

Dadavani

March 2018



People dislike what they have distaste for, while they like that which tastes good to them, nevertheless both of these are one and the same, both are only circumstances. When neither attachment nor abhorrence arises during circumstances that are likable or dislikable, that is referred to as the experienced state of equanimity.



Maintaining Samata During Like and Dislike

EDITORIAL

Absolutely revered Dada Bhagwan reveals the reality of the world that, “There are only two things in this world, the pure Soul and circumstances.” The pure Soul is permanent while circumstances are temporary and are of the non-Self and are entirely dependent on external factors. These circumstances are constantly changing indeed. However, the intellect has variously classified circumstances. One may like the circumstance of a sweet dish so he will consider it ‘good,’ while another will dislike it so he will consider it ‘bad.’ Furthermore, by giving opinions about it, attachment-abhorrence arises. And this is precisely why worldly life perpetuates.

Now for us *mahatmas*, a great *Purusharth* still remains, which is to settle the circumstances with equanimity (*sambhaav*) and to remain in a state of equipoise (*samata bhaav*). One becomes engrossed in that which he likes, while in that which he dislikes, he has abhorrence and he continues to suffer; all of these are still weaknesses. The mistake that happens here is that one likes the taste of mangos, and that is why he does not like the bitter taste of bitter gourds. Now, as we start to consume the bitter taste by converting its dislike to like, then normality will be achieved.

For that, you have to change your opinion. You do not have to renounce things or get caught up in trying to accumulate things. If your opinion changes, then equanimity will prevail during that which is liked and disliked. By maintaining awakened awareness, you should bring about equanimity during both, unfavorable and likable circumstances. Some sort of happiness is felt in sexuality, in pleasures derived from the five senses, in respect, in making others do what you want, in having authoritative control, in having power; and that is why insults and physical suffering feels bitter. Gradually you should come to the opinion that, ‘There is happiness only in the pure Soul and not in people or things. All of this are actually karmic accounts.’ If you have bound merit karma in the past life, then you will come across things that you like and if you have bound demerit karma, then you will come across things that you dislike.

To endure that which you dislike with a clear mind means You have achieved the state of equanimity, however currently the state of equanimity does not prevail in Chandubhai, [reader should substitute his or her name here]. So, the first step is that You remain in equanimity, and the second step is that Chandubhai should not be affected at all by things he likes and dislikes. What does it mean to endure that which is disliked with a clear mind? It means that there is not even the slightest distaste, complain or abhorrence for the one you do not like. And you should not ‘bite’ [accuse] him by seeing him at fault. Now, when that which is disliked is endured with a clear mind, it means that the mind and the intellect have not caused any interference and only then will your ‘file’ actually be cleared.

In the current compilation, Dadashri is giving *mahatmas* the guidance for carrying out *Purusharth* to maintain *samata* with *Gnan* during likable and dislikable circumstances. Now, by maintaining the awakened awareness of this goal, we shall begin Our *Purusharth*. Our only ardent prayer is that as we clear our ‘files’ with *samata*, the station of the clear and distinct experience of the pure Soul and the station of becoming *vitaraag* shall definitely be reached.

~ Jai Sat Chit Anand

Printed & Published by Dimple Mehta on Behalf of Mahavideh Foundation Simandhar City, Adalaj - 382421, Dist-Gandhinagar. **Owned by :** Mahavideh Foundation Simandhar City, Adalaj - 382421, Dist-Gandhinagar.

Printed at Amba Offset B-99, GIDC, Sector-25, Gandhinagar – 382025. **Published at :** Mahavideh Foundation Simandhar City, Adalaj - 382421, Dist-Gandhinagar.

In order to enhance the reading experience of the English Dadavani, a glossary with the translations of the Gujarati words used in the matter has recently been added at the end of the English Dadavani. Please share your feedback about this change and the overall reading experience of the English Dadavani on engvani@dadabhagwan.org.

Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self or non-Self complex. 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. Also note that round brackets are for translation purposes and square brackets are for clarity that has been added in English which is not originally present in Gujarati.

Maintaining Samata During Like and Dislike

No Way out but to Suffer the Karma

Questioner: Dada, when I come to *satsang*, people at home do not like it. I have never interacted with them badly, so why is it that they are not pleased with me?

Dadashri: You have to suffer your past karmic account, until then, how would they be pleased with you?

Questioner: There is no problem even if they do not become pleased, but if they remain normal, then I would like it.

Dadashri: They certainly cannot remain normal. Even if they do not remain normal, you should still maintain that, 'They are indeed happy.' They are the ones who do not like you. They do not like your conduct and thoughts; despite knowing this, you still have to sit and eat with them, live with them, sleep with them, agree to them. What can be done? There is no way out, is there? There is no way out, but to suffer that karma. There is no alternative but to suffer the karma at the very time, at the very place, with the very physical form, with the inner intent that has come into effect.

Circumstances Indeed Cause Pain

There are two types of circumstances: those that are liked, and those that are

disliked. Circumstances that are disliked, are a result of moral decadence or demerit karma, while circumstances that are liked, are a result of moral duty or merit karma. And the result of prevailing as the Self, is *moksha*.

The same circumstance may be liked by one person and disliked by another person. Such is the case for each and every circumstance. One person may like it while another may dislike it. That which has been accumulated that you like, then is there any telling when they will dissociate? And when one circumstance comes your way, then another will come and then a third one will come. Now, when one circumstance comes to you, it has to dissociate before another can come. Circumstances indeed cause pain, whether they are likable or dislikable. When a likeable circumstance leaves, then that results in pain. When a dislikeable circumstance comes your way that too results in pain. As a rule, both of them are subject to coming together and separating, separating and coming together.

The Lord has said that there are good circumstances (*susanyog*) and bad circumstances (*kusanyog*). During bad circumstances, people say, "His intellect is spoiled." When a police officer comes and arrests you, then that is a *kusanyog*, while

if you get to go to *satsang*, then that is a *susanyog*. In the world, the coming together of a circumstance is influx (*puran*), while the dissociation of a circumstance is out flux (*galan*). There is nothing else at all besides this.

Just Remove the 'In' From 'Inconvenient'

Questioner: How can I convert what I dislike into that which I like?

Dadashri: Simply remove the 'in' from 'inconvenient' and 'convenient' will remain. When you become free from like and dislike, it means that your obstructing karma have been destroyed. In 'our' presence, all your obstructing karma will get destroyed, won't they! Then obstacles against enjoyment will get destroyed. Thereafter, obstacles against repeated enjoyment will get destroyed. When you sit down to eat, people will come and serve you gourmet dishes.

Questioner: What do you mean by, 'To become free from like and dislike'?

Dadashri: That which is disliked has to be converted to that which is liked. You do not become free from it, however when you convert that which is disliked into that which is liked, then the obstructing karma will be destroyed, won't it!

The Understanding of the Science of Circumstances

Questioner: Who gives rise to these likable and dislikable circumstances?

Dadashri: In fact, it is dependent on your own like and dislike and it notices 'what it is that you like!' So then, whatever

is liked, those types of circumstances arise, the kind that you like. For example, if one likes to steal, then he will come across the company of a thief, he will also come across a circle of such friends in the neighborhood, and everything else will also come by. Whereas, for the one who dislikes stealing, now because he has disliked it, he has abhorrence for thieves; even then he will meet them. All these circumstances come together because one has attachment and abhorrence for them. If you do not have attachment and abhorrence, then you will not encounter any circumstances. 'We' do not come across such circumstances, since 'we' do not have attachment and abhorrence! Even if someone slaps 'us', 'we' would not have abhorrence for him, instead 'we' would bless him. Therefore, all this is happening due to attachment and abhorrence. Now, when one attains this *Gnan*, attachment and abhorrence do not arise. Attachment and abhorrence are causes, and as an effect, circumstances arise.

All these circumstances that arise, they are the effects of your past life's causes. You have accumulated causes in your past life and based on those causes, you come across the circumstance of a mother and father. [As an effect of your past life's causes] You have good parents and you have good siblings. Otherwise, you would have nagging parents. You may even have parents who are thieves. Therefore, you should always create good causes, so that all the circumstances that you come across are all right; it should be such that before you go there [to your

next life], cars and the like are already present for you. For people in India, not only are cars not available, but they do not even get shoes to wear, such are the circumstances that they have brought forth with them.

What is the reason for such circumstances to arise? The answer to that is, “When you give happiness to the world, to humans, to all living beings, then all the circumstances turn out good. When you hurt others, then circumstances spoil. And in that, God has nothing to do with it. It is your very own creation, and that which is your very own is what is being projected.

When you give a child bitter tasting medicine, what does he do? He spoils his face, doesn't he! And what happens when you give him sweet tasting medicine? He will be happy. The attachment and abhorrence that every person in the world does are all causes from which these karma arise. Those that one likes and those that one dislikes, both these karma come about. Those that are disliked will sting one and then leave; meaning that, they leave after causing pain. While those that are liked, give happiness and then leave. Therefore, the causes that were created in the past life are giving result in this life.

A Seed is Sown When one is Engrossed in That Which is Liked

Now, based on the inner intents that one had in the past life, when there is talk about something one likes, the ego becomes engrossed with the mind. Does one become engrossed with the body-

mind complex when there is talk about something that is disliked?

Questioner: No. Instead, one would oppose that which is disliked.

Dadashri: Yes, so there you do not become engrossed. Instead you say, “I am getting thoughts that I dislike.” So, when you have dislikable thoughts, you remain separate from them. Therefore, you remain separate during the period of dislikable thoughts. Whereas, you become trapped when there are thoughts that you like. Now, when something that you like comes your way and you become engrossed in it, at that moment a seed of karma is sown for the next life. That is referred to as being absorbed in the effects (*avasthit*). As you became absorbed in the phase of the mind and so *vyavasthit* will bring about its effect. Thereafter, it goes under the control of *vyavasthit*, it goes under the control of ‘the computer’. So then, ‘the computer’ gives the effect.

Like and Dislike Causes Attachment and Abhorrence

Like and dislike; there are two divisions. That which is liked is considered pleasant, while that which is disliked is considered uncomfortable. However, when something you like becomes excessive, then it turns into something you dislike. If you really like a particular sweet dish, then how would you feel if you had to eat it for eight days and nights in a row?

Questioner: Then I would dislike it; I would be fed up with it.

Dadashri: So, when like and dislike

become excessive, they result in attachment and abhorrence; while if they remain normal, then they do not obstruct You. This is because the like and the dislike are gross discharging karma (*nokarma*), they are light karma, they are not sticky. They do not cause harm to anyone.

Questioner: Dada, aren't like and dislike themselves considered as attachment and abhorrence?

Dadashri: No, they cannot be referred to as attachment and abhorrence. The *Gnani Purush* also has like and dislike. If there were a chair here and there were a mat next to it as well, then the *Gnani Purush* would sit on the chair. This is because he has discretion (*vivek*) and it would be acceptable to everyone. However, if someone were to say, "Stand up from here and go sit over there." Then 'we' would even do that. 'We' too have like and dislike. If you make 'us' get up from here and make 'us' sit on the floor, then 'we' would turn it into a like and sit over there. 'Our' filled karmic stock of like and dislike is very little. Either way, the Self does not have that. Like and dislike are not the result of the Self.

A Higher Understanding Regarding Like and Dislike

Questioner: You said that the *Gnani* also has like and dislike, how can that be?

Dadashri: If I were to come there, to visit your place right now, then I would sit at the spot that you have prepared for me. However, that does not mean that 'we' like it. 'We' actually like it there, but if

someone says, "No, do not sit here." Then 'we' do not have a problem.

Questioner: So then, is it the same as You having remained *vitaraag* in that?

Dadashri: That is what 'we' are referring to as like and dislike. So, like and dislike are not what 'we' refer to as attachment and abhorrence.

Questioner: That is true Dada, but in like and dislike, where there is some engrossment with the body-mind complex.

Dadashri: Like and dislike are based on discretion.

Questioner: Yes, it is okay if they are based on discretion, until then there is no attachment and abhorrence. But in like and dislike, there is some engrossment with the body-mind complex!

Dadashri: It happens; one becomes engrossed with the body-mind complex.

Questioner: So there, even though they are mild, there is still attachment and abhorrence, isn't there?

Dadashri: The words, attachment and abhorrence, certainly do not exist [there]. It is considered attachment and abhorrence when [the belief that], 'I am indeed Chandubhai [reader should substitute his or her name here]' exists, moreover the decision that 'I certainly am that' sets in, when the underlying wrong belief resets in, and one is not following the *Agnas*, at that time it is considered attachment and abhorrence. Attachment and abhorrence themselves are considered karma. So, for the one [who has attained this *Gnan*], karma does not charge for him.

Questioner: That is true.

Dadashri: It may seem that there is some sort of attachment and abhorrence present, it may actually be visible as such however it is not living [does not charge]. It is the non-living part. It may seem as though there is no variation between the attachment and abhorrence of one who has not attained this *Gnan* and of one who has attained this *Gnan*, however for the latter it is a part of discharge.

Questioner: Then Dada, what kind of difference is there between like-dislike, and attachment-abhorrence?

Dadashri: Like and dislike are similar to fondness and aversion.

Questioner: So, what about when there is a liking [for something]? Where there is attachment, there is a liking [for something], isn't there?

Dadashri: There is no question about that. There is no problem with like and dislike. So then, what is attachment? If the Soul associates with that which is liked, then it is considered as attachment, however if the Soul does not associate with it, then it is not considered as attachment. And if dislike arises and the Soul associates with it, then it is considered abhorrence. However, when dislike arises, and the Soul does not associate with it, but instead continues to Know, then it is not considered abhorrence. The Lord has not referred to such like and dislike as attachment and abhorrence. He has referred to it as fondness and aversion. This sort of fondness and aversion is *kashay* that will not touch You, if you have attained

this *Gnan*. There is no problem with it. The Lord has said that there is a problem with attachment and abhorrence.

The Science of Circumstances

There are only two things in this world: the pure Soul and circumstances. Whatever is encountered externally is a circumstance. The breeze that is felt to be cold, thoughts arising, those are circumstances, but through the intellect it is perceived that, 'This is good, while that is bad,' and because of that, one continues to have attachment and abhorrence. This *Gnan* says that, 'Both circumstances are equal. You, as the Self, are indeed free from circumstances, so then why do You interfere? What can this circumstance do to You?' In fact, the circumstance is not a doer at all, but the intellect makes one interfere. The intellect accomplishes the work in worldly life.

In fact, the intellect has variously classified circumstances. Some people will say, "This is good," while others will say, "This is bad!" One may like the circumstance of a sweet dish so he will consider it 'good,' while another will dislike it so he will consider it 'bad.' Furthermore, people give opinions regarding it, "This is good, while that is bad." Thus, attachment and abhorrence arise and that is precisely why this worldly life perpetuates. If you give a small child a piece of glass and a diamond, the child will keep the glass while his father will take the diamond. It is due to the intellect that the father takes the diamond. By using the intellect, you will receive worldly results.

People dislike that which they do not approve of, while they like that which they approve, nevertheless both of these are circumstances. Now, when one finds it suitable, then it is a desired circumstance, and when one finds it unsuitable, then it is an undesirable circumstance. So, when an undesirable circumstance comes along, one will say, “Why has this person come to have tea?” While, when a desired circumstance comes along, then even if that person does not want to drink tea, one will force him to drink tea. What is the root cause behind this? Is it because he refers to, ‘This [circumstance] as good and that [circumstance] as bad’? No, he is doing so because of the illusory vision (*mithyatva drashti*). Due to the illusory vision, one does not have the slightest awareness of, ‘What is right and what is wrong.’

Some people prefer daytime and not nighttime, nevertheless both of these circumstances are relative. It is because there is nighttime that there is a value for daytime, and it is because there is daytime that there is a value for nighttime!

The *Vitaraag* Lords say, “All these are actually circumstances and the rest is the Self, besides these two things, there is no third thing at all.” For them, there is certainly no such thing as, ‘Right or wrong, and good or bad.’ What *vyavasthit* says is that, ‘In the case of circumstances, no one has a say in anything even to the slightest extent; everything is actually based on one’s karmic ledger.’ The *Vitaraag* Lords have said, “All circumstances are one and the same.” Whether they have come to give [something] or take

away [something] from you, they are all the same indeed; however, it is here that the intellect interferes. It is only worth remaining as the Knower and Seer of the circumstances. Therefore, the nature of these circumstances is such that they will dissociate. When the circumstances that have come together come to an end, they disperse, so at that time depending on what its ‘weight’ [intensity] was, it then becomes thirty-eight pounds, thirty-six pounds and in such a sequential manner, it comes to an end.

What is the use of Interfering in Things That are Dependent on External Factors

Circumstances are of the non-Self, and they are entirely dependent on external factors, hence you will not be able to change even a single circumstance. They are separate from You, they are not of Your caste and they do not belong to Your family. Meaning that, they are of the non-Self and they are entirely dependent on external factors, hence they cannot be changed by You. On the contrary, they will change You. So, what ‘we’ are saying is that You should disregard them. They come and go by themselves; when the time is right, they will leave.

Now, that circumstance has come with its time, with a timeframe and ‘we’ say, “Hey, have some patience!” After knowing this, wouldn’t you have some patience? Moreover, by saying, “When will it go?” will not help. So, if you turn the rosary beads chanting, “When will it go? When will it go? When will it go?” will that help anyone? The nature of every

human being is such that when something or someone he dislikes comes to him, the thought would definitely arise in his mind that, 'When will this go?' Would that not be so? 'When will this go from here?' Nevertheless, it will not go just like that, will it? Instead of that, why don't you apply Dada's Science that, 'It is of the non-Self, and it is entirely dependent on external factors. Let him sleep in his room.' You should continue doing Your work. When the time is right, it will leave. That is why 'we' have written, 'It is of the non-Self, it is entirely dependent on external factors,' so why are you interfering in that? It is entirely dependent on external factors, whereas if it were under the control of the Self, then You would actually be able to change it. However, what is the use of interfering in things that are entirely dependent on external factors? He will get up and leave on his own.

Lack of Awareness Obstructs the Bliss of the Self

Questioner: Dada, if the awakened awareness that, 'This is of the non-Self and it is entirely dependent on external factors,' does not prevail for *mahatmas*, then would we consider that as charging of karma?

Dadashri: No. It is not charging of karma. It certainly cannot be considered as charging of karma for the One who follows 'our' *Agnas*. But as that awakened awareness does not remain, that is why you feel so much pain. Therefore, it obstructs the bliss of the Self from arising.

Questioner: Has that much discharge of karma been impeded?

Dadashri: No. That discharge of karma has happened, however the bliss of the Self that would have arisen has been obstructed. When a person decides that, 'The nature of circumstances is such that they will certainly dissociate, so there is no need for me to interfere in that;' it means that, One's own inherent bliss of the Self continues to arise. However, if you start to turn rosary beads chanting, 'When will this go? When will this go?' then that inherent bliss of the Self ceases to arise. So, not only does that much bliss cease for You, but on top of that, your time is wasted. Therefore, is there a need to interfere in that at all?

Questioner: Dada, there are two points to this. First, 'you' are saying that, if we keep awakened awareness during discharge, then it will finish within one or two lifetimes. And if we do not keep awakened awareness, then it will take more lifetimes.

Dadashri: Then, it will take two to four more life times. The rule of this awakened awareness is such that, at some point in this lifetime, if there is a strong [karmic] force due to the causes from previous lives, then at that time, that much awakened awareness may not prevail. But for those who have attained the awakened awareness in this lifetime, for those who have attained this *Gnan*, in their next life it [the *Gnan*] will blaze up, there will be 'light' [illumination], in just one lifetime. However, such a person should be following the five *Agnas*.

Questioner: So, if the intensity of

the awakened awareness to follow the five *Agnas* decreases, then does our discharge stop?

Dadashri: Discharge never stops. When the lifespan-determining karma ends, at that point all the discharge will have depleted on its own. On the contrary, if discharge were to stop, then one's lifespan would actually increase, but discharge never stops.

Questioner: Can the speed of discharge slow down?

Dadashri: The speed at which the discharge happens may decrease, it may vary, but discharge does not stop. Actually, discharge continues to happen, but since the awakened awareness does not prevail, it prevents the bliss from arising. That is a tremendous loss. It prevents the bliss that would have arisen from arising. 'We' continuously enjoy the bliss of the pure Soul free from the shackles of the mind and You will have the same. You have such freedom; however, it does not let that arise for You. This is because since time immemorial you have had the wrong kind of practice, so that practice continues to engulf you.

A Final Solution Will Certainly Have to Brought About With Gnan

Questioner: Dada, the bitterness and sweetness still continue to prevail at a subtle level in the mind. So after *Gnan*, this sweetness and bitterness that prevails, what is it that actually remains?

Dadashri: [All of] That will go away for You, because they are settling. They are

in fact discharging, however, it [the mind] remains stuck there, and that is indeed why they continue to remain with you!

Questioner: So in that case, they have not discharged completely.

Dadashri: They have not cleared. There is no alternative but to clear them at some point or another, isn't it!

Questioner: So are the circumstances coming together to give the effect of bitterness or sweetness, or are the circumstances coming together in order for the karma of bitterness and sweetness to discharge?

Dadashri: Yes, they have indeed come together for the karma to discharge; they are indeed going to discharge.

Questioner: So, the [karma of] bitterness and sweetness will certainly discharge.

Dadashri: That discharge will certainly happen. Every karma certainly discharges, but some sow a seed upon discharging. It is considered to have discharged completely when a new seed is not sown.

Questioner: So at that time, a new seed gets sown. Now, if I do not want to sow a new seed, then what sort of *Puru-sharth* should there be in that?

Dadashri: In that case, the awakened awareness is needed; You should know how to settle everything. The awakened awareness is needed, and Your interest (*ruchi*) should not be in it. If You have interest in it, then you will not settle it.

Questioner: It so happens that when the circumstances come together, at that moment, that bitterness or sweetness arises for him [Chandubhai]. So at that time, 'I' should settle it with *Gnan*, shouldn't 'I'? So then, what goes on inside in this process of settling? On the one side, I have decided that, 'I certainly want to go to *moksha*; I certainly want to become free from the association with this worldly life.'

Dadashri: But that can happen if there is no interest at all. If there is no interest, then that will discharge and if *Gnan* is present, then a seed will not be sown.

Questioner: What if *Gnan* has been attained, and yet such interest remains within one, then would a seed be sown?

Dadashri: Then a seed is not sown, however that same 'file' will remain as it is for You, without being settled once and for all. Therefore, at some point or another, You will have to settle it once and for all, won't You!

When Samata Prevails in Interest and Disinterest, Then That is Correct

Questioner: Now, is it a rule that if there is a 'file' where there is interest, one will only become free from it after disinterest arises for it?

Dadashri: Not disinterest.

Questioner: Then how does it work?

Dadashri: Interest will go away with *Gnan*. If one has disinterest, it means that abhorrence will arise anew.

Questioner: By having disinterest,

I do not mean 'to have disinterest for the *nimit* one has interest for,' however will that *nimit* who there is an interest for, actually be the cause for disinterest to arise at some point or another?

Dadashri: It will certainly not refrain from causing that, will it?

Questioner: So, at that time, would its settlement come about?

Dadashri: That is only possible, if one maintains *samata* at that time! Each [*nimit*] that you have interest for, will certainly not refrain from causing you to become disinterested. And if *samata* prevails at that time, then it is correct.

Questioner: But is there a rule such as, 'Since there is disinterest arising for a *nimit*, that is why interest also arises for it,' is that true?

Dadashri: No.

Questioner: Does that mean that disinterest exists definitely because of interest?

Dadashri: As an effect of that interest, when one receives a beating from the outside, then disinterest arises such that, 'Oh! Where am I trapped?'

Questioner: What did you say?

Dadashri: Wherever you become interested, there you will suffer a beating, so then disinterest would arise automatically.

Questioner: Is it because one suffers a beating? Does the *nimit* who one has interest for cause him to suffer a beating?

Dadashri: The *nimit* cannot refrain from making one suffer a beating. Whenever there is interest, there one will indeed receive a beating.

Questioner: Meaning that the very same *nimit* makes him suffer a beating.

Dadashri: The very same *nimit* is indeed the one who makes him suffer a beating. The *nimit*, for which interest arises, always comes to give a beating. Initially, for a few days, the *nimit* may not beat but eventually it will certainly do so, and because of the beating, disinterest arises. Thereafter, one tries to become free, but how is one to know, 'How many strings may have already been bound?' How many times has the string been wound, how would one know about that? So although one tries to become free, one maintains *samata*, but no result is seen immediately.

Samata Bhaav Arises With Gnan

Questioner: Dada, how is does that *samata* arise?

Dadashri: How does *vishamata* arise? Have you bought *vishamata* [from somewhere]?

Questioner: No, it continuously prevails.

Dadashri: No, but how did you get it? Did you have to make an effort for it?

Questioner: No.

Dadashri: You will not have to put in any effort for *samata* either. Over here [with the *Gnani Purush*], *samata* will arise for you.

How does *samata* arise? It is when one does not drink anyone's 'tea' [have attachment] and when one does not get upset with anyone [have abhorrence]; the one who brings about a solution for all work in this way, will attain *samata*. How else can *samata* arise? Are these the courts based on religion, where equilibrium will come about?

In fact, it is Chandubhai who gets angry with this person, and when Chandubhai is angry, if He, the Self, Sees this, then that is referred to as *samata*.

Questioner: Is *samata* a state of the mind?

Dadashri: It is a state of the mind, but when can such a state of the mind prevail? It is when there is awakened awareness within, when there is *Gnan*, only then will it prevail. Or else, the mind always leans towards one side or another. When does *samata* prevail? It is when one attains the Self. As long as [the belief that] 'I am Chandubhai' exists, *vishamata* will certainly not stop from arising, and when the awakened awareness that, 'I am pure Soul' sets in, Your work is done.

Samata is Beyond Duality

In worldly life, people refer to tolerance as *samata*! However, *samata* is a great thing. At home when the wife says something hurtful and the husband listens to it without reacting, then people consider that as *samata*. However, that is not considered *samata*. When there is internal turmoil, how can that be considered *samata*?

Samata exists when no attachment arises towards the one that garlands you, and when no abhorrence arises towards the one that hurls abuses at you, and in addition to that, you give the person blessings, that is considered *samata*. Whether it is auspicious or inauspicious, he regards both as equal. When neither attachment nor abhorrence arises during good and bad, that is considered *samata*. For the one who does not prevail in duality, that is *samata*. Only the *Vitaraag* Lords can regard things to be equal in this way.

Maintain Samata in the Circumstances Before You and Clear Them

Except for the circumstances that are present before you, there is nothing else in the world. Settle the circumstances that are present before you with equanimity and in harmony. This wonderful statement has come forth. The essence of the knowledge in all the scriptures of the world has come forth in this very statement. ‘You’ are the Knower and Seer of the circumstances that are present before you, not of the ones that are not present before you.

Now what are the circumstances that are present before you? Say a person that you are not comfortable with, comes to you. Now, if that statement remains in your awakened awareness, then a solution will come about.

If you have to go to court at eleven o’clock and you are served lunch at eleven o’clock, then at that time that circumstance is said to be present before you. First of all, you have to settle that circumstance with equanimity and in harmony. So then,

you should peacefully eat lunch. It is not like you can eat with both your hands, can you? You should peacefully eat lunch, so at that time your *chit* should not go to the court. Otherwise, your body would be eating here while you would be in the court. First, peacefully finish lunch, thereafter leisurely go to court. People simply cannot enjoy the circumstances that are present before them, and instead they restlessly run after the circumstances that are not present before them. And in this way, they end up losing both of them. Hey mortal one, you have lunch in front of you, peacefully enjoy it, only then will it be settled. The court is still far away, it is not present before you. Then why are you running after it? Accomplish your work according to the circumstances.

Circumstances are Preordained, Samata is Purusharth

Questioner: Dada, the circumstances that are present before us, can they be considered preordained (*prarabdha*)?

Dadashri: Yes, they are all preordained.

Questioner: So is it *Purusharth* when one settles them whilst prevailing in a state of equanimity?

Dadashri: It is considered *Purusharth*. It is the greatest *Purusharth*. [For those who have not attained *Gnan*] It will do if illusion remains; however, that [illusion-filled] *purusharth* is great. It takes one towards *moksha*. Yes, it will bring together the circumstances that take one to *moksha*.

The coming together of a circumstance is *prarabdha*, and to maintain *samata* when a negative circumstance arises is referred to as *Purusharth*. The circumstances that come together are all *prarabdha*. If you pass with ‘first class’ honors, even that is *prarabdha*, and if someone does not pass with ‘first class’ honors, even that is *prarabdha*. From these words, make a note that all the circumstances that come together are *prarabdha*. To be able to wake up in the morning is considered a circumstance. If you were able to wake up at seven thirty, then seven thirty is considered a circumstance. That is considered *prarabdha*.

Questioner: Say a person says bad things about me and he says it to my face. So, if I do *Purusharth* by maintaining equanimity towards him then is that actually considered as *prarabdha* or not?

Dadashri: You encounter a negative circumstance, when a person hurls abuses at you. At that time, our people do not do *Purusharth*. Instead, they hurl abuses back at him; they have a sullen face and do such things. When someone hurls abuses at you, then if at that time, in your mind, the thought arises that, ‘This is indeed the result of my own karma, the opposite person is a *nimit*, and he is not at fault.’ Then that is *Purusharth* as per the Lord’s directive. If you maintain equanimity at that time, then that is *Purusharth*.

For *prarabdha* and *purusharth* (relative effort), the only thing that people know is that, “I have to go at eleven o’clock, so why are you delaying things?”

Why did you spill the yogurt soup? You did this and you did that.” Hey, if the yogurt soup spilt, then that is considered a circumstance. So from all of this, [it can be noted that] there are two separate parts: the coming together of circumstances and the dissociation of circumstances; only these two things exist in worldly life. As many circumstances that come together, all of those are surely going to dissociate. And to maintain *samata* in circumstances that arise is *Purusharth*. When someone garlands you and if you swell with pride, that is not considered *Purusharth*. Whatever happens naturally is *prarabdha*. When you are garlanded and you remain composed in this manner; have you ever done such *Purusharth* before?

And this Knowledge of *vyavasthit* is not for everybody. It is because they [those who are not Self-realized] have ego! Now, the ego is under the control of *vyavasthit*, whereas they claim that, “I am the doer.” It means that an interference happens there between the two of them. On the contrary, by interfering in *vyavasthit* one spoils his own happiness. If he did not interfere that much with the ego but instead he was doing *purusharth* by tolerating it, then it would turn out to be very beneficial. Even then, he cannot deem it to be *vyavasthit*. It can only be understood as *vyavasthit* after one becomes pure, after attaining the pure Soul!

In the Ocean of Vishamata, Samata is the Only Gnan

There is no need to toil and labor for anything else at all. All that you have done so far is worth crying over! Who

teaches this child to steal? It all exists in the 'seed.' Why is each and every leaf of a Neem tree bitter? Bitterness exists in its seed itself. It is these human beings alone who are in pain and misery, but they are not at fault in that. This is because, up until the fourth era of the time cycle there was happiness. And now, this is the fifth era of the time cycle, the name of this era itself is *Dushamkaal!* The name of this era itself is *Dusham!* So then, to look for happiness and harmony is a mistake, isn't it?

Therefore, difficulties will continue to come your way. It is not possible for the current time [period] to pass by without difficulties; the name of this [era] is *Dushamkaal!* It is with great difficulty that *samata* can prevail; such is this era of the time cycle. So, where ninety-nine percent of the time *vishamata* prevails, it is no ordinary thing to be able to maintain some *samata* in there? When *samata* remains during adversity, it is known as *Gnan*. Currently, this is actually an ocean of *vishamata*.

Questioner: It is a wonder that even some *samata* can be maintained in this!

Dadashri: Yes, it is a wonder and if such *samata* can be maintained, then you can clearly experience its bliss.

Besides, nothing at all in this world can aggravate you. And whatever aggravates you is indeed your own karmic account. Therefore, settle your karmic accounts. And after they have aggravated you, when you think in the mind that, 'These 'dogs' should be killed, this should be done to them and that should be done

to them,' then once again you are creating a new karmic account. No matter what the circumstance, bring about a solution by maintaining *samata*; do not become agitated even to the slightest extent within.

To Maintain Samata Under any Circumstance is Internal Penance

Say you had invested a hundred thousand rupees with a friend just over a one month ago. Now immediately upon hearing that he has gone bankrupt, internal penance begins within for You. So, You should do penance at that time. 'You' should do penance and maintain complete *samata* and if bad thoughts arise for him, then you should do *pratikraman* for them, so that means that You have kept it clear. So, he will feel the effect of that 'clearness'.

Questioner: What is penance? Does friction arise within?

Dadashri: No, restlessness and agitation arise within. You may not say anything aloud, but restlessness happens within. That penance has to be endured. On the outside, You settle the 'files' with equanimity, but agitation arises within. Now when you endure that, you endure that peacefully without hurting the other person, then it is referred to as penance. It is referred to as *adeetha tapa*.

Our *mahatmas* do about five percent of penance. Penance should be done, shouldn't it? Currently, You have to settle 'files' with equanimity, at that time are You not doing penance?

Questioner: It indeed has to be done, Dada.

Dadashri: Those ones are at a lower intensity, but afterwards, penance of a greater intensity should be done. If your son were to pass away, or if someone on the street were to rob your jewelry worth one hundred thousand rupees, even then, You do not become affected; You do not become stressed; that is Dada's Science. If you act according to what your intellect tells you, then you become as you were before! Do penance there. What would you do if you were robbed on the street?

Questioner: I would not make a big fuss over it, I would not be bothered whether I get it back or not, but, 'He robbed me,' that would continue in my mind.

Dadashri: How would that benefit you? You should see how that helps you! He is not robbing it from you; he is taking back what was his. No one can take that which belongs to you.

Questioner: How does penance arise within? What should I do after being robbed?

Dadashri: As that inner core heats up, you cannot tolerate the penance; therefore, the mind starts 'screaming', it too heats up. There, You should do penance with *Gnan*.

Questioner: I can adjust with *Gnan*, by applying the five *Agnas*, however the mind indeed continues to scream within, 'My things have been robbed.'

Dadashri: At that time, the heart [inner core] heats up and that cannot be tolerated. Thought after thought, all sorts

of whirlwinds start to form. At that time, You should keep Seeing that which has heated up within. At that time, the mind should not spoil towards the other person. If the mind spoils even to the slightest, then how can it be referred to as penance? When *samata* is maintained under any circumstance, that itself is invisible internal penance! What else? Everything is indeed your own, it is not anyone else's. If it were someone else's then You would never have to suffer it. Therefore, You should remain pure in that. You have to become pure; no impurity should remain. All the garbage will be removed! Everything is removed in Dada's presence. Dada makes everyone God, have you not seen that change!

Questioner: If someone insults me and I endure it, then would that be considered as penance too?

Dadashri: That too, is considered as penance that has presented itself. The reason that your penance has come early is that, a resolution is going to come about quickly, speedily! There is penance within at the time of uprooting, isn't there! Does pain arise in the *chit*? That is considered penance. 'You' should keep Seeing that penance. Do not think of it as pain. If you believe it as pain, then at that moment the penance will cease. To maintain *samata* at the time of pain is referred to as penance. If you convert that which you dislike into that which you like, then you will find the way!

Digest Poison With a Smiling Face

'We' are *Neelkantha*. Right from childhood, whosoever gave 'us' 'poison',

‘we’ ‘drank’ it with a smile on the face and on top of that, ‘we’ blessed the person, and that is why ‘we’ have become *Neelkantha*.

You will certainly have to ‘drink’ the ‘poison’. As it is part of your karmic account, the ‘glass’ will certainly come before you. Then whether you ‘drink’ it with a smile or you ‘drink’ it with a wry face, you will indeed have to ‘drink’ it. Oh! Even if you do not want to ‘drink’ it at all, people will forcibly make you to ‘drink’ it. Instead of that, why don’t you ‘drink’ it with a smile and give the person blessings as well? Besides this, how else can you become *Neelkantha*? Those who come and give you these ‘glasses’ are actually coming to raise You to an elevated state. However, if you make a wry face there, then that [state] will move away.

As long as [the belief that] ‘I am Chandubhai’ remains, everything tastes ‘bitter’, but for ‘us’, all of this has turned into ‘nectar’. Respect and insult, bitterness and sweetness; these are all dualities. And they no longer arise within ‘us’. ‘We’ are beyond duality. That is why ‘we’ are doing these *satsangs*! Ultimately, everyone wants to achieve the state beyond duality, isn’t it!

If this ‘bitter medicine’ suits you, then no other interference remains, does it! Moreover, now you have come to know that, this circumstance is profitable! As sweet as it feels, it is filled with just that much bitterness. Hence, digest the bitter circumstance first, then the sweet one will naturally be settled. It will not be very difficult to digest that. If this ‘bitter

medicine’ is digested, then that is more than enough! When receiving flowers everyone smiles, but what happens when stones fall on them?

The key for Maintaining Samata During Insults

When one is given respect, it too is such that it cannot be tolerated. Only the one who can tolerate insults can tolerate respect. Someone asked Dada, “Why do you accept it when people garland you?” So Dada replied, “Here, let me garland you as well! But you will not be able to tolerate it.” If people were to see heaps of garlands, then they will be taken aback! If people were to bow down at someone’s feet, then he would get up immediately!

When the fear of insults no longer remains within one, then no one will insult him; that is indeed the rule. As long as there is fear, the ‘trading’ exists. When fear leaves, ‘trading’ will cease. Keep an account of respect and insult in your [karmic] ledger. Whatever respect or insult someone gives you, deposit it in in your [karmic] ledger; do not lend it out. However large or small a bitter ‘dose’ someone gives you, accept it in your [karmic] ledger. Decide that you want to accept about a hundred insults a month. Thereafter, however many more that come, you will gain that much profit. And if you get seventy instead of a hundred, then you have a loss of thirty. Then, in the following month you should accept one hundred and thirty. For the one who accepts three hundred insults in his [karmic] ledger, the fear of insults will no longer remain for him. Thereafter, he

will 'sail' across [the ocean of worldly life]. So from the first of the month, start accounting in your [karmic] ledger. Can this much be done or not?

Samata Prevails With Right Understanding

One will say, "This person insulted me!" Just forget about it. Insults are such that they should be swallowed. When your husband insults you, you should remember that, 'This is the result of the unfolding of my karma and my husband is a *nimit*, he is not at fault. When the unfolding of my karma will turn around, my husband will say, "Please come, please come".' Therefore, maintain *samata* in the mind and bring about a solution. If you feel in your mind that, 'It is not my fault, so why did he say that to me?' then you will end up staying awake for three hours at night, and you will eventually fall asleep after becoming tired.

To have to spend a night in the same house when the wife has told you off, is itself the greatest test examination! Therefore, *moksha* has to be attainable while living with the wife. To have to bear the abuses from the wife and for *samata* to prevail, this type of *moksha* should be attained.

The ocean in the form of obstinacy needs to be crossed. You are standing on the side of obstinacy and you are to go to the other side. If someone becomes a *nimit* in removing your obstinacy, then without becoming unnatural and emotional, by considering that *nimit* as extremely benevolent, you should suffer it with *samata*.

Lord Parshwanath's Samata

Samata is that which can be seen in Lord Parshwanath. A [celestial being in the form of a] hooded cobra is protecting him, while another [celestial being named Kamath] is throwing stones at him, pouring rain on him. He has no attachment for the one protecting him and he has no abhorrence for the one throwing stones at him; that is referred to as *samata*. It is referred to as *samata* right at that point. However, these people have taken the word '*samata*' to a lower level. The word '*samata*' certainly cannot be used [there]. *Samata* is after attaining *Gnan*, and before attaining *Gnan* if the word '*samata*' is to be used, then this context of *samata* cannot actually be used. This *samata* is the *samata* of the *Vitaraag* Lords. Whereas the other is for when it has come to a stop and when it has been suppressed. And this type of *samata* is of the *Vitaraag* Lords. It is not a thing to have ownership over at all. The word '*samata*' in the other sense is considered as a person's tolerance. For monks and high-ranking Jain monks, it is all considered to be tolerance. The *samata* of the *Vitaraag* Lords is a very elevated thing. The *samata* that could be seen in Lord Parshwanath, is known as *samata*. When that celestial being came to protect him, there was no attachment even to the slightest extent for him. While that Kamath was throwing stones at him, there was no abhorrence even to the slightest extent for him; such was the state of Lord Parshwanath! If such an internal state of being is there even for a moment, then that is more than enough! After that, what else is required?

If enmity is bound with a person, then it will ruin seven more lifetimes. He will say, "I don't want to go to *moksha*, but I will not let you go to *moksha* either!" Enmity between Lord Parshwanath and Kamath lasted for ten lifetimes and it was only when the Lord became *vitaraag* that the vengeance went away! Only the Lord was able to tolerate the externally induced afflictions by Kamath! Humans today do not have the capacity [to tolerate that]. Kamath made fireballs rain on Lord Parshwanath, he threw large rocks at the Lord, he made heavy rain pour down on the Lord; despite this, the Lord tolerated everything in a state of equipoise and on top of that, the Lord blessed him and washed away the vengeance.

Vengeance of Ten Lives Ends With Samata

Whatever you had given that is indeed, what is given back, this is for sure. Lord Parshwanath certainly knew that, 'That which I had previously given is exactly what people are giving back'. So, as the fury within Kamath increased, it meant that the time frame extended for the karma to be settled.

Lord Parshwanath's fury did not increase and therefore it finished within ten lifetimes.

Questioner: Even then, it lasted for ten lifetimes; can it be considered as a short time?

Dadashri: These ten lifetimes, do you know what ratio of lifetimes these ten lifetimes are based on?

Questioner: I do not know anything about that.

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

Questioner: Oh! Compared to infinite lifetimes, it is considered to be nothing at all. So, does it mean that he continued to maintain that *samata* in every lifetime?

Dadashri: That is when it came to an end. During the initial two-three lifetimes, he fell short, he would become irritated, and so it increased a little. This world is not such that one can maintain complete *samata* all at once. However, this *Akram Vignan* is of a different kind, and that is why it can be maintained.

Equanimity-Samata-Naturalness

Questioner: I want to settle the 'files' but for that, 'you' have said, [nurture] only one intent, '[to settle] with equanimity.'

Dadashri: When you make a decision in your mind that, '[I want to settle it with] equanimity', it will have an effect on the other person, on his mind.

Questioner: Then can you explain the meaning of this other word, *samata*?

Dadashri: If *vitaraagata* prevails, then externally there will be *samata*. When there is no distaste for that which is disliked, and there is no affection for that which is liked, that is referred to as *vitaraag*. Now, in order to bring about

vitaraagata, You have been asked to settle with equanimity. When You settle with equanimity, then the result that comes about leads You to mildly experience a few degrees of *vitaraagata*. As You continue to settle with equanimity, the degrees of *vitaraagata* will be attained.

Questioner: But what is the difference between *samata* and equanimity?

Dadashri: The difference is that you have to settle with equanimity.

Questioner: But it can be settled also by maintaining *samata*, can it not! When this man hits me, if I tell him, “You are welcome,” then that is complete *samata*, isn’t it!

Dadashri: No, that is not considered *samata*. That is referred to as settling with equanimity. *Samata* is such that, when someone hits you and you give him blessings, then at that time there is *samata*. When there isn’t even the slightest change within, that is *samata*. Whereas this settlement means that effects may arise within, but One settles it. He does not extend it any further. It does not increase instead it decreases.

What does equanimity mean? If a weighing scale happens to tip onto one side, then by adding a little bit of something on the other side, one makes it even. On the other hand, how long would it remain balanced, if you were to use frogs to counter the weight? Nevertheless, equanimity is considered to be an excellent inner intent. One makes an effort to maintain the balance, isn’t it? Where-

as *samata* means there is no attachment towards the one who garlands you, and there is no abhorrence towards the one who throws stones at you, and on top of that, you bless him!

Questioner: Now please, explain the third phrase, *sahaj bhaave*.

Dadashri: ‘We’ settle [the ‘files’] with naturalness in most cases. *Sahaj bhaav* means that it happens without any effort.

What is the meaning of *sahaj bhaav*? It has to be *pragamelu* (ready to give effect). *Pragamelu* means that an inner intent that was made in the past life, manifests naturally and spontaneously in this life. And so, it is also possible for you to settle it [in that way]. If you have had any intents in the past life, then they will help you today. But those are all intents of the past life, they are all *sahaj bhaav*. *Sahaj bhaav* means that there is no current active effort for it.

Questioner: That is true. It happens very easily for ‘you’.

Dadashri: Naturally and spontaneously.

Questioner: Yes, now the fourth [word] remains. Intelligence, cleverness and proficiency?

Dadashri: Yes, there are two kinds of skill: one is worldly proficiency and the other is spiritual proficiency! The proficiency the *Gnani* possesses. The proficiency of the *Gnani* is such that, if someone says something that hurts seven people, then the *Gnani* uses such

proficiency and he speaks in such a way that the one who spoke [hurtful words] does not get hurt, while the hurt felt by the other seven vanishes. That is referred to as being proficient. We refer to that as the 'art of the intellect'. The 'art of knowledge' and the 'art of the intellect'. Proficiency falls under [the umbrella of] 'art of the intellect'. It is one type of an 'art of the intellect'. With just a few words, everyone becomes satisfied.

Questioner: So now, to settle the 'files', you have said just one word out of these four, that is [to settle with] equanimity. It is not worth using the other words.

Dadashri: 'You' have to maintain equanimity. If You settle with equanimity, then You will come across all those steps. Have You understood, 'To settle with equanimity'? That is it, there is nothing more than this for You. Therefore, 'we' only do that which the *Vitaraag* Lords do and that is exactly what 'we' show You.

In That Which is Disliked Maintain a Clear Mind

When you endure with a clear mind that which you dislike, at that point you will start becoming *vitaraag*.

Questioner: What is a clear mind?

Dadashri: A clear mind is when no negative thoughts arise for the other person. What does that mean? That means one does not 'bite' the *nimit*. If a bad thought arises for the other person, then he will immediately do *pratikraman* for it, and wash it off.

Questioner: When the mind becomes clear, that is the ultimate stage, isn't it? And until it has not become clear completely, *pratikraman* has to be done, right?

Dadashri: Yes, that is right. Nevertheless, it has become clear in some matters. However, it has not become clear in other matters; all these are the stepping-stones. Where it has not become clear, there *pratikraman* should be done.

From the very beginning itself, 'we' would think over each and every word in this world. Previously, even though 'we' did not have *Gnan*, however due to *vipul mati*, the moment something was said, immediately its meaning became clear, it would be analyzed from all aspects. When something is said, then immediately its essence would be extracted, that is referred to as *vipul mati*. No one actually has *vipul mati*. 'Ours' in fact, has turned out to be an exceptional case! In the world, when can one be considered to have *vipul mati*? When one has intellect that can adjust everywhere. Instead, one boils and cooks that which was to be cut and left raw, and that which was to be boiled and cooked, one cuts it raw; so how is it be possible to adjust? Nevertheless, one should adjust everywhere.

Settle Like and Dislike With Equanimity

Whatever type of circumstance comes your way, it is all a 'file'. As you are travelling from here and you pass by the bog of gutters near Bandra Station [in Mumbai], that means its circumstance has come your way. Is that not considered a

‘file’? But there if you say, “Look at the Government, they are not repairing these gutters, and all this ...,” then it [equanimity] is spoiled. ‘You’ should settle the ‘file’ with equanimity. If you cannot bear it, then hold your breath for a while. If ‘You’ want to settle it with equanimity, then it would not bother you even if it smells. This world puts up with everything that smells bad, doesn’t it! There is nothing that smells nice anywhere, is there? What if the pillow you get smells bad and you have to spend the whole night on it, then what should you do? Should you kick a fuss about it? So then, how should you settle it with equanimity?

Questioner: I should adjust to it.

Dadashri: Yes, you should adjust to it. If it is not good, then You should say, “It is very good. This other side is good, why don’t you turn it around! It is good on this side!” Say this, and then fall asleep.

You try to ‘push away’ a person you dislike, by saying, “Move away.” Hey mortal one, refrain doing that! Instead, say to him, “How long has it been since you came? Please have a seat. Will you have some tea?” The dislike is within you, isn’t it? But, can you or can you not keep it such that he does not come to find out about it? If You want to settle with equanimity, then can you not keep it that way?

Questioner: Yes, I can.

Dadashri: That is not considered deceit. It is considered deceit when you

want to gain something from him or if you want to take advantage of him. To settle that with equanimity is not being deceitful but the greatest thing, it is the theory [principle; philosophy].

When something you dislike comes your way, then to settle that with equanimity is considered the greatest kind of penance. What does ‘to settle with equanimity’ mean? There should not be any distaste, or anything else for the other person. One should not protect what is disliked by having an intent of walking away from it; one should not find it comfortable to even walk away from it. Running away from it is also considered wrong. You should certainly settle it. Many people say, “No, I do not like him. Get up, let us go from here.” That is a tremendous mistake. When something that is disliked comes your way, there you should certainly stay put.

A Solution Will Come About Upon the Settlement of Attachment and Abhorrence

Do you or do you not need to bring about a solution for the things that you dislike? You should also bring about a solution for the things that you like; you should not accumulate them. You should not hold onto things that you like, you have to bring about a solution for that, and you also have to bring about a solution for this [the dislike]. For that which you like, the filled stock of attachment is discharging, while for that which you dislike, the filled stock of abhorrence is discharging. Therefore, you should bring

about a solution for abhorrence. Hence, under such circumstances, remain the way 'we' do, always mixing well with everyone! It is due to abhorrence that separation arises. By always mixing with everyone, separation comes to an end and abhorrence dissolves.

Questioner: It can ordinarily be understood that abhorrence has to be settled, however the fact that attachment has to be settled, is a profound point.

Dadashri: It's like this, all of that will have to be settled. How will it work without it being settled? The accumulated stock will have to be handed over. To whomever each and every subatomic particle belongs to, you should hand over those subatomic particles back to them and become free. Even those that are disliked will have to be handed over, and those which are liked will also have to be handed over. Thereafter You are to become *vitaraag*. This is discharge *moha*, it means that you have to get rid of that filled karmic stock, you have to clear the account of that filled karmic stock. You are to settle that discharge *moha* with equanimity.

The Energy of the Self Thrives With Such Worldly Interactions

Without a doubt know that, 'Circumstances which you dislike will come your way and Your spiritual welfare will indeed be in that.' In circumstances that you like, a stain is formed on You.

If no 'wrong' [difficult] worldly interactions ever arose, then Our ener-

gies would never blossom. Therefore, be grateful to the person that, "Dear man, I am obliged to you. You have helped me develop some energy!"

Questioner: Yes, that is true. That is the ultimate truth.

Dadashri: If one understands this, then a solution can come about. Otherwise, it is not such that a solution can arise. Religion can only exist in worldly interactions. 'You' should simply maintain that, 'I want to remain ideal in worldly interactions.' Maintain such an intent that worldly interactions should not spoil. However, if it happens to spoil, then You should settle it with equanimity.

Does the slightest kind of interference or its effect arise in your home? Some divisiveness develops due to difference of opinions, problems arise, everything happens, but it is with discharging intent, it is not with a grudge that continues on due to the conflict. And in the morning, a 'first class' cup of tea gets made. You may have fought at night, and you may have even 'added salt' to 'the milk', yet in the morning, tea is made with that very 'milk'. The 'milk' would not have curdled, even after twelve hours.

Questioner: I should complete my own work for *moksha*. The 'files' will certainly not let me become free.

Dadashri: No one can become yours. The Self belongs to us; nothing else is ours. 'To attain *moksha*,' that is our only intent, isn't it! Does that feel like it is someone else's work?

Questioner: No, it does not.

Dadashri: Yet, you cannot abandon worldly interactions, can you? ‘You’ should settle it, in such a way that it does not appear wrong to people. ‘We’ too, settle whatever it is that ‘we’ dislike, don’t ‘we’?

With ‘Files’ That are Liked and Disliked

Now for us, a person who is liked is also a ‘file’ and a person who is disliked is also a ‘file’. Settlement needs to be done sooner with people who are disliked. Settlement will happen with people who are liked. The reason being, the person who is disliked is a huge ‘file’ from the past life. Dislike arises the moment you see the ‘file’. So what should you do when such a ‘file’ comes and sits near you? You should decide in your mind that, ‘I want to settle this ‘file’ with equanimity.’ Then say, “You have come, that is great. You have come after such a long time. I like that very much. Bring some tea and snacks for my friend.” In this way, you have started settling the ‘file’ and so it begins to settle. However, everything should be done ‘superfluously’ [superficially], in a ‘dramatic’ manner [as one would in a drama]! Such that he would think, ‘Oh wow! He is showing a lot of affection for me!’ So then, he becomes happy and forgets all the enmity. When the enmity comes to an end that means that ‘the file’ has been settled with equanimity. When he gets up to leave, tell him, “Hey my friend, in case there is a mistake made on my part, then...” Then he, himself will say, “No, no, you are a very good person.” This means that it has been cleared. These

people do not want anything. As long as the ego has been satisfied, that is more than enough.

If someone has come to beat you up, to kill you, however if the inner intent of, ‘I want to settle this ‘file’,’ arises in your mind, then immediately his inner intent will change, and if he has a sword or a knife in his hand, he will put it down and leave.

If you let go of the prejudice for a ‘file’, it is such that the ‘file’ will do things as per your say. If one follows through as per ‘our’ words, then worldly life will run smoothly and One can also attain *moksha*, as this is such a beautiful Science. This Science is such that it can be used at each and every moment; however, one should know how to use this Science.

Eliminate the Word Dislike From Your Dictionary

You stay with ‘us’ twenty-four hours a day. Have you seen anything that ‘we’ dislike?

Questioner: No, I have not seen anything.

Dadashri: Many a times I would want to climb down the stairs, however you say, “No, sit down,” so then I would sit down. I observe *vyavasthit*, ‘In what direction is *vyavasthit* and all the evidences heading towards.’ [The word] ‘Dislike’ should not be in your dictionary. For what things alone should there be dislike? For things like brandy, cigarette and all such things that are unnatural

and make people lose their awakened awareness; these things should not be there. Things that cause one to regress from human life should not be there. You should not like things that kill humanity. Whatever is not required for human life should not be there. In fact, you do not have all these things, so why do you have dislike?

You see 'us' day and night, however have 'we' ever shown the slightest dislike for anything? When someone tells 'us', "I do not like this," then I feel very disgusted. Does a person not say such a thing? One does not like taking medicine, one does not like going to the toilet. Would anyone like these things? Nevertheless, one has to do all of these. And on top of that, one has to do it, as though he likes it.

Questioner: Does one have to do these as though he likes it?

Dadashri: Then what else can he do? If he says, "I do not like it," then he will be afraid of it. One is always fearful of things that he does not like, its fear sets in him. If one does not like policemen, then upon seeing a policeman, he will be afraid. If you say, "I like it," then you will not be afraid. Do you know that you are afraid of policemen because you do not like them? Do you not know that?

Questioner: I know that. And what if I say, "I like it"?

Dadashri: Then you will not be afraid. That is all, this is it. You should never say, "I do not like something or another in this world."

A Spoiled Case Improves by Remaining in Samata!

There was a man, and it is not worth mentioning all that he must have done, before coming home at two in the night. You figure it out. After a while, the rest of the family made a resolve either to reprimand him or to not let him in the house. What kind of a solution was that? So, they went ahead and got an experience from it. When the elder brother tried to talk to him, he turned around and said to the elder brother, "I will not let it go without beating you." Thereafter, the entire family came to ask me, "What should we do with him? He is talking in this way." So then, I told the family members, "No one should utter even a single word to him. If you say something to him, then he will become even more 'front' [defiant], and if you do not let him in the house, then he will do things as an outlaw. Let him come and go as he pleases. You should not say, "Right" or, "Wrong" either. Do not harbor any attachment or abhorrence at all. Maintain *samata*, have compassion." So after three to four years, the man became very good! And today, he is very helpful in the family business! The world is not useless; however, you should know how to handle things in order to get work done. Everyone surely is God, and each one has different work, for which he is responsible. Therefore, do not have dislike for anything.

The Gnani has the Highest Level of Samata

The unfolding of karma, in fact

changes for everyone. To remain in a state of equipoise when karma unfolds, is the duty of the *Gnani*.

If someone were to slap me right now and if I were to become irritated, then how would 'I' be considered a *Gnani*? If someone were to hurl abuses at me, take my clothes off, even then if there was the slightest change on my face, then how would 'I' be considered a *Gnani*? The *Gnani* has *samata* of the entire world. If someone violently beats 'him', even then, 'he' maintains *samata*; and at the same time, 'he' gives that person his blessings!

In Good and Bad You Yourself Become Bound

Certain things that you like come your way, and things that you dislike also come your way. A circumstance that one likes comes his way, and a circumstance that one dislikes comes his way. Now, when a circumstance that is liked comes his way, then the *Vitaraag* Lords say, "There is nothing at all that is worth liking, nor is there anything at all that is worth disliking. You should remain separate from this." This is because there is nothing at all worth disliking. Nevertheless, you are binding yourself when you consider something as good. And when you call something good, so in turn you will call something else bad. When you refer to one thing as good, that means that you will undoubtedly refer to the other thing as bad. So, what do the *Vitaraag* Lords say? [They say that] "All these are circumstances." While, you have actually differentiated

that, 'This circumstance is very good and that circumstance is bad.' Moreover, these circumstances by their very nature are such that they will dissociate. Therefore, if you do not consider any circumstance to be likable, then you will not have to push away any circumstance that is dislikable. If you try to push it away, then you will forgo your *moksha*. When a circumstance you dislike comes your way, if at that moment you push that circumstance away, then you will become caught up in the entanglement once again. Therefore, instead of pushing the circumstance away, settle it in a state of equanimity. Moreover, its very nature is to dissociate. Therefore, it is indeed going to dissociate on its own, so there is no hassle at all for you. Or else, even if you try to take the wrong path as a solution for circumstances you dislike, then time will also not spare you. You will have to suffer a beating for that much time. Therefore, the nature of this circumstance is such that it will dissociate; on that basis you should proceed with patience."

[In the story of Gajasukumar, it is illustrated that:] A clay 'turban' [pot] was molded on top of Gajasukumar's head by his father-in-law, wasn't it? Thereafter, he placed burning coal in it. At that moment, Gajasukumar understood that, 'This is a circumstance that has come my way, moreover it's the kind of circumstance where my father-in-law has tied a 'turban of liberation' on my head.' Now, he accepted that, he believed that, 'He has tied the 'turban of liberation' on me, and in that he has set the coal on fire.' Lord Neminath [the 22nd *Tirthankar*] had told

Gajasukumar that, "This [the Self] is Your right being, while these circumstances, are not Your right being. 'You' are the Knower of the circumstances. All circumstances are to be known." Therefore, He remained as the Knower of those circumstances. And because He remained as the Knower, He became free and He also attained *moksha*.

To Remain as the Knower of Dislike is Dwelling as the Self

After attaining the Knowledge of the Self You have indeed attained *moksha*. But now, there are two types of dwellings that happen:

(1) 'Knowing' that 'I am pure Soul' while having to dwell in that which you dislike. You may not like going outside, however because you had signed it in the past life, therefore you have to dwell in that.

(2) Second is dwelling in the real form as the Self.

Other people [those who have not attained *Gnan*] become engrossed in the first [type of] dwelling. If these people become engrossed in circumstances that are liked, then they would bind that which is liked. And if they do not become engrossed in circumstances that are disliked, then they would certainly also bind that which is disliked. Whereas for Us [those who have attained *Gnan*], even though dwelling of the first type actually arises, but in that We remain as the Knower and Seer. 'We' do not become engrossed in it.

Questioner: Yes, that is true. We continue to See Chandubhai.

Dadashri: Whatever it is that Chandubhai does is to be known, while You are the Knower. When You prevail as the Knower, that is dwelling as the Self, to See the object to be known is dwelling as the Self.

One Who can Analyze Things Becomes the Discoverer of Moksha

It is not worth for You to get involved in any circumstance; You are only the Knower and Seer of it. There is no need for You to get into a fight with the circumstances either, nor is there any need for You to stay put with it also. Whatever circumstance comes your way, tell it, 'Go to Dada.' Every circumstance will constantly change and You are separate from it. When a thought arises, that is a circumstance, and if one becomes involved with it and gets carried away with it, then that is an illusion. 'You' should just See and Know it.

In worldly life, in the relative, when a circumstance of fear arises in front of one, at that time he completely goes into the Self, and the experience of the Self happens! A little child would not easily part with his toys, and if you try to take them away, then he would throw a fit! However, if a cat comes at that time, then out of fear the child would leave everything and run away! For the One who has attained the Self, if he were to ever face an extremely terrifying circumstance, then with that he would have complete experience of the Self, it would become absolute indeed! All of You also face circumstances; nevertheless,

You should prefer circumstances that help You in the real. You should prefer circumstances that take You towards the real; You should not have a preference for circumstances that take You towards the relative. People who lead worldly life demarcate circumstances in two categories: one that is profitable, and the other that causes loss. However, You should know whose authority the profit and loss falls under, shouldn't You? It is not in Your authority! It is beneficial for You to prefer the circumstance that takes You towards *satsang*! All other circumstances are merely just circumstances. The biggest of all circumstance is the one that is with you day and night: the circumstance of the mind-speech-and-body, the very ones that are causing pain, so then which other circumstance will ever give you happiness? These circumstances are such that they will not leave Your side, but there You are to settle with equanimity! In this case it is such that, however many more bad circumstances come Your way, this *Gnan* will flourish that much more! Nevertheless, it is not worth 'shopping' for bad circumstances, You should just settle whatever comes Your way!

Circumstances in the world exist for the purpose of extracting the essence [of existence], they are there to acquire experience, but instead, people have gone off track. After having gotten married, they continue to search, 'Where is it that happiness lies?' Is it in the wife? Is it in the son? Is it in the father-in-law? Is it in the mother-in-law? Where is it that happiness lies? Why don't you ana-

lyze that! People have abhorrence, they feel contempt, yet they don't draw on a conclusion. Relationships in this world are relative relations, they are not real. Relationships exist only to extract the essence [of life]! People who extract the essence [of life] have less attachment and abhorrence, and they find the path to *moksha*.

Vyavasthit Shakti Develops Samata in One

You have attained *Gnan* but worldly life still exists, and in that, like and dislike remains. However, as You have the Knowledge of *vyavasthit*, You should settle with *samata*. 'You' should clear undesirable circumstances without creating anything anew. The name 'Chandubhai' is a circumstance, 'Chandubhai's' body is also a circumstance, and 'Chandubhai's' speech is also a circumstance. These circumstances are going to dissociate.

After attaining this *Gnan*, new phases never become impure, the old phases should be purified and You should maintain *samata*. *Samata* is considered as *vitaraagata*. New phases do not become impure, the new phases certainly remain pure. As the old phases are impure, they should be purified. By remaining in 'our' *Agnas*, they will become pure. And You should prevail in *samata*.

The extent to which *samata bhaav* arises, by that much the ego is considered to have gone. That much unveiling arises. The moment there is complete *samata*, it means that complete unveiling happens!

~ Jai Sat Chit Anand

Glossary

Gujarati Word	Meaning
	A
<i>adeetha tapa</i>	invisible internal penance
<i>Agna</i>	the five directives that preserve the awareness as the Self in <i>Akram Vignan</i>
<i>Akram Vignan</i>	step-less Science of Self-realization
<i>avasthit</i>	absorbed in an effect
	C
<i>chit</i>	inner faculty of knowledge and vision
	D
<i>Dushamkaal</i>	an era of moral and spiritual decline
	F
file	Dadashri's term for anyone or anything that takes one away from the Self and into worldly life
	G
<i>galan</i>	out flux
<i>Gnan</i>	Knowledge of the Self and who the doer is
<i>Gnani Purush, or Gnani</i>	One who has realized the Self and is able to do the same for others
	K
<i>kashay</i>	anger, pride, deceit, and greed
<i>kusanyog</i>	bad circumstances
	M
<i>mahatma</i>	self-realized ones in <i>Akram Vignan</i>
<i>mithyatva drashti</i>	illusory vision
<i>moha</i>	illusory attachment
<i>moksha</i>	liberation; final liberation
	N
<i>Neelkantha</i>	refers to the blue-throated Lord Shiva, who swallows all the poisons of the world, and in turn, blesses the one giving the poison
<i>nimit</i>	an apparent doer who is simply instrumental in the process of the unfolding of karma
<i>nokarma</i>	gross discharging karma
	P
<i>pragamelu</i>	ready to give effect
<i>prarabdha</i>	karma that is destined to give effect; preordained
<i>pratikraman</i>	to confess, apologize and resolve not to repeat a mistake

<i>puran</i>	influx
<i>Purusharth</i>	real spiritual effort
<i>purusharth</i>	relative effort
R	
<i>ruchi</i>	interest
S	
<i>sahaj bhaav</i>	with a natural and spontaneous intent
<i>sahaj bhaave</i>	with naturalness; without egoism
<i>samata</i>	experienced state of equanimity; to prevail in equanimity
<i>samata bhaav</i>	state of equipoise; state in which equanimity prevails
<i>sambhaav</i>	state in which there is no attachment towards the good, and no abhorrence towards the bad
<i>satsang</i>	spiritual discourse
<i>susanyog</i>	good circumstances
T	
<i>Tirthankar</i>	the absolutely enlightened Lord who can liberate others
V	
<i>vipul mati</i>	highest level of intellectual development
<i>vishamata</i>	a state in which attachment and abhorrence arises
<i>vitaraag</i>	free from attachment and abhorrence
<i>Vitaraag Lords</i>	those who are free from attachment and abhorrence
<i>vitaraagata</i>	total absence of attachment and abhorrence
<i>vivek</i>	discretion
<i>vyavasthit</i>	result of scientific circumstantial evidences

Form No. 4 (Rule No. 8)

Information about 'Dadavani' English Magazine

1. **Place of Publication** : Simandhar City, Adalaj, Dist - Gandhinagar, Pin - 382421
2. **Periodicity of Publication** : Monthly
3. **Name of Printer** : Amba Offset, **Nationality** : Indian,
Address : B-99, GIDC, Sector-25, Gandhinagar – 382025.
4. **Name of Publisher** : Dimple Mehta on behalf of Mahavideh Foundation, **Nationality** : Indian,
Address : Simandhar City, Adalaj, Dist - Gandhinagar, Pin - 382421
5. **Name of Editor** : Dimple Mehta, **Nationality** : Indian, **Address** : same as above.
6. **Name of Owner** : Mahavideh Foundation (Trust), **Nationality** : Indian,
Address : same as above.

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

sd/-

Date : 15-03-2018

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

The Purpose of Human Life!

Questioner: What is the purpose of human life?

Dadashri: One should attain at least fifty percent [marks] in humanity. One should score at least fifty percent in his duty as a human being. That is the purpose of human life, and if one holds a higher goal, then ninety percent marks should be scored. Shouldn't one at least possess the qualities of humanity? If there is no humanity, then what is the purpose of human life?

Nowadays, life has become fractured. People do not even have awareness of what they are living for. What is the essence of human life? A person will attain whichever life-form he desires, or if he desires liberation (*moksha*), then he will attain liberation.

Questioner: Now, in order to attain the goal of human life, what must inevitably be done and for how long?

Dadashri: You should know what the qualities of humanity are and how they can be attained. You should go and spend time with a person who possesses the qualities of humanity, such as a saint (*sant purush*).

This is True Humanity!

Dadashri: What religion do you currently practice?

Questioner: I practice humanity (*maanav dharma*).

Dadashri: What do you refer to as humanity?

Questioner: Peace, that is it!

Dadashri: No. Peace is the result of practicing humanity. But what do you practice in terms of humanity?

Questioner: There is nothing to practice. Do not keep any factions, that is it. To not observe any castes; that is referred to as humanity.

Dadashri: No, that is not referred to as humanity.

Questioner: Then, what is humanity?

Dadashri: What is humanity? I will tell you a little. The entire matter is a very expansive thing, but let us discuss some of it. In brief, you should not be instrumental in hurting any human being. Leave aside the issue of hurting other animals, but if you take care of humans alone such that, 'I absolutely should not be instrumental in hurting anyone,' then that is humanity.

Humanity means to give to others whatever you like, and to not give to others what you do not like. You do not like it when someone slaps you, so you should not slap anyone. You do not like it when someone swears at you. So you should not swear at others. Humanity means to not do unto others what you do not desire for yourself. Whatever you like, to do that for others; that is called humanity. Do you conduct yourself like this or not? Do you trouble anyone? No? Well good then!

(From Param Pujya Dadashri's Book: 'Manav Dharma')

Watch Pujya Niruma on T.V. Channels

- India** † **Sadhna TV**, Every day 7 to 7:30 AM (Hindi)
 † **DD-Madhya Pradesh**, Mon to Sat 3:30 to 4 PM, Sun 6 to 6:30 PM (Hindi)
 † **DD-Girnar**, Every day 9 to 9:30 AM (Gujarati)
 † **Arihant**, Every day 3 to 3:30 AM & 5 to 5:30 PM (Gujarati)
- USA-Canada** † **'TV Asia'**, Every day 7:30 to 8 AM EST (Gujarati)
 † **'SAB US'** Every day 7 to 7:30 AM (Hindi)
- UK** † **'Venus' TV**, Every day 8 to 8:30 AM (Hindi)
 † **'SAB UK'** Every day 7:30 to 8 AM - Western European Time (6:30 -7am GMT)
 † **'Rishtey-UK'**, Every day 7 to 7:30 AM (Hindi) Western European Time (6-6:30am GMT)
- Singapore** † **'SAB-International'** Every day 8:30 to 9 AM (Hindi)
- Australia** † **'SAB-International'** Every day 11:30 AM to 12 PM (Hindi)
- New Zealand** † **'SAB-International'** Every day 1:30 to 2 PM (Hindi)

Watch Pujya Deepakbhai on T.V. Channels

- India** † **DD-National**, Monday to Saturday 8:30 to 9 AM, Sunday 6:30 to 7 AM (Hindi)
 † **DD-Bihar**, Every day 7 to 7:30 AM, Mon to Thu 6:30 to 7 PM, Fri 5 to 5:30 PM (Hindi)
 † **DD-Uttar Pradesh**, Mon to Sat 8:30 to 9 PM (Hindi)
 † **Odisha Plus TV**, Every day 7:30 to 8 AM (Hindi)
 † **DD-Girnar**, Monday to Saturday 3:30 to 4 PM (Gujarati)
 † **DD-Girnar**, Every day 10 to 10:30 PM (Gujarati)
 † **Arihant**, Every day 8 to 9 PM (Gujarati)
 † **DD-Sahyadri**, Every day 7 to 7:30 AM (Marathi)
 † **DD-Chandana**, Monday to Friday 7:30 to 8 PM (Kannada)
- USA-Canada** † **'Rishtey-USA'**, Every day 7:30 to 8 AM (Hindi) EST
- UK** † **'Venus' TV**, Every day 8:30 to 9 AM (Gujarati)
- Singapore** † **'Colors' TV**, Every day 4:30 to 5 AM & 7 to 7:30 AM (Hindi)
- Australia** † **'Colors' TV**, Every day 7:30 to 8 AM & 10 to 10:30 AM (Hindi)
- New Zealand** † **'Colors' TV**, Every day 9:30 to 10 AM & 12 to 12:30 PM (Hindi)
- CAN-Fiji-NZ-Sing.-SA-UAE** † **'Rishtey-Asia'**, Everyday 7:30 to 8 AM (Hindi) - UAE time - (9-9:30am IST)
- Africa-Aus.** † **Aastha**, (Dish TV Channel UK-849, USA-719), Mon to Fri 10 to 10-30 PM

Instruction for annual members of Dadavani magazine

How will you know when your annual subscription for Dadavani is about to expire? If you notice # sign next to the membership number on the cover page of the 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**: 150 Rupees **USA**: 15 Dollars **UK**: 12 Pounds
15 Years Subscription - **India**: 1500 Rupees **USA**: 150 Dollars **UK**: 120 Pounds

In India, D.D. / M.O. should be in favour of "Mahavideh Foundation" payable at Ahmedabad.

Contacts : **Adalaj Trimandir**, Simandhar City, Ahmedabad-Kalol Highway, **Adalaj**, Dist.:Gandhinagar-382421, **Gujarat, India. Phone** : (079) 39830100, **E-mail**: dadavani@dadabhagwan.org **Web** : www.dadabhagwan.org
Mumbai : 9323528901, **USA-Canada**: +1 877-505-DADA (3232), **UK**: +44 330-111-DADA (3232)
Australia: +61 421127947, **Kenya** : +254 722 722 063, **Germany** : +49 700 32327474 (0700-dadashri)

Pujya Deepakbhai's UK - Germany Satsang Schedule (2018)

UK: + 44-330-111-DADA (3232), email: info@uk.dadabagwan.org, Germany: +49 700 32327474

Date	From	to	Event	Venue
06-Apr-18	07:30 PM	10:00 PM	SATSANG	Shree Prajapati Association, Ulverscroft Road, Leicester , LE4 6BY
07-Apr-18	10:30 AM	12:30 PM	PMHT Satsang with Aptaputra	
07-Apr-18	07:30 PM	10:00 PM	SATSANG	
08-Apr-18	10:30 AM	12:30 PM	Aptaputra Satasang	
08-Apr-18	03:00 PM	07:30 PM	GNAN VIDHI	
09-Apr-18	07:30 PM	10:00 PM	SATSANG	Birmingham Pragati Mandal, 10 Sampson Road, Sparbrook, Birmingham , B11 1JL
10-Apr-18	10:30 AM	12:30 PM	Aptaputra Satasang	
10-Apr-18	06:00 PM	10:00 PM	GNAN VIDHI	
13-Apr-18	07:30 PM	10:00 PM	SATSANG	Harrow Leisure Centre, Christchurch Avenue, Harrow , HA3 5BD
14-Apr-18	10:30 AM	12:30 PM	PMHT Satsang with Aptaputra	
14-Apr-18	07:30 PM	10:00 PM	SATSANG	
15-Apr-18	10:30 AM	12:30 PM	Aptaputra Satasang	
15-Apr-18	03:00 PM	07:30 PM	GNAN VIDHI	
16-Apr-18	07:30 PM	10:00 PM	SATSANG	Willingen, Germany
20-22 Apr	All day		Akram Vignan Event	

Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai

PMHT Shibir at Adalaj, Trimandir

9-13 May (Wed-Sun) - Time to be Announced.*

9 May (Wed) - Special Program to Celebrate Pujyashree's Birthday

***Note:** 1) This *shibir* is specially arranged for married *mahatmas* only, for those who have taken *Atmagnan*. 2) The *shibir* topics are as follows, 'The Relationship Between Parents and Children', 'The Relationship Between a Husband and Wife' and 'Money Matters'. *Satsangs* will be conducted by Pujyashree in Gujarati. Simultaneous translations in English and Hindi will be available. There will also be group discussions conducted by *Aptaputras* and *Aptaputris*. 3) *Mahatmas* who wish to attend this *shibir* should have their names registered at their nearest *satsang* center and if there is no *satsang* center nearby, then have your names registered by calling our office at Trimandir, Adalaj - Tel. (079) 39830400 (9am to 12pm & 3pm to 6pm).

Special Shibir for Sevartthis only, at Adalaj, Trimandir

1-3 June (Fri-Sun) - Time to be Announced.

Note: This shibir is specially arranged for the following mahatmas only: 1) Mahatmas who give regular seva at their satsang center throughout the whole year. 2) Or mahatmas who have given seva in 2 big events (e.g. Janma Jayanti & Pran Pratishtha). Details regarding the registration for this shibir will be given in the upcoming Dadavani Issues.

Surat

19 May (Sat) 8 to 11 pm - Satsang

20 May (Sun) 7-30 to 11 pm- Gnan vidhi

21 May (Mon) 8 to 11 pm - Aptaputra Satsang

Ph. : 9574008007

Venue : Shri Aatmanand Saraswati Vidya Sankul (Dharuka Collage), Opp. Kapodra Police Station.

Vapi

21 & 23 May (Mon & Wed) 7 to 10 pm - Aptaputra Satsang & 22 May (Tue) 7-30 to 11 pm- Gnan vidhi

Venue : VIA Ground, GIDC Char Rasta, Vapi, Dist - Valsad (Gujarat). Ph. : 9924343245

The Nature of Circumstances That are Liked or Disliked is Ultimately to Dissociate

One is neither able to catch and hold onto a likable circumstance and nor is one able to chase and drive away a dislikable circumstance. Therefore, remain without worry. Circumstances are not under our control. When a guest you do not like comes to your home, you continue to feel dislike within until he leaves. However, when someone you like comes to your home, even if you say, "No, don't go, don't go now, go after two days," nonetheless vyavasthit takes him away. No one can change that which has come under the account of vyavasthit, so whatever is to unfold in vyavasthit, let it be. The very nature of a circumstance is to dissociate. Therefore, if You remain as the Knower and Seer, then it will dissociate by itself. The Self has nothing to do in this. It only remains in its inherent nature as the Knower and Seer. Whether it is a desirable or an undesirable circumstance, it ultimately dissociates.

- Dadashri

