Dada, if I say, 'He is a good person,' then at the same time, it shows again within, 'What do you mean, a good person? Look what he did. How can he be called a good person?'

Dadashri: Even when it says that, 'we' explain to it and make it adjust 'our' way. 'We' explain everything well.

Questioner: What kind of understanding do you give it?

Dadashri: Ultimately, I explain to it that, 'In reality, as the Self, through *nischaya*, he is pure (*shuddha*). In the *vyavahar* (worldly interaction), the poor man is 'doing' under the force of another entity (*parvashta*), so how can the poor man be at fault?' This is how I explain and make it understand and eventually make it accept this view. It does not end with a few words. I need to explain by using many different words.

Questioner: You once mentioned that simply saying, 'He is a pure Soul,' is not enough to see the other person as flawless (*nirdosh*). The mind will get over this after a short while. So, you have to explain to the mind from many different angles, then it will accept that the other person is *nirdosh*.

Dadashri: Yes. The mind will not accept just that, will it? The mind may not even accept an explanation based on *Gnan*. After all, it is an explanation using *Gnan* when we say, 'What he is doing is due to dependency (*parvashta*) on other forces. Where is the poor man's fault in this?' When we say something like this, the mind will say, 'Well, that is not acceptable.'

Questioner: Then what else can you explain to it?

Dadashri: It will not understand. As all the doors will open for you, then You yourself will discover all these facts. Talk openly! As you delve deeper into these things that I am telling you, you will understand; you will find all the solutions. That is why I am showing the causes to you. As you continue to remain with these causes (searching for proofs of flawlessness), the effect will come.

Become Free by Repaying the Debt in Full

A major part of the people who meet us here in the current era of the time cycle of *dusham kaad*, are there to give pain only. Some of them may also be there to give pleasure. Due to the unfolding (effect) of demerit karma, someone meets to give pain, but that is good. At least a way for liberation is found sooner.

If a relative is taking care of his *karmic* account towards you, can you say no to him? If you say, 'Dada, please stop the account,' then if Dada stops it, but it will still remain pending in the account of *karma*, will it not? Similarly, even if you serve tea and snacks to your debtor and send him off, he will come back to collect the money you owe, will he not? Why not just pay him off instead? He will not refrain from coming back. Is he likely to let you off without collecting from you? So in adversity; tell everyone, 'Come and collect!' You have Dada's bank, don't You?

Our energies would not blossom if negative worldly interactions (*vyavahar*) were not there. Therefore, be grateful to the person who hurts you and say, 'Dear man, I am obliged to you. You helped me develop some energy (*shakti*).'

Questioner: Yes, that is correct.

Dadashri: If a person understands this, everything will be resolved, otherwise it is not possible for a resolution to occur. *Dharma* (religion) cannot be found in books, it is found only in worldly interaction. 'You' simply need to maintain that, 'I want to remain ideal in worldly interactions.' Maintain

such an inner intent that, 'The worldly interactions (*vyavahar*) should not spoil.' And if it does spoil, then settle it with equanimity.

See With Equanimity, the Wrestling of the non-Self Complexes

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

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 view-point he too (the other person) is there through the name and from the real view-point, 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 (*Shuddhatma*); he is saying it to the relative self. So, the wrestling of the *pudgals* (non-Self complexes of thoughts, speech and acts) taking place is dependent upon *karma*; You have to keep 'seeing' that. '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*; is either one of you at fault in that? All of that should be seen only as *shuddha* (pure). Do You see it that way or not?

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

Dadashri: Why does it not remain? 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 the conduct (*vartan*). If it moves away this way, You have to push it back into place and repair it. It has become separate; but don't you have to crank the handle for a couple of days, to keep the separation?

The wrong belief of '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.

How to attain Inner Solution?

Questioner: Dada (when one is insulted), are all these not external adjustments, such as, 'I am greatly obliged to you for helping me get rid of my loss. Bless you, you did good for me.'?

Dadashri: Yes. Inner adjustments will take place only when the external adjustments happen; otherwise inner adjustments will not happen! You will find inner solution, when You take external adjustments.

Questioner: I know these external adjustments, but they only help me in certain ways, and then they become dull and ineffective.

Dadashri: So they start like that and then they completely come to an end. You still have that interest, so you will not be able to tolerate too much. The interest will arise there.

Questioner: It is not that I cannot endure it; others may or may not know it, but the ego continues to hurt within.

Dadashri: That hurt is precisely what You have to 'see'! The more it hurts, the better it is. You gain tremendous profit from it. That is where You have to bring an end to the 'sufferer' (the ego)! He will become completely free from profit and loss! It is great when there is neither a loss nor a profit.

Questioner: Is that a fact or is it just for the purpose of consolation? If I say such things to the ego, it will reply that it is just consolation.

Dadashri: Then what else? If not consolation what else can You give it?

Questioner: It needs something solid.

Dadashri: It is solid! 'You' tell Chandubhai, 'Accept it if you so chose, otherwise here 'I' am! Chandubhai, your loss will increase; what problems do I have?' So this is the only consolation, what else can you tell him? Should You drink poison for him? He can drink it if he so chooses.

'We' have 'seen' the entire world in this way. On the contrary, 'I' am very pleased when such situations arise.

How can he be fearful?

It is like this. When someone insults you, you are not able to love insults, are

you? You cannot love insults as much as you love respect, can you? A person cannot come to love loss as much as he loves profit, can he? As long as one has a fear of being insulted, it can be said that one has not attained any *gnan* (knowledge). The only thing worth attaining, is the knowledge of the *vitrag* Lords; the *Gnan*. Nothing else is needed!

The rule indeed is: No one will insult you when the fear of an insult does not remain. As long as there is fear, the 'give and take' will continue. Once the fear is gone, the business of give and take is gone. Keep an account for both, insult and respect, in your books. Whatever respect or insult people offer you, credit them to your account. Do not create a new account by reacting to the insults. However large or small the dose of bitterness people serve you, credit it into your account. Decide that you want to credit about a hundred insults a month in your account and the more the insults come, the greater the profit. Now, if you get seventy instead of hundred, you are in a loss by thirty and therefore you have to credit one hundred and thirty the following month. Those who have a credit of three hundred or so insults to their account will not experience any fear of being insulted. After that, there is smooth sailing to the other shore (liberation).

Insult is Very Beneficial

Questioner: Even when I have the understanding within that it is the ego that has been hurt, that wounded ego still continues to cause me to suffer pain.

Dadashri: When it makes you suffer pain then 'know', 'Today I gained a big

profit.' When such circumstances arise, you should accept it as very beneficial that, 'Wow! Today, a tremendous loss has been averted!'

Questioner: Dada, such awareness does not remain.

Dadashri: It will; if not at that time, it will do so later. Sooner or later it will, will it not! It does not right now because You are not in such a habit. At the moment, you do not have the habit of drinking 'bitter tea', but when you say, 'Oh! This is tasty, just like tea', then you will like it. It is because one has not tasted the bitter tea, he does not like it at first. However, there is a lot to be gained from the ego that is hurting from within. When the mind is hurting from within, there is not much profit. You lose a lot by hurting someone's ego. You have to get rid of such loss that exists, no?

Questioner: I understand all that You are saying, but that ego keeps hurting. What should I do, so that it does not hurt me?

Dadashri: That *karma* of such suffering has been written (from past life's causes). If you were meant to suffer *ashata-vedaniya* (suffering of pain), then you will continue to suffer. 'You' have to 'know' that this is being suffered by Chandubhai. The moment You take 'interest' (*rasa*) in it, the *karma* of pain sticks and You become you.

Questioner: What do you mean by 'taking interest' in it?

Dadashri: 'Why does that happen to me? Why is this happening to me? Why is he doing that?' All that is considered as 'taking interest' (*rasa lidho*).

This is how You Carry out the Duties as a Neighbor

‘Our neighbor’ (the self), Chandubhai, has attained the energy of the Self (*chetan bhaav*), it has been charged. So, all its inner intents (*bhaavs*), the *bhaavs* of the intellect, the vexation of the mind that arises when someone insults him; these are all inner intents (*bhaavs*) of the ‘neighbor’. When the mind-intellect-chit-ego get excited, ‘You’ should calmly tell Chandubhai, ‘Do not get excited; stay calm.’ Therefore, You have to play Your role as a neighbor. On those occasions when he gets very upset, then look in the mirror. Would you not see Chandubhai, the neighbor, in the mirror? Then You should place your hand on Chandubhai. If you place your hand on Chandubhai from this end, you will see the same in the mirror, right? Then, say to Chandubhai, ‘Calm down. ‘We’ are here with you, so what do you have to fear?’ Try doing this sometime. Sit in front of a mirror; you are separate and Chandubhai is separate. Both are separate indeed.

Penance Manifests Energy

All the weapons around you may cause a deep wound, but the Self has infinite *shakti* (energy and power), hence affirm, ‘I am full of infinite energy, you can do whatever you want to!’ You should become obstinate like that; do penance (*tapa*). ‘I’ have infinite energy (*shakti*), and so then they (ego and its reactions) will gradually become less on their own. As they become few, their energy will be broken. They will all be destroyed in My presence. There is enormous *shakti*, is there not?

Questioner: The *nischaya*

(unflinching decision) I have made in Your presence is, I want to accomplish it in Your presence only.

Dadashri: It will be fulfilled! You will feel as if tremendous energy has arisen within.

Questioner: Yes, Dada. The intensity has gone down. The intensity with which the thoughts used to come before, that intensity is not there anymore.

Dadashri: Yes, that is it. It will go away on its own. Nothing else will touch you if You remain strong, and the Self possesses infinite energy; there is no other special energy that is stronger.

Settle the Files Together With Penance

‘I am *Shuddhatma*’ is *darshan* (vision as the Self). The experience (*anubhav*) of that is *Gnan*. However much You experience it, there is a corresponding level of *vitaraagata* (absence of attachment and abhorrence), and that much verily is the *charitra* (conduct). Therefore, this should be with these four pillars of *gnan-darshan-charitra* and *tapa* (penance). You will have to settle the fourth pillar of *tapa*, will you not? We cannot even object to it. Now when do you have to do the penance? ‘You’ are *Shuddhatma*, but Chandubhai is still there. You have become separated from Chandubhai, but he is still standing where he was! So, when Chandubhai becomes very agitated from within, his inner core (*hridaya*) will ‘heat up’ red-hot but the support of each other is broken, no? That, You have to continue ‘seeing’, that is called penance.

Questioner: What is *tapa* (penance),

is there friction (*gharshan*) happening within?

Dadashri: No, there is inner restlessness (*ajampo*) and agitation (*akadaman*). One may not say anything but inner restlessness happens within. That *tapa* has to be endured. Externally, the files are being settled with equanimity, but internally when the inner restlessness is endured quietly, without hurting the other person, that is called penance. That is called *adeetha tapa* (invisible inner penance).

Penance, but With Awakened Awareness

Questioner: When we do the invisible inner penance (*adeetha tapa*), is that considered as having settled with equanimity?

Dadashri: Everything is settled. If you take a 'bribe' in that, then some of it is left unsettled. However much of a bribe you take, that amount remains unsettled. And when You settle; it is all gone. The Self becomes light at that time, and You experience nothing but bliss. What do you do when it heats up a lot? Do you create an uproar? Do you have the kind of quarrel where one takes out the anger of one person on to another? Whatever file there is, You should settle with it right there and then. This file and any other file have no connection with each other, yet one dumps his anger about someone, on someone else.

Keep Having Inner Intent for Awakened Awareness

Questioner: Yes, that does happen sometimes. I do not remember to do *prapta tapa* (penance which presents) when an

opportunity arises and that gives rise to *kashaya* (anger-pride-deceit-greed).

Dadashri: That will happen for a while and then you will adjust. If you will feel that this keeps happening, then everything gets ruined. Will it be fine if you remove *kadhee* (yogurt soup) from the stove within a minute? You have to let it come to a boil, let it come to the boil about eighteen times like *doodhpak* (reduced sweet milk), that is when the *kadhee* is cooked properly. Similarly, should we not have to make the same effort here? You have to 'do' the inner intent (*bhavna*) for awareness (*ajgruti*). Ask, 'Why does this happen?' You have to tell Chandubhai, 'Endure the currently presenting penance (*prapta tapa*)! Why are you doing this?'

Invisible Inner Penance Brings Forth Solution

Questioner: If someone insults me and I endure it, is that also considered as *tapa*?

Dadashri: That too, is considered *prapta tapa* (present penance). Why did your penance come soon? It is because you are going to find a resolution sooner; you are going to become pure quicker; speedily! The *tapa* (penance) happens within at the time of uprooting it, does it not? Is there pain in the *chit* (subtle inner component of knowledge and vision)? That is called *tapa*. 'You' have to keep 'seeing' that *tapa*. Do not believe that as pain (*dukha*). If you believe it as pain, then that penance will cease instantly. Since we have been separated as pure Soul (*Shuddhatma*), Chandubhai has to tolerate and suffer, but his suffering (*vedakata*) subsequently 'touches' the Self. This is

because until the complete experience of the Self happens, the suffering of pain (*vedakata*) remains. If that experience becomes complete, then it is called the state of the Knower (*jaanavapanu*). And if the state of 'knowing' is not complete; it is incomplete, then it (the suffering) remains stuck and therefore it stings and burns. But, to keep it separate there, is called penance. Penance is that which becomes red hot from within. Would it not become red hot? It does arise sometimes, does it not? Penance does come, does it not?

Questioner: Yes, it heats up and there is the suffering of pain (*vedan*).

Dadashri: Now to remain separate in that suffering (*vedan*) is called *tapa* (penance)! Then it is called the state of the 'knowing' (*jaanavapanu*). If one cannot remain separate in that suffering, then it is called *vedakata* (suffering) or *vedavapanu* (the state of suffering)! In the *kramik* path, there is only *vedakata*. Suffering only; no 'knowing'. Here, we are in the state of 'knowing', but because of the old unfolding stock of *karma* and its stickiness, a little *vedakata*, (suffering of pain) may happen. Nonetheless, if he sits with the setting that, 'No, I am 'knowing' only', then that will remain. What else is there? It's religion verily is of *gnayakpanu*; to continue 'knowing' only.

Questioner: Would the suffering (*vedavoo*) remain for Chandubhai right up to the end?

Dadashri: But You are to 'see' that. It may remain, but for You it remains as that to be known, and You are the Knower.

Questioner: Yes, but Chandubhai has to suffer, does he not?

Dadashri: There is no other way out! He suffers on a rare day, does he not? So then, lead him up to a mirror and say to him, 'I am there for you'. But such cases do not come a hundred times a day, do they? Only two or three cases, right! Chandubhai has a lot to suffer. The pleasant and the good. There is lots of cold (pleasant) and then the hot (unpleasant) comes once in a while. When it is cold the entire night one gets sleep, no? And when the hot arrives, be done with it. Will you settle and be done with it?

With Penance there is Bliss of Knowing-Seeing

Questioner: But there can be bliss (*anand*) even as *tapa* is happening, can't there?

Dadashri: There is always the receiving of pain (*dukha*) on one side, and there is the bliss of being the Knower-Seer (*Gnata-Drashta*) of the *tapa*. It heats up in *tapa*, but again there is bliss. Say someone comes to the office and insults Chandubhai, by saying, 'You don't know how to do business and you have caused us a lot of trouble.' Your vision instantly goes towards the *Gnan* and inquires, 'What does 'our' *Gnan* say? It says, 'Settle this file with equanimity'.' Will that not happen? But the mind and all that is within, the *antahkaran* in the body, will immediately latch on to what the man said. It becomes 'red hot' within, ready to give back a hurtful (*hinsak*) answer. But instead, he does not answer at that time and decides to settle with it with equanimity. To settle with

equanimity that which you do not like, is the greatest penance (*tapa*). So when he 'sees' within, 'Wow! It has become so very red hot,' the Self becomes cleared of that file. That which 'sees' the penance (*tapa*) is the clear Self. Having 'seen' it red hot, he 'sees' it coming down to its baseline cool state. Whenever a circumstance arises, whether it is red hot and unpleasant or cool and pleasant, it is at that very time, prone to dissociation (*viyogi swabhaav*). That boil over will settle down after a little while. But for once it may heat up quite a bit. Thereafter, as You see with this exercise, bliss arises, but penance (*tapa*) does not leave. That *tapa* verily remains.

Go Through Penance With Gnan

Scripture writers have said that You are free for sure if You do not slip from Your state of *Shuddhatma*, and if You do slip, then you lose the benefit of the penance (*tapa*). You have to do penance. You have to do penance even when people criticize (*ninda*) you. If people laugh and make fun of you, You too should laugh and say, 'Oh ho ho! Chandubhai, what kind of a man are you! Look what people are saying about you! They are criticizing you! How you used to be! Even 'I know how you used to be.' This is how You should talk to him.

Where there is no binding of *karma*; that is called *Akram Vignan*. This is where penance is needed. But where is the penance, if You remain separate and talk this way? You can also join in with the others and say to him, 'Chandubhai, did you see all these things of yours? Just look at your world! Just look at the state you are in! I too, am embarrassed by it!' Speak with Chandubhai

in this way in your mind, in a way others cannot hear.

The Self Becomes What it Envisions

Questioner: One will find a very good solution if only one word such as, 'The prize has arrived,' presents when needed.

Dadashri: You have not passed on your own; you have been passed. You would have the ability had you passed on your own. This, what You have, is itself more than enough. But now, if you do the *bhaavna* (intent in discharge), it will happen; keep doing the *bhaavna*, continue doing *pratikraman*. But if you say, 'It does not happen,' then it is ruined. If you are going to say, 'It does not happen,' then say it with the awareness of separation, 'I have told Chandubhai a lot, but it does not happen for him.'

Questioner: Even there, I have to speak whilst having the awareness of *Gnan* (*upayoga*)?

Dadashri: Yes, so then it will not have any effect (*asar*) on You. But this 'I cannot do it' has its effect. Then the Self becomes that very form; it becomes what it envisions (*chintvey*)!

Remain in Applied Awareness With Gnan

Now that You have become *Shuddhatma*, You are now considered as being a *shuddha-upayogi* (one having pure applied awareness). *Shuddha upayoga* means to 'know' your Self as pure (*shuddha*), and to see (others) pure. See your Self as pure, through the conviction (*pratiti*), awareness (*laksha*) and experience

(*anubhav*) of 'I am *Shuddha*', and see others in the same form. That is called *shuddha upayoga*.

Now, if someone comes and curses you, and then you complain to me that, 'So and so was swearing at me,' then I would know that you did not remain in *shuddha upayoga*. Just see him as pure. He is verily pure, the interference is of the wrestling of the non-Self complex (*pudgal*). Who is doing the wrestling? It is this *pudgal* and you take it upon yourself. Then you will say, 'This man insulted me.' To that I will say, 'Your *shuddha upayoga* was wasted.' It is considered *shuddha upayoga* when all are seen as having the pure Self within.

This is the Aura of Gnan

Questioner: But Dada, both things are happening concurrently. The fault of the other person is also seen, even as the *Gnan* remains that it is not his fault at all.

Dadashri: A fault is seen through the external vision (vision of the self) and through the inner Vision (Vision of the Self) he is seen as *nirdosh* (flawless). 'Seeing' him *nirdosh* (flawless) is our *samyak darshan*. Now if one's inner vision does not show that, it means that his awareness has become weak. There is no *shuddha upayoga* in that vision. Go and ask an *aGnani* (one who does not have experience of the Self and knowledge of the doer) whether he has the awareness of separation between the external and the internal simultaneously? Ask the same to the ascetics and spiritual masters (*sadhu-acharyas*). They will tell you, 'No, just one at a time.' This is so because their vision will keep showing others at fault (*doshit*), and to You, they are 'seen' as *nirdosh*.

Questioner: So Dada, how should we apply *shuddha upayoga* (pure applied awareness) in those situations?

Dadashri: Keep 'seeing' and 'knowing' what Chandubhai is doing; that is called *shuddha upayoga*. So, to 'see' closely (*nihadavu*) your own *prakruti* (non-Self complex) is called *shuddha upayoga*. *Shuddha upayoga* means constant awareness. One will not get engrossed in anything else.

Just as a man seeing a movie, does he not distinctly know, what is going on in the movie and in himself? When such details are 'known' by the Self; it is called *shuddha upayoga*. When the Seer (*Drashta*) and that which is being 'seen' (*drashya*) are so far apart, that is called *shuddha upayoga*.

To See the Other Flawless is Pure Applied Awareness

Now, how does *shuddha upayoga* start in that? When someone is slapping you, You can 'see' that, 'Oh ho ho! This man is slapping even a good man like Chandubhai!' 'You' can 'see' all that, and yet you believe that the one suffering is Chandubhai, so it is his own fault! 'You' can 'see' all this exactly, and You 'see' the other man as pure (*shuddha*). 'He' is pure indeed. 'He' is just as pure as You are. Even if he has not attained *Gnan*, 'He' (the Self within) is verily pure (*shuddha*). 'Your' *upayoga* (applied awareness) will be spoiled if you believe him to be impure (*ashuddha*). One will question that, 'The Self is certainly pure, but what about the external part? The external part is certainly bad, isn't it?' The answer is, 'No it is not bad for You; it is bad for him (the one who slaps).' So one will ask, 'So then

Sir, show me some justice in this. Why is it not bad for me? He slaps me, and he does it with pleasure.' The answer is, 'It is bad for him but it is not bad for 'You.' This is because You should understand that he is slapping you as result of this unfolding *karma*. Whose *karma*? It is the *karma* of the one who is being slapped. Then, how is it the fault of the other person who slaps?' So tell me, there must be some method, right? Therefore, when You 'see' others *nirdosh* (flawless) in this way; that is *shuddha upayoga*. When he is cursing you, and You 'see' Him as *nirdosh*, there is *shuddha upayoga*.

Get Your Work Done With Pure Applied Awareness

Dada has given You the incontrovertible principle (*siddhant*) that attains the ultimate state of *ekavtari* (a state of one more life before attaining *moksha*) path of *moksha*, so should You not cling tenaciously to that

siddhant? 'You' should maintain the *upayoga* exclusively in the Self. Now, when someone is giving you respect or insulting you, You should 'know' that he is doing it to Chandubhai. Now onwards, remain in *upayoga* as much as possible. You have to 'see' whatever is happening.

If, even for five, ten or fifteen minutes, You are in the *shuddha upayoga* that Lord Mahavir remained in for twenty-four hours; then that is very good. What did Lord Mahavir do? He saw the pure (the Self) in the one who threw rocks at him, in the one who slapped him, in the one who hurled mud on him, and in the one who hit him. This *Vitarag Vignan* (The scientific state of the one who is absolutely devoid of attachment and abhorrence) of the twenty-four *Tirthankaras*, is the *Gnan* of *shuddha upayoga*! It gives You *moksha* (liberation) here, while living the worldly life!

~ Jai Sat Chit Anand

Form No. 4 (Rule No.8)

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I, Dimple Mehta hereby declare that the above stated information is correct to my knowledge and belief.

sd/-

Date : 15-03-2014

Dimple Mehta on behalf of Mahavideh Foundation
(Signature of Publisher)

Puja Deepakbhai's UK-Germany-Spain Satsang Schedule (2014)

Contact telephone no. for all centers in UK + 44-330-111-DADA (3232), email:info@uk.dadabhagwan.org

Date	Day	From	To	Event	Address
22-Mar	Sat	7-30PM	10PM	Satsang	THE ARCHBISHOP LANFRANC SCHOOL Mitcham Road, Croydon, Surrey, CR9 3AS
23-Mar	Sun	10-30AM	12-30PM	Aptaputra Satsang	
23-Mar	Sun	3-30PM	7-30PM	GNAN VIDHI	
24-Mar	Mon	7-30PM	10PM	Aptaputra Satsang	
25-Mar	Tue	7-30PM	10PM	Satsang	LEUVA PATIDAR SAMAJ Legrams Mill Lane, Off Legrams Lane, Bradford, BD7 2BA
26-Mar	Wed	7-30PM	10PM	Satsang	MEMORY LANE FUNCTION & BANQUET HALL Gilnow Lane, Bolton, BL3 5EL
27-Mar	Thu	7-30PM	10PM	Satsang	Shree Bhartiya Mandal 103 Union Road, Ashton-Under-Lyne, Lancashire, OL6 8JN
28-Mar	Fri	6PM	10PM	GNAN VIDHI	
29-Mar	Sat	7-30PM	10PM	Satsang	WANZA COMMUNITY HALL Pasture Lane, Leicester, LE1 4EY
30-Mar	Sun	10-30AM	12-30PM	Aptaputra Satsang	
30-Mar	Sun	3-30PM	7-30PM	GNAN VIDHI	
31-Mar	Mon	7-30PM	10PM	Aptaputra Satsang	
1-Apr	Tue	7-30PM	10PM	Satsang	BIRMINGHAM PRAGATI MANDAL 10 Sampson Road, Sparbrook, Birmingham, B11 1JL
2-Apr	Wed	6PM	10PM	GNAN VIDHI	
4-Apr	Fri	7-30PM	10PM	Satsang	HARROW LEISURE CENTRE Byron Hall, Christchurch Avenue, Harrow, HA3 5BD
5-Apr	Sat	11AM	12PM	Aptaputra Satsang (English)	
5-Apr	Sat	7-30PM	10PM	Satsang	
6-Apr	Sun	10-30AM	12-30PM	Aptaputra Satsang	
6-Apr	Sun	3-30PM	7-30PM	GNAN VIDHI	
7-Apr	Mon	7PM	10PM	SATSANG FOR MAHATMAS ONLY	
8-Apr	Tue	7-30PM	10PM		COLUMBUS HOUSE Unit 2, 1st Floor, Stonefield Way Ruislip, HA4 0JA
11-Apr	Fri		ALL DAY	AKRAM VIGNAN EVENT 2014	SAUERLAND STERN HOTEL Kneippweg 1, 34508 Willingen, Germany
12-Apr	Sat		ALL DAY		
13-Apr	Sun		HALF DAY		
17-Apr	Thu		ALL DAY	UK SHIBIR 2014	Shibir for Mahatmas Only. Prior registration compulsory. Contact 0330 111 DADA (3232) info@uk.dadabhagwan.org
18-Apr	Fri		ALL DAY		
19-Apr	Sat		ALL DAY		
20-Apr	Sun		ALL DAY		
21-Apr	Mon		ALL DAY		
25-Apr	Fri	7PM	9PM		
26-Apr	Sat	5PM	9PM	GNAN VIDHI	
27-Apr	Sun	7PM	9PM	Satsang	

Pujya Deepakbhai's USA - Canada Satsang Schedule - Year 2014

Pujya Deepakbhai will leave by 9th June (Monday) for foreign tour.

14-15 Jun Satsang-Gnanvidhi New Jersey, NJ	4-6 Jul Satsang-Gnanvidhi Dallas, TX
17-19 Jun Satsang-Gnanvidhi New York, NY	7-13 Jul Guruprunima Shibir St. Louis, MO
21-23 Jun Satsang-Gnanvidhi Toronto, Canada	(12 Jul - Gurupurnima Day)
28-30 Jun Satsang-Gnanvidhi Charlotte, NC	18-21 Jul Satsang-Gnanvidhi San Jose, CA
1-2 Jul Satsang-Gnanvidhi Jackson, MS	24-27 Jul Satsang-Gnanvidhi Los Angeles, CA

Contact No. for all centres in USA-Canada +1 877-505-DADA (3232)

Note : Detail Program will be published in May-June Dadavani.

For more Information pls visit : <https://usevents.dadabhagwan.org/Events/Default.aspx>

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Watch Pujya Niruma on T.V. Channels

- | | |
|--------------|--|
| India | <ul style="list-style-type: none"> + Sadhna, Every day, 9:30 to 10 PM (Hindi) + Aastha, Every day 10:20 to 10:40 PM (Hindi) + DD-Girnar, Every day 7 to 7:30 AM (Gujarati) + Arihant, Every day 10 to 10:30 AM & 3:30 to 4 PM (Gujarati) |
| USA | <ul style="list-style-type: none"> + 'TV Asia', Every day 7:30 to 8 AM EST (Gujarati) |
| UK | <ul style="list-style-type: none"> + 'Venus', (Dish TV Channel UK-805) Everyday 8 to 8:30 AM (Hindi) |

Watch Pujya Deepakbhai on T.V. Channels

- | | |
|--------------------|---|
| India | <ul style="list-style-type: none"> + Sadhna, Every day 7:40 to 8:10 AM & 7:10 to 7:40 PM (Hindi) + DD-National, Every day Sunday 6:30 to 7 AM (Hindi) + DD-Girnar, Every day 3:30 to 4 PM & 9 to 9:30 PM (Gujarati) + DD-Sahyadri, Every day 7 to 7:30 AM (Marathi) |
| USA | <ul style="list-style-type: none"> + 'TV Asia' Everyday 10:00 to 10:30 AM EST |
| USA-UK | <ul style="list-style-type: none"> + Aastha (Dish TV Channel UK-849, USA-719), Everyday 9:30 to 10 PM (Gujarati) |
| Australia | <ul style="list-style-type: none"> + 'Colors Channel', Every day 7:30 to 8 AM (Hindi) |
| Singapore | <ul style="list-style-type: none"> + 'Colors Channel', Every day 7 to 7:30 AM (Hindi) |
| New Zealand | <ul style="list-style-type: none"> + 'Colors Channel', Every day 5:30 to 6 AM (Hindi) |

Satsang & Gnanvidhi Programs in the presence of Pujya Deepakbhai

Mumbai

Dt. **2-3 May** (Fri-Sat), 6-30 to 9 pm-**Satsang** & Dt. **4 May** (Sun), 5-30 to 9 pm-**Gnanvidhi**

Dt. **5 May** (Mon), 6-30 to 9 pm- **Satsang for Mahatma.**

Venue : Andheri Sports Complex, J.P. Road, **Andheri (W).** **Ph:** 9323528901

Dt. **6 May** (Tue), 8 to 10-30 pm-**Satsang** & Dt. **7 May** (Wed), 7 to 10-30 pm-**Gnanvidhi**

Dt. **8 May** (Thu), 8 to 10-30 pm-**Aptputra Satsang**

Venue : KDMC Ground, Pendarkar, Nr. College, Gharda Circle, **Dombivali (E).** **Ph:** 9323528901

Godhra

Dt. **23 May** (Fri), 6-30 to 9 pm **Satsang for Mahatma.**

Venue : Godhra Trimandir, Bhamaiya Village, Opp. F.C.I. Godown. **Ph:** 9825431503

Dahod

Dt. **24 May** (Sat), 7 to 9-30 pm-**Satsang** & Dt. **25 May** (Sun), 5-30 to 9 pm-**Gnanvidhi**

Dt. **26 May** (Mon), 7 to 9-30 pm- **Aptputra Satsang.**

Venue : City Ground, Opp. Sindhi Society, Dahod. **Ph:** 9428029280

Spiritual Retreat in Hindi at Trimandir Adalaj - Year 2014

Dt. **29 May to 1 June 2014** - 9-30 to 12 pm and 4-30 to 7 pm - **Spiritual Discourses**

Dt. **31 May** - 3-30 to 7 pm - **Self-realization Experiment (Gnanvidhi),**

Dt. **2 June** - One day **Pilgrimage tour**

Note : This retreat is specially for Hindi Speaking people. If you are one of them and want to register for this retreat, you must register your name at your nearest satsang centre and if there is no satsang centre in your nearby area, then register your name on Tel. (079) 39830400 at Trimandir Adalaj latest by 15th May 2014. If you want to join Pilgrimage tour, kindly book your return ticket on or after 3rd June 2014.

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. DEIA12345#. Information for renewal regarding subscription rate and contact address is given as below:

Subscription : Yearly Subscription - India: 100 Rupees **USA:** 15 Dollars **UK:** 10 Pounds
15 Years Subscription - India: 750 Rupees **USA:** 150 Dollars **UK:** 100 Pounds

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Websites : (1) www.dadabhagwan.org (2) www.dadashri.org

“The one Being Insulted is not 'You'”

What happens if someone were to insult Chandubhai (file number one; the relative self)? He will not be able to sleep at night, will he? It will keep bothering him from within! The person who insulted him sleeps peacefully while Chandubhai feels the hurt and will not be able to sleep! What kind of weakness is it that does not let you sleep when someone insults you? Why should You not be able to sleep just because someone insulted you? And besides, it is not You that was insulted, it is someone else. If they insulted You, you should not tolerate it, but he did not insult You, so why are you fretting over it? Someone else is being insulted and You are taking it personally. You should not take it as, 'I am being insulted', should You? The other person knows Chandubhai, but not You. He does not know You at all, does he? When you regard the person insulting you as a benefactor for you, then your hunger for pride will end.

- Dadashri

