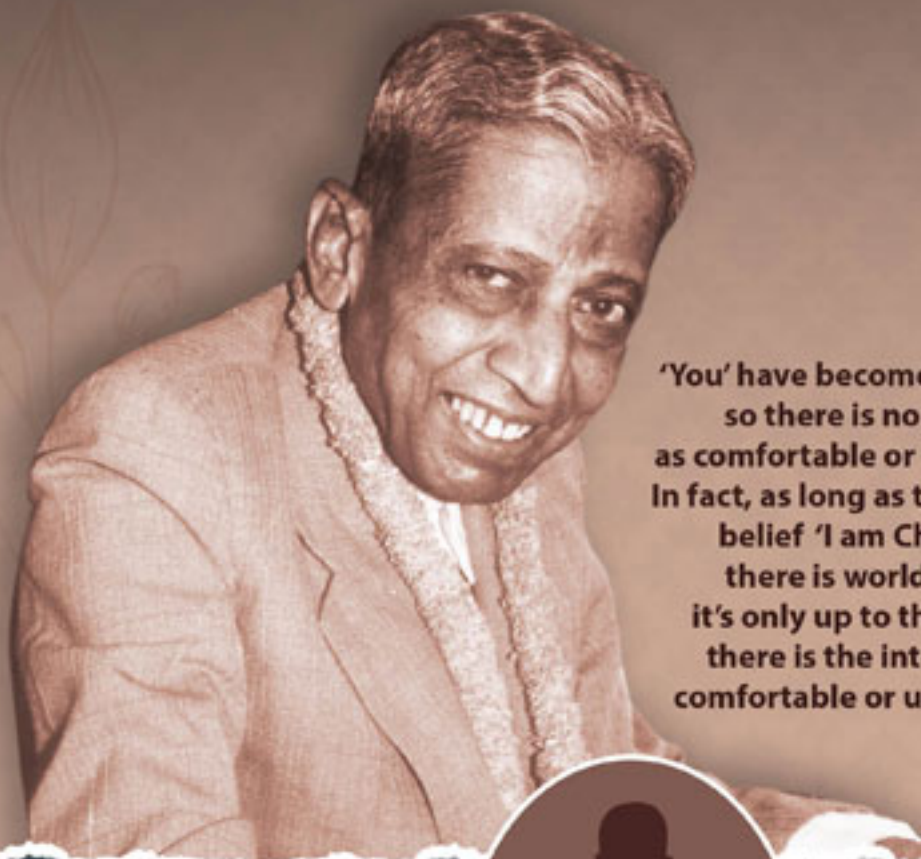


# Dadavani

December 2021



**'You' have become the pure Soul, so there is no such thing as comfortable or uncomfortable. In fact, as long as there is the false belief 'I am Chandubhai,' there is worldly life, and it's only up to that point that there is the interference of comfortable or uncomfortable.**



Uncomfortable



I  
Am  
Pure  
Soul



Comfortable

## Pujya Deepakbhai's Satsang Tour to U.K. and Germany

Leicester (UK) : Satsang and Gnan Vidhi : Dt. 14 to 19 October 2021



London (UK) : Satsang and Gnan Vidhi : Dt. 20 to 26 October 2021



Germany : Satsang and Gnan Vidhi : Dt. 29 October to 1 November 2021





## Equality in the Comfortable and Uncomfortable

### EDITORIAL

*Akram Vignani* absolutely revered *Gnani Purush Dadashri* [popularly known as *Dada Bhagwan*] has revealed the path of liberation in the most simple and straightforward language in this *Kaliyug* (the current era of the time cycle which is characterized by strife, discord, quarreling, and contention). He has provided closure for the confusions that arise in every situation of life, through which attachment and abhorrence do not arise, new karma do not get bound, and the existing karma get settled with equanimity. As soon as His speech gets absorbed in the heart, without changing any circumstance or any individual, all the entanglements of worldly interactions come to an end and the experience of freedom ensues within.

When facing each and every circumstance of life, we *mahatmas* (Self-realized Ones in *Akram Vignan*) progress as the Self by remaining separate [from the relative self] through the awareness of the five *Agnas*. However, when favorable or unfavorable circumstances appear before this *prakruti* (the relative self), the ego and intellect create a commotion within. One gets upset with the unfavorable and gets drawn in with the favorable. That itself is called *ajagruti* (lack of awakened awareness as the Self). During comfortable circumstances, one becomes involved in pleasure-seeking because greed and deceit, meaning *raag kashay*, arise at that time. Whereas with uncomfortable circumstances, one gets fed up, as a result of which, anger and pride, meaning *dwesh kashay*, arise.

Absolutely revered Dadashri would always welcome the unfavorable and he would always be on guard towards the favorable. He would even turn the comforts that he received into discomforts. The reason being, awakened awareness as the Self increases amidst the discomforts. Amidst the discomfort, the external part is absent and the Self is present. Amidst the comfortable, the external part is present. Hence, if one wants to be the Self, then the uncomfortable is beneficial.

When the discomforts would come about, Dadashri would take the adjustment of ‘plus-minus’. In this way, he would make the uncomfortable comfortable. He would always say, “That which causes mistakes to happen, that which makes you doze off, it is indeed what is comfortable that causes this to happen.” Therefore, for the one who wants to attain liberation, he should set the understanding that the uncomfortable is actually comfortable. That which the world considers to be unfavorable, we consider it to be favorable. If an equal view arises towards comforts as well as discomforts, then no situation will lead to unhappiness. If adjustments are taken where one is not comfortable, then he can become *vitaraag* (free from attachment and abhorrence).

In the current edition, keys of practical experience have been provided regarding how to remain in the awakened awareness as the Self in the face of any comfortable or uncomfortable circumstance that arises in daily life. By using those keys, with a firm resolve, may we *mahatmas* all maintain equality in comfortable and uncomfortable circumstances, and additionally, may we do penance with equanimity in the uncomfortable circumstances that come our way, and engage in the *Purusharth* (progress as the Self) to increase the awakened awareness; that is the heartfelt, ardent prayer.

~ Jai Sat Chit Anand

## Equality in the Comfortable and Uncomfortable

*Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn the Gujarati language.*

*While reading these translations of the Gujarati Dadavani magazine, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.*

*In order to enhance the reading experience of the English Dadavani, a glossary with the translations of the Gujarati words used in the matter is available on <https://www.dadabhagwan.org/books-media/glossary/> on the internet for readers. Please share your feedback about this change and the overall reading experience of the English Dadavani on [engvani@dadabhagwan.org](mailto: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.*

### Attraction For Worldly Life Brings Adversity

**Questioner:** Although I have the internal desire, why does it seem more difficult to carry out activities to progress towards the Self (*Atma*)?

**Dadashri:** There is never any difficulty in carrying out activities to progress towards the Self. It is just that one does not have the internal desire for it. If the internal desire were present, then there would not be difficulty in carrying out activities to progress towards the Self. However, one has more affection and *aasakti* (inner tendency inclined towards attraction that attaches) for worldly life. That is why there appears to be difficulty in this. Otherwise, to attain the Self is natural, easy and simple. How long would it possibly take for the Self to return to Its own 'home'?

I had asked a farmer, "While taking this ox from here to the farm, what kind of temperament does it have?" He replied, "When I take it to the farm, it walks very slowly." "And what about on the way back home?" So he said, "Home?

It understands that we are going straight home, so it walks rapidly!" In the same way, from the moment the Self realizes that It is going to final liberation (*moksha*), It moves along rapidly. 'It' is going to Its own home, isn't It! Whereas everywhere else, It moves along very slowly with great difficulty.

### Liberation Through the Right Understanding

**Questioner:** All this is fine, but if you were to look at worldly life (*sansaar*) right now, nine out of ten people are having misery (*dukh*).

**Dadashri:** It is not nine out of ten, perhaps two out of a thousand people may be happy, they may have some sort of peace. Everyone else is indeed suffering day and night.

When a sweet potato is placed in a charcoal pit, from how many sides does it get roasted? From all sides. In the same manner, this entire world is being roasted. Hey, 'we' can See in 'our' *Gnan* (Knowledge of the Self) that it is burning in a fire fueled by petrol!

Problems keep arising; that is known as worldly life. Worldly life equates to quarrels due to attachment (*raag*) and abhorrence (*dwesh*). For a short span, there is attachment and in the next span of time, there is abhorrence. ‘We’ have made very subtle discoveries about worldly life. ‘We’ are saying all of this after having made the ultimate discovery. ‘We’ are showing you how to live in worldly interaction, and ‘we’ also show you how to attain liberation. ‘Our’ purpose is to lessen your difficulties.

The Lord says just this much, “Do not be troublesome to anyone in worldly dealings, ensure that much.” If someone tells you, “Hold on there,” and if you act as if you are completely oblivious, then what would happen?

All these other matters need to be understood. All these electric points [switches] are arranged, so if you understand each and every point [switch], then there won’t be any problem. Otherwise, instead of the fan, the light will turn on, and instead of the light, the fan will turn on, and so on.

Liberation is attained through the understanding that the *Gnani Purush* (One who has realized the Self and is able to do the same for others) gives. What is even possible without that understanding? Only the *vitaraag* religion can give freedom from all misery. Nobody has spoken on these matters of worldly interactions. Without understanding this matter, the worldly interactions will never improve. It is indeed when the worldly interactions improve that you will become free;

otherwise, how would it even be possible for you to become free? Distress should no longer remain; worries should no longer remain. There can never be any happiness in worldly life. But if you adopt good measures, then you will experience some sort of peace (*shanti*); whereas with measures based on *Gnan*, you will have permanent peace.

### Digest Just This One Phrase in Life

**Questioner:** The most important thing is that there should be peace in the home.

**Dadashri:** But how would peace last? Even if you were to name your daughter ‘Shanti’ [a Gujarati word which means ‘peace’], peace would not last. For that, you need to understand *dharma* (the nature of everything; that which helps the self and others). You should tell all your family members, “All the members of this house are not enemies with each other, there is no conflict with each other. There is no need for us to create *matbhed* (divisiveness due to difference of opinions). Let’s share with all and eat peacefully. Let’s be happy and have a good time. We should come to this agreement and live accordingly.” You should never quarrel with family members. What is the point of quarreling with the ones with whom you have to share a room?

If you simply assimilate the words ‘adjust everywhere’ in your life, then that is more than enough! Peace will arise for you automatically. At first, for the first six months or so, you will experience difficulties, then automatically,

it will become peaceful. For the first six months, reactions from the past will arise because you started late. Therefore, adjust everywhere. If you do not adjust in this terrible era of the time cycle, in this *Kaliyug* (the current era characterized by strife, discord, quarreling, and contention), then you will be ruined.

### **There Is No Choice but to Suffer the Karmic Account**

**Questioner:** I try very hard to adjust with my wife, but I am not able to do so.

**Dadashri:** It is all based on your karmic account. Where you have crooked threads and a crooked nut, if you try to screw a straight nut onto it, then how can that work? You may wonder, ‘Why are women like this?’ But a woman [your wife] is your counterweight. A woman will be ‘crooked’ to the extent that you are at fault. That is indeed why ‘we’ have said that everything is *vyavasthit*, haven’t ‘we’!

**Questioner:** It seems as if everyone has come to straighten me out.

**Dadashri:** Well, they should indeed straighten you out. Without getting straightened out, the world will not function, will it! How can you become a [good] father if you don’t get straightened out? You can become a [good] father if you straighten out. Mind you, women are such that they do not change, so we [men] will have to change. They are reflexive (*sahaj*); they are not likely to change.

**Questioner:** Dada, my family at home does not like the fact that I come to *satsang* (spiritual discourse). Aside from

this, I never interact with them badly, yet why is it that they are not pleased [with me]?

**Dadashri:** You’ve got this karmic account to suffer. So as long as that is there, how will they be pleased with you?

**Questioner:** There is no problem even if they do not become pleased, but I would be fine even if they behave normally.

**Dadashri:** They cannot possibly behave normally. Even though they do not behave normally, you should still believe, ‘They are indeed happy.’ They do not like you. They do not like your behavior and thoughts; despite knowing this, you still have to sit down to eat with them, live with them, sleep with them, agree with them. What else can be done? There is no way out, is there! There is no way out but to suffer that karma. The precise time, the precise place, the precise evidences, and the inner intent; it has to be suffered once they all convene. There is no alternative.

### **Progress Happens in Situations Where There Is Dislike**

**Questioner:** If there are [people with karmic accounts of] mutually opposing *parmanu* (the smallest, most indivisible particles of the eternal element of matter), do they come together as husband and wife?

**Dadashri:** No, they may come together as that, and they may come together in all sorts of other ways too. It’s not the same for everyone, it varies.

**Questioner:** If they are agreeable, then do they also come together?

**Dadashri:** They may be agreeable to such an extent that the husband may be disagreeable, yet his wife remains agreeable. He may be disagreeable, but his wife always remains straightforward; she is such a good wife. Many times the husband is completely straightforward, whereas the wife is disagreeable all the time. There are all kinds of karmic stock here. It is not the case that any [particular] kind is not present, there's every kind of stock here.

**Questioner:** Why is it that those with mutually opposing *parmanu* come together?

**Dadashri:** To make them [people] aware, otherwise they would 'fall asleep'. They would both 'fall asleep'. They would 'sleep' for six months. They would not even come out to see the sun. They are such that they would just remain in bed. The fun is in the fact that they all oppose each other. Otherwise, no one would want to attain liberation, would they!

**Questioner:** In many cases when the wife is so disagreeable like this, dispassion arises as a result of the misery. There have been many such cases.

**Dadashri:** In this worldly life, if a person gets everything as per his liking, then he will not be able to progress. His progress will become hindered. So there should be one or two places which bring about his awareness.

### **By Settling With Equanimity, the Hurricane Settles**

**Questioner:** Dada, right now it is as though a hurricane [of karma] has arrived.

**Dadashri:** Hurricanes will come. Later, once the hurricane leaves, there will be a 'safe-side'. So hurricanes will come for everyone. Rather, when the hurricane arrives, close the doors and remained seated. Then, two hours later, once the hurricane has passed, open the doors again. Similarly, if a hurricane comes to your place, then You should close the 'doors' for a day or two and remain seated in the 'home department' [the realm of the Self]. And keep Seeing the disturbance that happens outside [in the non-Self complex]. Does that not happen?

**Questioner:** So we need to maintain patience and equanimity?

**Dadashri:** That's it; what else? 'You' should keep Seeing it and settle it with equanimity. And the hurricane that comes is considered a 'file'. Settle it with equanimity so that it will go away. And only those many that are in the karmic account will come, additional ones will not come. Is this some kind of falsehood over here? This is actually Scientific.

### **The Right Understanding of Settling the Files With Equanimity**

**Questioner:** Settlement with equanimity (*sambhaave nikaal*) does not happen.

**Dadashri:** It does not? Then what happens?

**Questioner:** Now in my case, file number two [the marital partner] is the total opposite of me. That is why I have conflicts with her and I am not able to settle with equanimity.



**Dadashri:** But You should tell Chandubhai, ‘Do settle with equanimity!’ However, if it is very sticky, if it is *nikaachit* (so strong that there is no option to bear it) then it will take a while.

**Questioner:** With others it happens easily, but not with her.

**Dadashri:** Now, do it carefully. Just like when you peel off a bandage, do it in a way that it does not hurt; do it slowly and gently.

**Questioner:** For us, our divisiveness due to differences of opinions is increasing.

**Dadashri:** But why is the divisiveness due to differences of opinions increasing? Shouldn’t You follow the *Agna* (directive that preserves the awareness as the Self in *Akram Vignan*) of settling the file with equanimity?

**Questioner:** But despite following the *Agna* of settling the file with equanimity, this very state of things persists.

**Dadashri:** No, it is not like that. To settle the file with equanimity, if You follow that *Agna*, then nothing persists. There is so much power of speech (*vachanbal*) in this sentence [the *Agna*] that you can’t even imagine!

**Questioner:** But in settling the file with equanimity, the thinking is only one-sided, isn’t it?

**Dadashri:** Don’t say that it is ‘one-sided’. Simply decide that You want to settle it with equanimity. So it will keep happening on its own. Even if it does not happen, like [the layers of] an onion,

one layer will definitely get peeled off. Then the second layer of the onion will be visible. But the second layer will get peeled off the next time, and so in this manner, the onion will disappear completely. This is a *Vignan* (Science)! There are instant rewards here; there is exactness. ‘You’ should keep Seeing what Chandubhai [the reader should substitute his or her name here] is doing. ‘See’ the pure Soul (*Shuddhatma*) in the other person, and settle the file with equanimity!

**Questioner:** Yes, but in settling the file with equanimity, if I am faced with worldly difficulties, then...

**Dadashri:** Worldly difficulties will certainly come and go. ‘Ebb and tide’; the water [tide] increases and decreases. In fact, every day in the ocean, it increases and decreases twice a day.

**Questioner:** The divisiveness due to difference of opinion is at the level that we are not able to live together.

**Dadashri:** Even then, after settling with equanimity, people have been able to live together very beautifully, haven’t they! And what benefit are you going to get by living separately?

**Questioner:** She is never ready to understand. She does not get along with any of the relatives and she does not even want to keep relations with them; if she is fine with that approach, then what should I do?

**Dadashri:** Don’t have that approach; you need to know by which approach you can stay together. This is not the



path of 'design' [intellectual solution]. This Knowledge of the Self (*Gnan*) is not one with a design. You have to See the approach by which you live.

**Questioner:** From the worldly viewpoint, is that approach acceptable or unacceptable?

**Dadashri:** You don't need to consider that. 'You' should live with this approach [of *Gnan*]. If You want peace, if You want bliss, then live in this way. Otherwise, take the other approach. If you create a 'design' [for how things should be through the intellect], then you will get a beating. Nothing new will come out of it. Taking a beating is a sign of ignorance, nothing else! This is considered as being 'overly wise'! On the contrary, you are going along according to your own 'wisdom'! After attaining the elemental Vision (*tattva drashti*), why should You See anything else? Had You not attained it, then the other approach was there anyways!

**Questioner:** But then am I supposed to keep tolerating the present condition with the belief that it is karmic bondage?

**Dadashri:** You don't have to believe anything at all. Why would You have to believe? 'You' are the Knower-Seer (*Gnata-Drashta*); You just have to See. 'See' what is happening. What happens!

If just one lifetime is spent in accordance with the *Agnas* of the *Gnani* (One who has realized the Self and is able to do the same for others), there will be prosperity. And moreover, it will be with the bliss of the Self!

## Nurture Equanimity Precisely Where There Is Disadjustment

**Questioner:** Under any circumstance, am I simply to settle it with equanimity?

**Dadashri:** To settle it with equanimity is the only thing that falls under Your *dharma*. If a certain file turns out to be challenging, then You should decide, 'I want to settle it with equanimity'. For other files who are adjustable, there may not be such a need.

**Questioner:** But where there is total 'disadjustment', what should I do in that case?

**Dadashri:** You should keep the intent in the mind to settle the file with equanimity! 'I want to settle the file with equanimity'; you should use just these words!

**Questioner:** If the other person [my wife] does not take any adjustments, then what should I do?

**Dadashri:** You should not look at whether or not she takes adjustments.

**Questioner:** But then what should I do? Should we separate?

**Dadashri:** 'You' should keep Seeing. Nothing else is in her control or your control. Therefore, See what is happening. There is no problem even if you become separated. Our *Gnan* is not telling you to separate nor is it telling you to not separate. Just keep Seeing what is going on. Even if you both separate, no one will object as to why you are separating and if you live together, even then, no one will

object! However, these ‘disadjustments’ are wrong.

### **If the Willingness Is There, You Should Give Clarification**

**Questioner:** So now, despite trying to take an adjustment with *Gnan*, I did not find closure and inner satisfaction (*samadhan*), whereas by talking it out in worldly dealings, it was solved immediately. So what I wanted to ask was in situations where both parties are getting into increased conflicts, then is clarification in worldly dealings actually needed if it brings about closure and inner satisfaction?

**Dadashri:** Yes, if closure and inner satisfaction are achieved through clarifications in worldly dealings, then there is nothing like it! By that I mean, if the other person says, “Say ‘mom and dad’ ten times,” then you should say, “Dear fellow, I will say it twenty times!” We must do that in order to bring closure and inner satisfaction to the other person. So if he comes to give a mutual satisfactory solution, then you should please him even more. However, he will not bring about a mutual satisfactory solution and on the contrary, he will fight with you, saying, “You had such a big dispute with me, yet you are uselessly going on about satisfactory closure! Have you become crazy or what?! Has Dada taught you such crazy things?”

So a mutual satisfactory solution can only be brought about when the other person has the readiness. In his mind, he feels, ‘Say something nice so that this

problem gets resolved.’ So at that time you should speak, and by speaking pleasantly, a solution comes about. Where everything is entangled, if you say nice things and speak sweetly, then a solution will come about. You should be aware of what caused the entanglement and then you should tell him, “I have a problem with this part of my brain and sometimes I end up saying the wrong thing.” So then he will not create a fuss about that mistake.

### **It Falls Into Place as It Gets Settled With Equanimity**

**Questioner:** If she is hostile by her very nature, then how can that be changed?

**Dadashri:** The world is in fact hostile by nature! The world itself means hostile by nature. And if you don’t settle this opposition, then you will certainly be faced with opposition every day; moreover, you will face it in your next life as well! Instead, settle the karmic account right here itself, what is wrong with that? After having attained the Self, the karmic accounts can be repaid.

Just say, “I want to follow the *Agnas*,” that’s all. Under whose control are the other adjustments? They are in the hands of *vyavasthit* (scientific circumstantial evidence)!

If You decide, ‘I want to settle it with equanimity,’ then everything will fall into place for You. There is magic in those words; they will bring about a solution on their own.

**Questioner:** ‘To settle the file with equanimity’; does that mean that I should

say 'yes' to everything the other person says?

**Dadashri:** If he tells you, "Sit here," then go ahead and sit. If he tells you, "Go outside," then go outside. That person is not actually doing anything; it is in fact *vyavasthit* that is doing it. The poor fellow is an apparent doer who is simply instrumental in the process (*nimit*)! Otherwise, You are not to say 'yes' to everything, You are to See whether Chandubhai says 'yes' or 'no'! Besides, it is not under your control to agree with the person all the time. 'See' what *vyavasthit* makes you do. This is a very simple matter, but people complicate it.

**Questioner:** Then she wants to live the way she wants to.

**Dadashri:** Why are you imagining that she will do this?

**Questioner:** She is already doing it and I am already experiencing it.

**Dadashri:** No. Even if you are experiencing it, you should not imagine this. This whole madness has come about because of imagining! It is completely straightforward, and if One follows 'our' *Agna* of settling files with equanimity, then not even the slightest of problems will arise even while being in the midst of all the snakes! And she is not actually a snake; she is actually a woman, isn't she! There is nothing in it; you yourself have made it all complicated!

### **Tenders Submitted for One's Own Design**

The world is your own projection.

There is no interference from anyone in it, not the slightest interference. It is your own projection and your own planning.

**Questioner:** I don't understand when I did this planning and why I did it this way?

**Dadashri:** While planning, the maps are merely sketched. The maps have been sketched and when you see the arrangement here, you get scared, 'Why did this happen? When was it done?' You had sketched the maps yourself, yes. Even then you say, "I definitely didn't do this!" This is the result that has come. You see the results; you get scared just looking at the result and wonder, 'Whose result is it?' This is indeed the result of your own planning.

**Questioner:** You have said, "You have received all of this according to your design." Please explain what the 'design' is.

**Dadashri:** Design means the designs that are drawn up by your intellect (*buddhi no aashay*), such as, 'I want something like this, I want something like that' or 'I do not want this.' These things that you want, you have brought the 'tender' for all of that. All your merit karma (*punya*) is expended in that.

There was once a man who asked me, "Dadaji, what is it that you have brought with you that everything happens favorably, according to your wishes? You are able to do *satsang*, you are able to do *dharma* (that which helps the Self and others) as per your wishes; you do everything according to your wishes." So I

explained to him the mistakes others have made! I told him, “Look, when you filled out the ‘tender’, you asked, ‘I want a wife like this. I want two children, I want a daughter, I want a bungalow, I want a car.’ You signed up for all of that and then 10-15% were remaining [to design]. So you decided, ‘Expend it on religion.’ Whereas I expended 5% towards this [worldly life] and as for the remaining 95%, I expended it on *dharma!*”

Whatever a child is suffering is according to his own ‘tender’; he is indeed suffering according to his own design. There is not the slightest of change in the design and he is suffering at present. This design is his very own. God does not interfere in this at all. God is actually Your own form as the Self; He is not your superior. The house in which you currently live, your wife and children, they are all exactly according to your design. The shape of your body and skin color, all the calculations, your height and everything else is indeed your design. You had asked for it, “I will certainly require a wife.” What should her nature be like? To which you said, “Her nature should be like this. It should be something like this.” What should her skin color be? To which you replied, “Not too light, not too dark.” You had decided all of this; you have gotten a wife exactly in accordance with that.

### The Result Is of the Exam You Had Given

**Questioner:** Why are circumstances favorable (*anukool*) or unfavorable (*pratikool*)?

**Dadashri:** Those favorable and unfavorable circumstances are your results. If you have helped many people, then as a result of that, nature will make your circumstances favorable.

**Questioner:** In this life or in the previous life?

**Dadashri:** No, it is of the previous life. As for this life, it is yet to come, that is when it will be a result. So there is some time interval between completing the exam and getting the results after a month or two; how much is it?

**Questioner:** Yes, there is a time interval.

**Dadashri:** And in this case, the interval is of a hundred years. Therefore, in between this time interval, there is the ‘exam’ [the charging point] and there is the ‘result’ [the resultant discharge]; there is a time interval between the two.

This is the result. If he blames anyone in the result, then he is certainly not a professor. It is during the time of writing the exam [charging] that you are to see his fault, [with the understanding] that, ‘You are to maintain awareness at the time of writing the exam!’ You are not at fault as far as the ‘result’ [discharge] is concerned. One has bought along all such resources, such favorable circumstances. If such intentions had been made in the previous life, then such favorable [circumstances] will come forth.

**Questioner:** When do evidentiary evidences (*nimit*) that are favorable turn up?



**Dadashri:** In terms of favorable, if you do not have interferences of any sort, if you have just one intent that, ‘I just want to become free of all misery,’ the one who has such an intent does not engage in other objections or insistencies (*vandha-vachaka*). What is the meaning of *vandha-vachaka*? For the sake of strengthening one’s own ego, to make an impression of one’s ego, for one’s own fame, for credit, for the sake of intense greed, if he gets involved everywhere, then he will not be able to attain the original Self (*mool vastu*). For the original Self, there should be only one goal, which is, ‘Whether fame comes or defamation comes, come what may, but I want to attain the original Self.’ So then one attains the original Self. Otherwise, if you want to taste the pleasures of fame, you will lose out on everything.

### Until Then, There Is the Interference of Favorable and Unfavorable

**Questioner:** Why is it that everyone wants only favorable circumstances?

**Dadashri:** Favorable (*anukool*) equates to pleasure; where there is comfort (*shata*), that is favorable. Where there is discomfort (*ashata*), that is unfavorable (*pratikool*). The inherent nature of the Self is blissful, so ‘it’ [the developing I] does not want what is unfavorable at all, does it! That is why even the smallest living being will move away from that which it does not find favorable!

Therefore, you should understand the ultimate point; make what’s favorable and unfavorable one and the same. As

such, there is no value in those things. It is like the coins which have a picture of the Queen on one side and writing on the other side. Similarly, there is nothing in this. What’s favorable and unfavorable is merely imagined.

‘You’ have become the pure Soul, so there is no such thing as favorable or unfavorable. As a matter of fact, as long as there is *aaropit bhaav* (false attribution of the belief ‘I am Chandubhai’), there is worldly life, and it’s only up to that point that there is the interference of favorable and unfavorable. Now, whatever seems to be unfavorable to the world is favorable to You.

### Favorable Circumstances Are ‘Food’, Unfavorable Circumstances Are a ‘Vitamin’

**Questioner:** It is very difficult to maintain steadiness (*sthirata*) during unfavorable circumstances.

**Dadashri:** No, it is not difficult. If one does not use his own ‘wisdom’ and allows ‘our’ words to bear results, then those words are such that they will work on their own. This is provided that one does not use his own ‘wisdom’, such as, ‘What if this happens, what if that happens!’ Hey! Nothing is going to happen, You are indeed the owner. ‘You’ are indeed the owner of the world. There is no authoritative figure to answer to. Who’s there? ‘You’ Yourself are the boss, aren’t You!

If favorable circumstances ever arise, then they are ‘vitamins’ for the body and if unfavorable ones arise, then those are

‘vitamins’ for the Self. So, both are in fact ‘vitamins’. If everything that is favorable is attained, then that is a ‘vitamin’ for the body, the body will remain healthy. If one comes across what is unfavorable, then that is a ‘vitamin’ for the Self. So there is no third thing besides what’s favorable and unfavorable. As they are both ‘vitamins’, what loss is there to incur? Whereas people are going out to get vitamins but they do not benefit from that.

Favorable circumstances are ‘food’ and unfavorable circumstances are ‘vitamins’, after attaining this *Gnan*. That is why ‘we’ say, don’t allow the ‘vitamin’ to go to waste.

**Questioner:** I didn’t understand that.

**D a d a s h r i :** U n f a v o r a b l e circumstances are very unfortunate for the one who has not attained *Gnan*. Whereas for the One who has attained this *Gnan*, an unfavorable circumstance is a ‘vitamin’. Favorable circumstances are ‘food’. So one will keep getting ‘food’, but make sure that the ‘vitamins’ in the form of unfavorable circumstances don’t go to waste.

If One grasps that unfavorable circumstances are ‘vitamins’, then the ‘vitamins’ for the Self have emerged.

### Through the ‘Vitamin’ of Unfavorable Circumstances, the Energy of the Self Arises

**Questioner:** Dada, from where do the ‘vitamins’ for the Self arise amidst unfavorable circumstances? When a person remains in a state of agitation, how is he to remember God?

**Dadashri:** During unfavorable circumstances? What’s unfavorable is actually a ‘vitamin’ for the Self. It keeps a person aware (*jagrut*), and only then does the progress as the Self happen. Whereas, during favorable circumstances, one actually goes to ‘sleep’; he ‘sleeps’ in broad daylight.

**Questioner:** During unfavorable circumstances, a person is in a state of uneasiness and agitation, isn’t he?

**Dadashri:** One is in a state of uneasiness and agitation as long as he has not made an adjustment. If he makes the adjustment of [remaining in] the Self, then there would certainly not be any uneasiness and agitation. This is because, for the ‘vitamin’ of the Self, one earlier had the desire of, ‘When will I get the vitamin for the Self? When will the energy of the Self (*Atmavirya*) arise?’ In fact, *Atmavirya* arises from the ‘vitamin’ for the Self. Even if all the misery of the world were to befall one, it would not persist against the ‘vitamin’ for the Self. *Atmavirya* is indeed a tremendous thing.

*Pratikoolta* means adversity. If your friend makes you happy and serves you snacks, then it will lead to ‘dozing off’, whereas if a ‘vitamin’ is [received in the form of someone] coming to scold you, then you become aware.

### All the Worry Is Only About That Which Is Surplus

**Questioner:** But if a person is absorbed in worries, then how would he be able to work towards the Self?

**Dadashri:** It is only when people acquire a lot of money that they experience agitation, they experience worries. If I were to share details about these prominent businessmen who own textile mills in Ahmedabad, then you would feel, ‘Dear God! Do not ever put me in that state, not even for a single day.’ Day in and day out, they suffer like a sweet potato that has been placed in a hot charcoal pit. What is the only basis on which they live? I asked one of them, “On what basis do you live?” He answered, “That is something even I don’t know.” So I told him, “Should I tell you? All these people look up to you, so you feel, ‘I am indeed greater than everyone else.’ That is it; you are living off of that.” No real happiness is coming from this. He betrays his wife too. If his wife wants twenty thousand rupees to go on a pilgrimage, then he will say, “There is absolutely nothing in the bank right now.” The businessmen are such that they postpone it for five years at a stretch. I was once talking to a secretary of one of these mill owners. I asked him, “Where has the *sheth* (boss) gone? He said, “Sir, get rid of the ‘e’ and change it to an ‘a’ [*sheth* (boss) to *shath* (swindler)].” I explained to him, “You cannot speak like that, foolish one. You are eating food [on account of him] and yet you are speaking in this way. As long as you are eating grains that come from the salary paid by him, you should not speak this way about him.”

**Questioner:** What you have mentioned is regarding those who get a lot, but don’t want it. However, for those who don’t even earn enough to make

ends meet on a daily basis, they worry every day, that, ‘What will I do about this tomorrow? What will I eat tomorrow?’ They certainly have that sort of difficulty, don’t they? And when a difficulty exists, how can it be called a ‘vitamin’ for the Self?

**Dadashri:** No, no, the truth is, people only worry about that which is ‘surplus’ [luxury], no one worries about food. Nature is arranged in such a way that people only worry about that which is ‘surplus’! In fact, regardless of where the smallest plant happens to be growing, a cloud will go there and sprinkle water on it. There are that many arrangements. This is the regulator of the world; it constantly keeps the world in regulation. This is not baseless. Therefore, the worry is only about that which is ‘surplus’. One does not worry about food.

**Questioner:** It seems that you must come across only people who have a surplus! That is why it appears that others do not have worries. It seems you have not met those with deficits!

**Dadashri:** No, it is not like that. I have met many people with deficits, but they do not have a lot of worries.

If one needs five hundred thousand rupees and instead he gets fifty million rupees, then what would happen to him? You’d have to call the doctor. He would have so many thoughts in his mind, so many thoughts, that he would go mad. Therefore, all of this, all the money that has been distributed has been done so systematically. If it goes beyond that,

then a person goes mad. Everything is actually systematic. There is no one who gives it or no one who takes it. This is all your own merit karma (*punya*). And when the money is not flowing in, that is the best time of all! When the money does not flow in, then realize that the best time of all has come. There is no liability, is there! There is no liability of income tax, no liability of sales tax, no liability of any kind. Moreover, when the money is not coming in, that is a 'vitamin' for the Self, whereas when the money is coming in, that is a 'vitamin' for the body. Both the 'vitamins' are different. If you want a 'vitamin' for the Self, then when money does not come in, that is a 'vitamin' for the Self. If you want a 'vitamin' for the body, then it is when the money flows in. [Take] Whichever 'vitamin' you want.

### Friendship With What's Unfavorable Brings Comfort

**Questioner:** But for the one who keeps receiving what's unpleasant (*ashata*), he would keep seeking out what's pleasant (*shata*), wouldn't he?

**Dadashri:** The inherent nature of the Self is indeed blissful. So It does not want unhappiness (*dukh*) whatsoever, does It! Each and every living being does not find comfort in what is unfavorable. That is why it moves away from that place!

There are two words: favorable (*anukool*) and unfavorable (*pratikool*). The one who has made a friendship with what's unfavorable, for him this world is indeed comfortable. Once friendship

is made with what's unfavorable, then the world will never appear disorderly to him. [It will appear] The way it is, exactly the way it is, it will always be seen as beautiful. The friendship is to be made only with what's unfavorable. And it is not exactly the case, it is not a fact that you feel comfort within because of the cold air of the air conditioner, and that you feel discomfort due to the heat. There is no such law of nature like that. Whichever side you put into practice, that is what will give you comfort.

**Questioner:** That's true.

**Dadashri:** Therefore, if you consider what's unfavorable to be a friend, then everything will become favorable. As for what's favorable, it is not to be harassed, the poor thing. Would you have to harass what's favorable?

**Questioner:** No, no one would harass it.

**Dadashri:** It is because you have chosen a side that this problem has arisen, because you sided with what's favorable. The issue of what's unfavorable has been resolved, that is why the entire world has come into Your control. So now you are all people who have tremendous merit karma, so even if what's unfavorable comes to you, to what extent does it come? Even that comes to people with tremendous merit karma, those who have an enormous amount of merit karma. If you don't have an enormous amount of merit karma, then you will not get that much. So what's unfavorable will not come to a large extent for you. For where would so much



of it come from? How would you get a large share of it? Therefore, you should convert what's unfavorable into that which is favorable.

### **Beneficial Molding Takes Place Through the Unfavorable**

That which is not liked is always beneficial for the Self. That is a 'vitamin' for the Self indeed. When hardship comes, One immediately sides with the Self, doesn't He? If a person were to have abuses hurled at him just now, he would not remain in worldly life at that time. He would go straight into His own Self. But that is for the One who has realized the Self. And even if they have not realized the Self, [for example,] there was an old lady who was eighty years old who came out and started bickering, "Damn this worldly life, it is filled with misery, it is filled with misery." I said, "Dear lady, it has felt sweet to you for the past eighty years, and why do you suddenly find it miserable?" Then I asked, "Dear lady, what is all this about? How is it miserable?" She replied, "Oh, it is indeed miserable." "So what's happened?" She responded, "My son hurls so many abuses at me." So it is because her son hurls abuses at her that the old lady had a realization about this worldly life that, 'This worldly life is miserable.' It was miserable nevertheless; it is indeed miserable. It is perceived to be sweet due to illusory attachment (*moha*). That is why if adversity comes, it is very beneficial.

This worldly life is such that it appears beautiful to the eyes. So how can

one become free from it? Even though one takes a beating and gets hurt, it becomes forgotten once again. Don't these people say that dispassion does not remain; yet, how can it remain?

Unfavorable circumstances are very beneficial; they are a 'vitamin' for the Self. Favorable circumstances are a 'vitamin' for the body. Because of them, the body will stay healthy; you will not have to visit the doctor.

All this good food, mango pulp and flat bread, that is all a 'vitamin' for the body. So you should not throw away the 'vitamin' for the body. However, if that other 'vitamin' comes, then what is the harm in that? So you've received both 'vitamins'. When that which is disliked comes, that is a 'vitamin' for the Self, and when that which is liked comes, that is a 'vitamin' for the body. So a problem no longer remains, does it! The two accounts have become 'clear' [demarcated], haven't they!

Favorable [circumstances] polish a person and unfavorable [circumstances] mold a person. So what problem do we have with either of the two? So both have become beneficial to us.

### **Discomforts Are Your Thermometer**

Discomforts (*pratikoolta*) are your 'thermometer'. If someone difficult opposes you, then he is your 'thermometer'. You would realize whether your 'temperature' increased or decreased. If you were to go out looking to buy [such] a thermometer, then you would not find one. That is why,

when you encounter discomforts, then on the contrary, you should be grateful that, ‘Sir, you are my ‘thermometer’, I have received you free of cost!’

When you come home and some external problem (*upadhi*) arises the minute you step inside the door, then you will realize that you still become unsettled. Or else, you would know that inner peace prevails. That ‘thermometer’ is needed, isn’t it? That ‘thermometer’ is not available for purchase in the market; it would be good if you have one of these at home. At present, it is *Kaliyug*, it is *Dushamkaal* (the current era which is characterized by a lack of unity in thought, speech, and action), so there are bound to be two to four ‘thermometers’ in your home; there wouldn’t be just one! Otherwise, who would measure where You are [in the progress to liberation]? Even if you were to hire someone, they would not do it! A hired hand would insult you, but he would not have a disgruntled look, so you would know that this is fake! Whereas in the other situation, it is exact! The face becomes sullen, the eyes become red. You couldn’t get that even if you paid someone to do it, whereas in this case you are getting it free of cost!

Now, do you like insults?

**Questioner:** Dada, when someone insults me, more *jagruti* (awakened awareness as the Self) remains.

**Dadashri:** So then why don’t you keep a *baadha* (a vow taken to get a desired result)? If you keep such a *baadha*, then someone will come along to scold you. You

are not able to find someone to do that, are you? That is why a lady was saying, “It feels as though someone was punching me from within all night long. Please do a *vidhi* (silent auspicious blessings performed by the *Gnani* for the salvation of the spiritual seeker or *mahatma*) for that!” I replied, “It is very good if you feel punches. Your merit karma has awakened, it is taking you towards liberation. What does the one who throws punches say? Go to liberation. So isn’t it good if there is someone who is throwing punches?”

**Questioner:** Yes, all of these discomforts are beneficial. But...

**Dadashri:** Yet people say, “We do not like discomforts.” They do not like that which gives them more *jagruti*. On the contrary, discomforts end up becoming a ‘vitamin’. That is why discomforts are actually very beneficial.

### Awakened Awareness Increases Amidst Discomforts

**Questioner:** Why is it that amidst comforts, it [the *jagruti*] mellows down, and amidst discomforts, more *jagruti* remains?

**Dadashri:** The thing about comforts is that one finds it to be pleasurable, doesn’t he! When a cool breeze is blowing, an entire hour passes by, but when it is scorching hot, it is so difficult to pass an hour by! Whereas passing an hour in this [a cool breeze] happens easily. Similarly, when there is a nice meal, one devours it in no time, whereas if he is hungry and the meal is not very palatable, then he has no choice but to eat it.

**Questioner:** But why does *jagruti* remain more amidst discomforts?

**Dadashri:** Discomforts are a ‘vitamin’ for the Self, whereas comforts are a ‘vitamin’ for the body. Through favorable circumstances, the body becomes healthy and amidst unfavorable circumstances, the Self becomes healthy. All those circumstances are beneficial. If you want to understand this, then all circumstances are beneficial.

**Questioner:** Now say there is a person who has brought all such [karma] that he does not encounter discomforts, then where would he go to get a ‘vitamin’ for the Self?

**Dadashri:** Where could he go? Then he certainly won’t receive the ‘vitamin’ for the Self.

**Questioner:** Then does he end up wallowing in worldly pleasures (*garavata*)?

**Dadashri:** All of this is indeed going to fall into that, into *garavata*. Nothing good comes out of that for him. Discomforts will be there, but some are of a milder type. But then it leads to wallowing in worldly pleasures. Instead, it is better to have come with the unfavorable [circumstances].

### **Kashay Arising in the Favorable Circumstances Make One Wander for Infinite Lives**

So discomforts will certainly bring You into *jagruti*; however, what is favorable will not bring You into *jagruti*, will it! It is favorable.

**Questioner:** I do not feel like keeping the awareness that I am separate from what’s favorable and comfortable (*anukool*). I quickly realize that I am separate from what’s unfavorable and uncomfortable (*pratikool*).

**Dadashri:** The unfavorable is actually immediately realized. Suppose there is a person is who sleeping right now; he opens his eyes slightly like this and continues to lie down in a slumberous state. You may sprinkle a lot of cold water on him on a winter’s day, but he still doesn’t wake up. But if he catches a glimpse of a small baby snake, then ...! That is how it is with the unfavorable. Whereas with what’s favorable, he takes it easy! He’ll say, “Yes, I am getting up.” He’ll say, “Yes, I am getting up,” and then turn onto his side and fall asleep. He’ll even tell you, “Yes, I’m waking up, I’m getting up just now. Just get yourself dressed, I’ll get ready by then.” Then he turns onto his side and falls asleep again. That is how comforts are.

It is a comfortable circumstance, isn’t it? There is a feeling of coolness in what’s comfortable. That much is the weakness.

**Questioner:** *Kashay* (anger, pride, deceit, and greed) do not arise in favorable circumstances, while *kashay* arise a lot in unfavorable circumstances, so what should we do about that?

**Dadashri:** It is not that *kashay* arise only in the unfavorable [circumstances], many *kashay* arise in the favorable [circumstances], but the *kashay* [that arise

in] the favorable are 'cool'. They are referred to as *raag kashay*. They consist of both greed and deceit. One truly feels so much coolness in them that the karmic tuber (*gaanth*) keeps growing day by day. The favorable is perceived as pleasurable, but the fact that it is pleasurable itself causes the greatest difficulty.

**Questioner:** In the midst of the favorable, I don't even realize that this is *kashay*.

**Dadashri:** You will not know about the *kashay* in the midst of that. But those are the very *kashay* that 'kill' you. The *kashay* [that arise in the] unfavorable [circumstances] are actually straightforward, the poor things! The world immediately recognizes them. Whereas the *kashay* [that arise in the] favorable [circumstances], greed and deceit, flourish and become fat! The *kashay* [that arise in the] unfavorable [circumstances] are pride and anger. They both fall under abhorrence (*dwesh*). The *kashay* [that arise in the] favorable [circumstances] make one wander for infinite lifetimes. You've understood this, haven't you?

**Questioner:** Yes.

**Dadashri:** So both, the [*kashay* that arise in the] favorable and unfavorable [circumstances], are wrong.

Abhorrence is considered a *kashay* [that arises] in what is unfavorable, whereas attachment (*raag*) is considered a *kashay* [that arises] in what is favorable. You can let go of the favorable whenever you wish to, but you have to maintain a lot of *jagruti* in the favorable. The unfavorable

feels bitter and when it feels bitter, *jagruti* arises instantly. The favorable feels sweet.

*Kashay* cause a lot of misery, don't they? And what about those *kashay* that give you pleasure, what are they?

**Questioner:** It is only after you mentioned it that I realized that this is the greatest generator of misery; otherwise, I could never understand that there are *kashay* in what's favorable.

**Dadashri:** People will never realize their mistakes unless the *Gnani Purush* points them out to them. There are infinite such mistakes. There isn't just one mistake, there are infinite mistakes from all sides.

**Questioner:** Mistakes take place with each and every step.

**Dadashri:** You've properly understood that what's favorable is considered *kashay*, haven't you?

**Questioner:** Yes.

That which constantly keeps a person occupied in the pleasure that arises from doership (*garvaras*), that which gives rise to the feeling of a lot of coolness, gives rise to a lot of enjoyment, those are the very *kashay* that make a person wander [life after life]. Whereas, in unfavorable circumstances, there are *dwesh kashay*, consisting of anger and pride.

### Real Jagruti Increases Amidst Discomforts

**Questioner:** If *jagruti* remains even during the favorable and comfortable, then that is more beneficial, isn't it?



**Dadashri:** It is not possible for one to remain in it completely. That is why ‘we’ actually make it unfavorable, if it is not.

**Questioner:** Favorable or unfavorable is a matter of belief, isn’t it? Or is it naturally that way?

**Dadashri:** It is exact, but as long as the mind is there it will definitely be there, won’t it! As long as there is the support of the mind, it will certainly be around.

**Questioner:** Even this body finds things favorable or unfavorable, doesn’t it?

**Dadashri:** Truly speaking, it does not concern the body, it is the mind that finds it so.

**Questioner:** If one feels hot and suddenly becomes agitated, then is it the body that feels the heat or is it the mind that does so?

**Dadashri:** It is the mind; the body does not feel anything. The intellect says something [internally] so the mind starts up. There is no problem if the intellect does not say anything. The intellect means worldly awareness.

**Questioner:** ‘The discomfort is indeed comfort’; an adjustment such as this can also be set within using the intellect, can’t it?

**Dadashri:** Yes. But for the one who wants to attain liberation, he sets [the understanding] that, ‘This is indeed favorable.’ The true benefit lies in this, in the unfavorable. Even on a cold night,

‘we’ remove the blanket that covers ‘us’ so that *jagruti* is maintained.

**Questioner:** What kind of *jagruti* do you remain in at that time?

**Dadashri:** The *jagruti* remains in *jagruti*, otherwise the *jagruti* ‘sleeps’.

**Questioner:** The sleep does not come on account of being cold. So upon waking up, You remain in *jagruti*, is that how it works?

**Dadashri:** Otherwise, sleep would come. And at that time, there is no one to wake me up, is there!

**Questioner:** What *jagruti* do You remain in from within?

**Dadashri:** The state of unawareness as the Self (*bebhaanpanu*) decreases, doesn’t it! Upon waking up, You know, ‘I am pure Soul’; it is certainly like that, isn’t it!

Now, even for You, only circumstances remain. You do not know how to utilize the pleasant circumstances. You enjoy pleasant circumstances, that is why you have to suffer the bitter ones. Instead, if You Know the pleasant [circumstances], then the function of Knowing will also remain during the bitter [circumstances]! However, for you, the old habits do not leave yet, that is why you set out to suffer (*vedavu*). The Self does not suffer at all; the Self simply continues to Know. The one that suffers is the illusory self; it is the *pratishthit atma* (the discharging relative self). That too should be Known, ‘Oh! This *pratishthit atma* has become engrossed in the *jalebi* (an Indian sweet).’

## No Attachment Towards the Favorable, No Abhorrence Towards the Unfavorable

**Questioner:** So in relation to these circumstances, we have created these words, unfavorable (*pratikool*) and favorable (*anukool*).

**Dadashri:** They are all our own [creation]; they are simply a means for the mind, a means for attachment and abhorrence. This is because where there is the favorable, there is attachment and where there is the unfavorable, there is abhorrence. The One for whom attachment and abhorrence have departed, all the favorable and unfavorable no longer remain. At times, He may mention the favorable and unfavorable, but He does not have attachment and abhorrence towards them. This is because the body is habituated to the comfortable.

**Questioner:** No Dadaji, that is also a question because that is not necessarily the case. It is not the case that the body is habituated to the comfortable. Now, for your body [for example]... it is not the case that it is habituated to the comfortable.

**Dadashri:** No, my body is not used to what's comfortable in certain matters, but in some matters, it still remains that way to some extent within.

**Questioner:** But such a situation hardly arises for Dadaji.

**Dadashri:** This one is coming out of the comfortable. It is coming out by gradually letting go of that which is

comfortable. Therefore, if you believe it to be habituated to the comfortable, then it will seek what's comfortable. But if You believe you know what is comfortable, then that very understanding will be helpful to you. To not have attachment towards the comfortable and to not have abhorrence towards the uncomfortable is Your inherent nature (*Swabhaav*). When a nice meal is served, he definitely eats it with pleasure, why would he even say no to that? If you look at his face, wouldn't you see pleasure? And what about the moment something bitter comes? He may not make a face, but he will certainly be unhappy. When you understand the bitter effect to be sweet and the sweet effect to be bitter, that is when you will be able to attain liberation!

## 'Do Not Like' Should Not Be In Your Dictionary

If you develop a liking for smooth [things], then they will come back as rough; that is why you should develop a friendship with the rough. You should make the very things that you do not like into things that you like. The Self has infinite facets. 'It' becomes like the facet that 'It' turns towards.

**Questioner:** I also do tasks that I do not like, but since you are asking, I am telling you that I do not like this.

**Dadashri:** Just get rid of the words 'do not like.' Those very words should not exist in your dictionary.

If someone were to ask you, "Would you like it if I said that you are worthless?" Then you should say, "Yes, I like it!" Do

you like it when someone says you are worthy? If you like it when someone says that you are worthy, then a weakness will arise, and if you like it when they say you are unworthy, then the weakness will leave. That gentleman says, “Insult me and praise me too. Give me both.”

Do You or do You not need to bring about a solution for all that you dislike? ‘You’ should also bring about a solution for all that you like; it is not to be accumulated. Do not hold onto ideas that you like, bring about a solution for that, and also bring about a solution for this [that which is disliked]. That which is liked is the filled stock of attachment that is discharging, while that which is disliked is the filled stock of abhorrence that is discharging. Therefore, a solution has to be brought about for the abhorrence. So in those instances, remain the way ‘we’ do, always in harmony and oneness with everyone! The reason being, abhorrence causes divisiveness to arise. By being in harmony and oneness with everyone, the divisiveness comes to an end and abhorrence dissolves.

### Maintain a Clear Mind Towards That Which Is Disliked

When that which is not liked is endured with a clear mind, that is when You will begin to become *vitaraag* (free from attachment and abhorrence).

**Questioner:** What does a clear mind mean?

**Dadashri:** A clear mind means that no negative thoughts arise for the other person. That means that one does not ‘bite’

[blame] the *nimit* (an apparent doer who is simply instrumental in the process). Perhaps a bad thought may arise for the other person, yet one immediately does *pratikraman* (an exact method of reversal from hurting another living being by confession to the Lord within, apology, and resolution to not repeat the mistake), and washes it off.

**Questioner:** For the mind to become clear is actually a matter that pertains to the ultimate stage, isn’t it? And as long as it does not become completely clear, *pratikraman* has to be done, doesn’t it?

**Dadashri:** Yes. That’s true, however, it may have become clear for some matters, and it may not have become clear for other matters. These are all ‘steppings’ [stepping stones]. *Pratikraman* needs to be done where it has not become clear.

From the very beginning itself, ‘we’ would think over each and every word in this world. Previously, even though ‘we’ did not have *Gnan*, due to *vipul mati* (the highest level of intellectual development), the moment something was said, its meaning would immediately become clear, it would be analyzed from all aspects. When something is said, its essence is immediately 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 (*mati*) 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 and

leaves it raw; so how is it be possible to adjust? Nevertheless, one should adjust everywhere.

### **‘We’ Remained Very Cautious Towards the Favorable**

When ‘we’ did not have *Gnan*, ‘we’ used to remain very cautious towards the favorable and comfortable. With the unfavorable and uncomfortable, you will realize it. It is indeed because of the favorable and comfortable that [people of the world] have wandered [lifetime after lifetime]. If a snake has entered someone’s home and he has seen it, then you do not need to tell him, “A snake has made its way inside, so remain alert!” Thus, it is worth remaining alert in this world. It is indeed the favorable and comfortable that causes one to make mistakes and doze off.

I took it upon myself to experience what would happen to me if I used a fan. Earlier, I did not have a fan. Up until 1956, I had nurtured the quality called *titiksha* (the virtue to endure physical hardships). I would always sleep on a thin woven cloth mat on the floor, and I did not use a fan. Then friends would come and say, “You do not keep a fan because you are a *tapasvi* (one who practices penance), but what about us?” So I would tell them, “Go ahead and set up a fan.” After it was set up, this body became comfort-seeking (*shatashiliya*).

A farmer wears shoes daily, and on the day he does not wear shoes, his feet will burn [upon walking in the hot sun]. Otherwise, the body will become such that it will not burn. Thus, if one becomes

comfort-seeking, then he will inevitably become dependent. When the fan is not available, one becomes dependent. And for me, to place applied awareness (*upayog*) on the external would cause difficulty. I am talking about what happened to me. So understand this point. Do not stop using the fan, but do accept that the fan is not beneficial.

### **The Adjustment of ‘Plus’ and ‘Minus’ Makes Everything Favorable**

Once, ‘we’ had gone for a bath and someone had forgotten to put the tumbler [in the bucket filled with hot water]. But what are ‘we’ a *Gnani* for? ‘We’ adjusted. When ‘we’ put the hand in the bucket, the water was very hot, and when ‘we’ turned on the tap, the water tank was empty. So then ‘we’ took a bath by slowly patting water onto the body, after cooling it with ‘our’ hands. The *mahatmas* all said, “It has taken Dada a lot longer to take a bath today.” But what else could ‘we’ do? It was only possible after the water cooled down! Besides, ‘we’ would not tell anyone to bring this or that. ‘We’ would adjust. To adjust is itself one’s duty (*dharma*). In this world, the adjustment of ‘plus-minus’ [neutralizing] should be made. Where there is a ‘minus’, make a ‘plus’, and where there is a ‘plus’, ‘minus’ it over there. In fact, if someone refers to ‘our’ wisdom as insanity, then ‘we’ would say, “Yes, that is correct.” ‘We’ would immediately ‘minus’ that.

Who can be considered intelligent? The one who does not hurt others, the one who credits whatever harm anyone does to him, the one who obliges everyone all



day long. From the moment he wakes up in the morning, his goal is, 'In which way can I be helpful to others'; the one for whom this prevails constantly, such a person is considered a human being. And such a person will even find the path to liberation.

There is no problem if you do not know how to do anything else in worldly life, but you must know how to adjust. You will sail through in life if you continue to adjust with anyone who keeps disadjusting with you. A person who knows how to adapt to others will not have any suffering at all. Therefore, adjust everywhere. To take adjustments with each and every person is the highest *dharma*. There are various personality traits (*prakruti*) in this era of the time cycle, so how will you manage without adjusting?

### **Penance in the Face of Unfavorable Circumstances That Come on Their Own**

The thing is, living beings of this era of the time cycle should not intentionally do penance (*tapa*), they have been told to do the penance that comes without notice, that comes on its own. This is because in this *Dushamkaal*, one is already facing penance; whether he is in the home, in the bedroom, or in the Jain monastery, but he is certainly facing penance. What is the need to 'heat up' [harass] the one who is already 'heated up'? That is akin to combing your hair and then putting on a turban. Penance is to be done when a glass shatters. Penance is to be done when your son does not go to look after the business. When your *prakruti* has an outburst amidst

an unfavourable circumstance, when a riot starts within; penance should be done at that time. In this era of the time cycle, the penance that comes on its own should be done.

It is not worth doing the penance that is learnt from someone else. Your mind itself is heated day and night! To calmly endure your heated mind, speech, and conduct is the true penance! When your mind, speech, and body are heated up, you are engrossed [in them], yet when nothing is heated, you subject yourself to do penance? But of what use is it to do it then? When has the Lord said to do penance? It is when everyone brings you 'poison', and despite the 'heat' that arises within you, you endure it calmly. Even when your heart becomes 'red-hot', you should endure it. The Lord has not asked you to invite penance. He has told you to gladly welcome the penance that ends up coming to you with a smile. But people push away the penance that ends up coming to them. They make a grimace, so the very thing that has come to give penance is what they return manyfold; and on the other hand, they go out looking to invite penance! Where there is no need, they go learn and start doing penance after watching others! Hey, how can you go and learn someone else's penance?! Your penance is different, his penance is different, each person's penance is different. Each person's causes are different, and in the current era of this time cycle, the penance is such that it naturally ends up coming to you.

Lord Mahavir had said, "Be cautious

in *Kaliyug*. Suffer the penance that comes forth to you; do not create penance that does not come forth naturally.” If someone gets into an accident with you and you get injured, then suffer that penance peacefully. Instead, people get into a fight over there and then go home and say, “I am going to fast tomorrow.” Hey, why are you doing this? If your health is not agreeable, then do a small fast; skip a meal or two. There is no problem with doing that, that is natural. That is also the case with animals, but there is no need to put yourself through such trouble. The Lord has said, “Do renunciation and penance during the [other] three eras of the time cycle, *Dwapar*, *Treta* and *Satyug*. But in the fourth era, in *Kaliyug*, there will be no need to seek penance or renunciation, there will be no need to set out to acquire it.” This [sort of] penance was actually meant for the eras of the time cycle in which people had to go out looking for penance. This is because even if one looked for penance all day long, he would not find it! All of those eras of the time cycle have passed. Currently, one gets so much [opportunity to do] penance.

### **Lord Mahavir’s Penance in the Uncivilized Region**

Even Lord Mahavir had to go out seeking penance in those days! People certainly had [circumstances that gave rise to] penance, but the Lord would not have such penance, would He? The Lord was not facing any penance, so a thought arose in His mind, ‘All these people who offer me food as alms, they keep me in mind while preparing the meal and then

they offer food as alms. So no one insults me, no one does anything of that sort to me. The unfolding of that karma is still pending.’ The Lord would be cognizant of this. Just as a person can tell that he is going to vomit before he actually does so, in the same manner *Gnanis* know a great deal in advance that a ‘vomit of karma’ is going to take place. The *Gnanis* bring about premature fruition of such karma (*udirana*). Humans have the ability to bring about premature fruition of karma. So Lord Mahavir thought, ‘Come, let me go from this civilized region to an uncivilized region, then my karma will exhaust. I have an account of karma.’ The people of the civilized region would say, “Welcome, welcome” and shower the Lord with flowers; that is why He decided, ‘Let me go to uncivilized regions.’ Now, the uncivilized region was about sixty miles away. It was inaccessible by way of the main road. All the townspeople came to bid the Lord farewell. They beseeched Him, “Lord, please do not use this narrow path. The serpent named Chandkoshiya lives down this path. That serpent does not allow anyone to enter into the jungle. Whoever tries to do so, they do not make it out alive. Lord, he will torment You.” But the Lord said, “You are all saying no, but it is necessary for me to use this very path. This is what I See in my *Gnan*. I am not being insistent, but this is what I See in my *Gnan*. So everyone please remain calm and let me proceed.” So all the townspeople remained standing there. No one dared to enter the jungle! Who would be willing to enter after hearing the name of Chandkoshiya? They said, “The

Lord can go if He wants!” When it came to the subject of Chandkoshiya, they were ready to leave even the Lord! Would these people abandon the Lord or not?

The Lord indeed took the path through the jungle. When Chandkoshiya caught a whiff of His scent, would he not go berserk? He would not let even animals come through the jungle, so he came to the Lord in a frenzy and bit him on his leg. The moment he bit the Lord, a bit of blood entered his mouth. As a result of the blood seeping in, awareness of his past life arose. So the Lord gave Chandkoshiya a teaching, “Oh Chandkoshiya! Calm down, calm down, and abate your anger!” In his previous life, Chandkoshiya was a monk who became furious with his disciple, that is why he got into this predicament! “So be at peace now. According to the Knowledge You have attained, You are a pure Soul.” Chandkoshiya came to awareness; knowledge of his past life arose. In his past life, he was a monk. He became furious with his disciple. There was such intense fury! It was no ordinary anger. It was not the kind these people have towards their wives. The disciple was stuck [with his guru] so would the guru be likely to let him off? So the guru keeps abusing the disciple who is stuck [with him]! So eventually, the serpent violently thrashed about and died. An enormous amount of ants climbed all over his body, because as he thrashed about, he started bleeding, and as the blood gushed forth, ants came swarming and started to pull and tug at his body! Chandkoshiya felt intense burning, yet he endured the penance peacefully and he attained a higher life form.

From there, the Lord moved to an uncivilized region, an underdeveloped region. There, people would say, “Hey, look this hermit has shown up. Let’s throw bricks at him. What kind of a hermit is he? He is not wearing clothes. Let’s beat him.” So the Lord started to get a beating before He even entered the region! The Lord had Known, ‘It is not I who is taking the beating!’ So He actually started to get true beatings. If at some place, he came across a kind person, he would give Him a piece of *rotlo* (unleavened bread made of millet flour). In the civilized region, He would receive sweets, but how would He get those here? The Lord spent some time in the uncivilized region, and once His karma were exhausted, He went back. In the current times, everyone encounters an ‘uncivilized region’ while sitting at home, but even then people create their own problems!

### **Peacefully Settle the Penance That Comes on Its Own**

You are considered so fortunate that you have an ‘uncivilized region’ right at home! The moment you enter your home, the uncivilized region is right there! Right where you have your meals, where you sit down to eat and drink, the uncivilized region is all right there. Now, this is the place in which You have to do the penance. The Lord had to traverse sixty miles in order to seek out penance; to get to the uncivilized region! Whereas at present, don’t people seem to be uncivilized right in their homes? When penance has come free of cost, go ahead and endure it peacefully! The people of the current era

of the time cycle are so fortunate! This is considered penance that comes on its own. The neighbors, business partners, brothers, wife and children; they are all such that they make one do penance! In earlier times, only favorable [circumstances] prevailed at home. Currently, the time for unfavorable [circumstances] has come. There are unfavorable circumstances while simply sitting at home, one does not have to go out looking for them. The times are indeed such that adjustments simply cannot be taken. In the home, outside, with neighbors, only adjustments arise from everywhere; so endure them and adjust to them.

### **In Unfavorable Times Say, “Dada’s Bank Is Open”**

The wrong understanding is misery and the right understanding is happiness. One has to notice what understanding he receives. If the wrong understanding has become entrenched, then there is nothing but misery. And when it is solved through the right understanding, then there is abundant happiness! There is no other misery and happiness whatsoever in this world! So, it is nothing but the wrong understanding that becomes entrenched. Besides, it is inevitable that the body undergoes a few punishments! There is punishment for having taken on a body, isn’t there! When you have a toothache, does anyone come to give you that pain? That is considered a punishment of the body. If you have a karmic account with a relative and he is repaying you, then can you say no to him? If you say, “Grandfather, please put a stop to the

karmic account for now.” Then your grandfather will stop it, but it remains pending in your [karmic] ledger, doesn’t it! You may serve the debt collector homemade tea and snacks and send him off, saying, “Sir, sir,” but he will still come back, won’t he? Instead, why don’t you just repay it once and for all! Otherwise, he will not refrain from coming back. Is he likely to let you off without taking it? Therefore, during unfavorable [circumstances], just say, “Come take it, come take it!” You have Dada’s bank, don’t you?

Amongst all the people you come across in this *Dushamkaal*, most are just here to give unhappiness; a small portion are also here to give you unhappiness. As a result of unfolding demerit karma (*paap*), they come together to hurt each other. But that is a good thing, because the way to become liberated sooner has been found!

### **Under the Gnani’s Shelter, Every Circumstance Settles**

**Questioner:** After receiving the *darshan* (live connection through eye contact) of the *Gnani Purush* once, the karma that unfold are relatively favorable, are they not?

**Dadashri:** The majority of the unfolding karma are certainly favorable. However, if there is someone who is provocative, then he may encounter an occasional negative, unfavorable circumstance. But even then, it settles off. After meeting the *Gnani Purush*, it can be settled. Otherwise, they [the circumstances] are certainly favorable.



The reason for this is that the *Gnan* manifests once the demerit karma have been washed off. The unfavorable [circumstances] were demerit karma, they get washed off. The ones that used to veil the Knowledge, that used to veil the awakened awareness, those unfavorable and uncomfortable demerit karma have been washed off. Subsequently, only favorable and comfortable circumstances arise. Everything that arises is only favorable, isn't it?

### Knowledge Flourishes in Adverse Circumstances

'You' too face circumstances; nevertheless, You should prefer circumstances that help in the Real. 'You' should prefer the circumstances that lead towards the Real; You should not prefer the circumstances that lead towards the relative. People of the world demarcate circumstances into two categories: one that is profitable, and the other that causes loss. However, You actually Know whose authority the profit and loss falls under. It is not in Your authority! For You, the circumstance that helps you get *satsang* ought to be favored! All other circumstances are merely circumstances. Oh, the biggest circumstance of all is the one that is with you day and night: the circumstance of the mind, speech, and body. That is the very one that is causing pain, so then which other circumstance will ever give you happiness? This circumstance is not such that it will leave You alone, but that is where You are to settle with equanimity! In this case it is such that, the greater the number of

adverse circumstances, the more this *Gnan* will flourish!

Whatever circumstances you have received, if you adjust (*anukool*) to those circumstances, then the circumstance will become suitable to you. The circumstances will become suitable to you.

**Questioner:** They will certainly become that way to us, yes.

**Dadashri:** You simply have to adjust. But if you develop a fondness for it [the favorable circumstance], then what can it do?

**Questioner:** An effort has to be made to adjust to the circumstances.

**Dadashri:** That should definitely be there on your part!

### After Attaining This Science, the Comforts Become Insipid

**Questioner:** Dada, in our Science (*Vignan*), you dry out the interest from within. All the interest that is within dries out with our *Vignan*.

**Dadashri:** No, this *Vignan*, Itself, is working. The interest is not actually drying out, but it's comparable to the way tea tastes bland after eating a sweet. Nothing is drying out, but it seems insipid. Worldly life seems insipid.

**Questioner:** Worldly life seems insipid. Otherwise, would worldly life seem insipid?

**Dadashri:** So it naturally abates on its own. The desires wane.

**Questioner:** Dada, after attaining our

*Vignan*, worldly life seems insipid regardless of having all kinds of comforts (*anukoolta*).

**Dadashri:** Yes, it seems insipid; insipid. Even if there are a lot of comforts, it still feels insipid.

**Questioner:** Even if there are comforts from every direction, it still seems insipid.

**Dadashri:** It actually feels like a burden. This is a different kind of Science altogether! That is why it is considered unprecedented, isn't it! It has never been heard of before, read about before, known before, it is that kind of an unprecedented Science!

### Only the Knower and Seer of Circumstances

Every person has to become prepared to such an extent that no place seems burdensome to him. The place may grow weary of the person, but the person himself should not grow weary of it. One has to become prepared to this extent. Otherwise, there are infinite places, there are infinite locations. There is no end to the locations.

In reality, besides the pure Soul and circumstances, there is nothing else at all. Moreover, there are two kinds of circumstances: unfavorable and favorable. Of these, there is no problem with the favorable ones; only the unfavorable ones bother you. You have to be mindful of only those circumstances. Moreover, circumstances are prone to dissipation by their nature. So, when the time comes, they make their way out. Even if you tell them to stay, they will not stick around!

Troublesome circumstances do not remain for long. Why are people miserable? It is because they keep on remembering the troublesome circumstances and become miserable. It's gone now, why are you grieving over it now? It is a different matter if one cries when he gets burnt, but now even when it is almost healed, he keeps complaining, "Look, I got burnt, I got burnt!"

Some people prefer daytime and don't prefer 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 secondly, there is the Self; besides this, there is no third thing at all." For Them, there is no such thing as right or wrong, good or bad. What *vyavasthit* says is, 'In the case of circumstances, no one has a say in anything even in the slightest extent; everything is actually based on one's karmic ledger.' The *vitaraag* Lords have said, "All circumstances are equal." Whether they have come to give or take [something] away from you, they are all equal indeed; however, the intellect interferes in this. It is worth remaining only as the Knower and Seer of the circumstances. Moreover, these circumstances are prone to dissipation by their nature. When the circumstances of coming together come to an end, they disperse; so based on what its 'weight' [intensity] was at that time, it then becomes thirty-eight pounds,

thirty-six pounds and in such a sequential manner, it comes to an end.

Circumstances are completely prone to dissipation by their nature. One may come and at five minutes past eleven, it will make its way out! You may tell it, “Hey, hang on. Have a meal and then go.” But even then it will still not stick around. It will take off the moment its time comes. However, with the way things are, when the dissipation is going to take place two minutes later, one waits [impatiently] thinking, ‘It has still not left, it has still not left, when will it go?’ So those two minutes feel like ten minutes to him! By waiting, time actually feels slower. Otherwise, circumstances are actually prone to dissipation by their nature.

It is not worth it for You to get involved in any circumstance; You are only the Knower-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 either. 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 simply See and Know it.

### **Adjust to the Circumstances**

Every individual should definitely have certain principles in life. Nevertheless, one should act in accordance with the circumstances. A human being is one who can adjust to circumstances. If one knows how to take an adjustment under

any circumstance, then that is such a powerful tool that it can help him attain ultimate liberation.

If You understand ‘*vyavasthit*’ (scientific circumstantial evidence) completely, then the word ‘*khench*’ (the subtle pull of insistence) would not exist at all. Tell the other person, “Do whatever is convenient for you.” You should adjust to him. Nothing happens outside of *vyavasthit*.

People of the world do not understand that *vyavasthit* exists, but they will say, “Whatever has happened is correct.” However, You should understand *vyavasthit*. Now, our people [those who are Self-realized through *Akram Vignan*] have understood *vyavasthit* in regards to four matters at the most. However, when insulted, you get shaken up again. But if You immediately understand *vyavasthit*, then steadiness remains. The fact is, there are so many matters that still remain [to be understood]! If One has understood *vyavasthit*, then He does not have any attachment or abhorrence whatsoever. It is considered learnt when *vyavasthit* is understood in exactness.

Have you understood *vyavasthit*? What would happen to you if you had to go to a place where you would be insulted? When you are insulted, you should say, “It is *vyavasthit*,” and start to research, ‘How did this bullet [insult] hit me? Where did it come from? Who was the shooter? What happened? Whom did it hit? Who am I?’ As long as *vyavasthit* is not understood, you indeed infer, ‘He is the one who hit me. I saw it myself!’

So had You understood *vyavasthit*, You would become *vitaraag* (absolutely free from attachment and abhorrence).

*Vyavasthit* is the river and the small boat is ours. The boat tells the river, “Do not flow haphazardly.” To which the river replies, “You foolish one, you should not move haphazardly. If you want to stay alive, then do as I do, flow as I flow. Adjust to me. Otherwise, you will get shattered to pieces. You will die!”

### Unawareness of the Self in the Comfortable, Progress in the Uncomfortable

The circumstances are all going to keep changing. They will not adjust; you will have to adjust. Circumstances do not have *bhaav* (inner intent; feeling) and you have *bhaav*. To adjust to the circumstances is your job. Unfavorable circumstances are actually favorable. While climbing the stairs, there may be shortness of breath, yet why do you climb? The feeling prevails that you will be able to go up, that you will get to take advantage of what is up there!

Everything that is favorable and unfavorable belongs to the external part; it is only the external part that prevails, the Self does not prevail. Where there is the unfavorable, the external part becomes absent; the Self becomes present at that time. The external part is indeed present in the favorable. Therefore, if You want the Self to be present, then the unfavorable is better, and if you want the body to be present, then the favorable is better.

The energy of the Self (*Atmashakti*) increases tremendously through that which

causes you discomfort (*pratikool*). If it feels uncomfortable and yet you are able to remain with it, then the energy of the Self increases tremendously. However, the people of the world immediately bid it farewell. They do not find it suitable and the next day respectfully bid it farewell. Whereas that does not happen here.

The entire world has actually been wandering [life after life] because of the comfortable. If You want to become the Self, then the uncomfortable is beneficial, and if You do not want to become the Self, then the comfortable is beneficial. When One follows the path of awakened awareness as the Self, the uncomfortable is beneficial, whereas, on the path of unawareness as the Self, the comfortable is beneficial.

### Equal View Towards the Comfortable and Uncomfortable

Now You have indeed become the Self. So wherever you look, there is only the comfortable, right?

**Questioner:** Yes, everywhere.

**Dadashri:** It is comfortable even if you receive something. If you don't receive that thing and you receive something else instead, then even that is comfortable. So the comfortable and uncomfortable have become equal. An equal view (*samaan bhaav*) [towards both]! It is glorious; glory even to Your Knowledge, which has made the comfortable and uncomfortable equivalent! ‘You’ should grasp the bottom line, make the favorable and unfavorable one and the same.

~ **Jai Sat Chit Anand**



## Otherwise Worldly Entanglements Pose an Obstruction

First, you have to learn this sort of worldly interaction. Without having an understanding of worldly interaction, people endure all kinds of beatings.

**Questioner:** There are simply no words for what you have to say in spiritual matters, but even regarding worldly interaction, what you say is topmost.

**Dadashri:** In fact, without the topmost understanding of worldly interaction, no one has attained liberation. No matter how valuable your Knowledge of the Self may be, will worldly interaction let you go? If it does not let you go, then what will you do? You are indeed pure Soul, but only if the worldly life lets you go, isn't that so? You keep on entangling yourself in the worldly life. Just bring about a solution quickly.

Say you were to tell someone, "Go to the shop and buy some ice cream," and he returns after going only halfway. When you ask him, "Why?" he tells you, "I came across a donkey on the way; that is a bad omen!" Now, he has acquired wrong knowledge, so you should remove that, shouldn't you? It has to be explained to him that, "Dear fellow, God also resides within a donkey; therefore, there is no such thing as omen. If you scorn a donkey like that, it reaches the God within it. Hence, you incur a tremendous error. Do not do this again." This is how wrong knowledge has come about and due to that, people are not able to adjust.

## One Who Turns Wrong into Right Is a Samkiti

What is the sign of one who has Self-realization (*samkiti*)? Even if everyone in the home does wrong, he turns it right. To turn things right in all matters is the sign of a *samkiti*. I made very subtle discoveries about worldly life. I am saying all this after having made the ultimate discovery. I am showing you how to live in this world, and I am also showing you how to attain liberation. My goal is to lessen your difficulties.

What you speak should 'adjust' [be agreeable] to the other person. It is indeed your mistake if what you say does not 'adjust' [agree] to the other person. If that mistake is broken, then you will adjust. The talk of the *vitaraag* Lords is one of 'adjusting everywhere.'

**Questioner:** Dada, this solution of 'adjust everywhere' that you have given can bring about a solution for all kinds of problems!

**Dadashri:** All problems are solved. Every word of mine will bring about a solution quickly. They will take you all the way to liberation. Therefore, adjust everywhere.

**Questioner:** Until now, everyone used to adjust in situations they liked, but it feels as though you are saying, "You should quickly adjust to situations you do not like."

**Dadashri:** Yes, you will have to adjust everywhere.

## Dada's Novel Science

**Questioner:** What is the inner intent behind this talk about adjustment? To what extent should I adjust?

**Dadashri:** The intent is that of peace, the goal is of peace. It is an art practiced in order to avoid restlessness. It is Dada's Science of adjustment. This adjustment is a novel one! And you must be getting a taste of what happens whenever you are not able to adjust, right? This dis-adjustment is itself foolishness. 'We' refer to adjustment as justice. Insistence and obstinacy (*duragrah*) cannot be considered justice. Any kind of obstinacy is not justice. 'We' do not force any viewpoint onto others. 'We' would cook the green grams with whatever type of water they would cook in; 'we' would even use water from the gutter to cook them if need be!

Until today, no one has ever disadjusted with me. Whereas, a household of only four people do not adjust with each other. Would you know how to adjust or not? Are you able to do that or not? You will learn from whatever you observe, won't you? The law of this world is that you will indeed learn from whatever you observe. There is nothing that has to be taught in that. Perhaps you do not understand the part that I am preaching. However, if you observe my conduct, you will easily learn.

People do not know how to adjust in their homes and yet they sit down to read scriptures about Self-realization! Hey, put aside the scriptures. Learn this [to adjust everywhere] first. They do not know how to adjust at home at all. This is how the world is!

There is no problem if you do not know anything else in the world, there is no problem if you do not know much about handling a business, but you should know how to adjust. Therefore, in the situation at hand, you should learn how to adjust. In this current era of the time cycle, if you do not know how to adjust, you will suffer. Therefore, you should adjust everywhere and get your work done.

(From Param Pujya Dadashri's Gnanvani)

## **Junagadh Trimandir Pranpratishtha Celebration – Via Live Webcast**

**In presence of Atmagnani Pujyashri Deepakbhai**

**7 to 9 January 2022**

**7 January (Fri), 4-30 to 7-30 pm - Satsang (For local mahatma seekers)**

**8 January (Sat), 4 to 7-30 pm - Gnan Vidhi**

**9 January 2022 (Sunday)**

**Pranpratishtha : 9-30 am to 1 pm, Pujan-Darshan-Aarti : 4 pm to 7 pm.**

**Venue : Trimandir, Khamdhrol Cross Road, Junagadh Bypass Road, Junagadh. Ph : 9924344489**

**Note : Due to only one day Pranpratishtha event, no accommodation facility will be available.**

**Owned by : Mahavideh Foundation Simandhar City, Adalaj - 382421, Dist-Gandhinagar.**

© 2021, Dada Bhagwan Foundation. All Rights Reserved.

**Contacts : Adalaj Trimandir, Simandhar City, Ahmedabad-Kalol Highway, Adalaj, Dist. : Gandhinagar-382421,**

**Gujarat, India. Ph. : 9328661166-77, E-MAIL: DADAVANI@DADABHAGWAN.ORG WEB : WWW.DADABHAGWAN.ORG**

**Mumbai : 9323528901, USA-Canada : +1 877-505-3232, UK : +44 330-111-3232**

**Australia : +61 402179706, Kenya : +254 722 722 063, Germany : +49 700 32327474**

Adalaj : Diwali and New Year's Celebrations : Dt. 3 and 4 November 2021



Lighting at the Trimandir on the Occasion of Diwali



Special Bhakti on the Occasion of Diwali



Inauguration of the 2022 Calendar



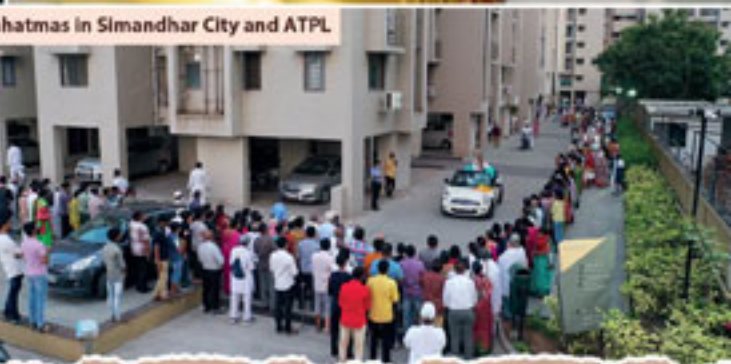
Annakoot



Offering of Prasad



Pujyashree Giving Darshan to Mahatmas in Simandhar City and ATPL





## **An Equal View Towards the Comfortable and Uncomfortable**

The entire world is actually wandering [life after life] because of what's comfortable. Now You have indeed become the Self. So wherever You look, there is only the comfortable, right? It is fine even if you receive something. If you don't receive that thing and you receive something else instead, then even that is fine. So the comfortable and the uncomfortable have become equal. An equal view [towards both]! It is glorious; glory even to Your Knowledge, which has made the comfortable and uncomfortable equivalent! 'You' should grasp the bottom line, make the favorable and unfavorable one and the same.

- **Dadashri**

