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Dadavani



No matter how desperately you do not want to drink the bitter, people will forcibly make you drink it. Instead, why not smile and drink it while blessing them? How else will you become a Neelkantha?

DADAVANI

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Digest Insults With a Smiling Face

EDITORIAL

Along every step of the way in life, there are countless instances when the controlling influence of the intellect starts up and it keeps weighing profit and loss. In that too, one only believes that it is beneficial if his respect is upheld in worldly interaction. Whereas absolutely revered Dadashri says, "It is indeed the insult that is very beneficial." Respect and insult are the sweet and bitter interests (*rasa*) of the ego. Now, having attained Knowledge of the Self, *rasa* of the ego is to be pulled away. It is a very arduous task to pull away the *rasa* of the ego on your own. That is why if someone pulls away the *rasa* for you, thus rendering the ego insipid and innocuous, it is very good.

No one indeed has been born in this world who has the ability to interfere with anyone else! So then why do insults come one's way? The root cause is one's very own *karmic* account. The other person becomes instrumental in that process (*nimit*). Once that *karmic* account is over, then no one will interfere again. If someone hurls abuses at you and you do not like it, then just accept it, do not inquire, 'When had I given it to him?' You should accept it right away so that the *karmic* account gets cleared. If you give on credit again, then those ledgers will carry forward. Instead, if you accept it, deposit it, then one day it will come to an end.

When the other person insults you, he is dissolving your excess (hurtful) ego for you. What is the harm in that? You certainly want to move away from the state of the bitter and sweet ego, do you not? Once you have decided that you will drink all the bitterness a person may give you, then you will be able to drink it. If this bitter medicine suits you, then no other interference remains, does it! So accept the one who insults you as a benefactor and digest his insults with a smiling face. However, if such awareness does not remain at that time, and if sometimes, during such an instance, opposition through the mind continues, opposition through the speech happens, even opposition of the body happens, then that is a weakness. There, *pratikraman* should be done.

If someone hurls abuses at you, then it is due to the unfolding of your *karma*. So you should not spoil the intent (*bhaav*) in your mind, but say, 'May everything be good for him as he has freed me from that *karma*.' And if the intent spoils, then immediately correct it. With utmost compassion, Dadashri says, "If you want to go to *moksha* (final liberation), then learn this art."

When you are insulted, say, "It is *Vyavasthit* (Scientific Circumstantial Evidence)," and investigate, 'How did this bullet (insult) hit me? Where did it come from? Who shot it? What happened? Whom did it hit? Who am I?' As you go deeper, you will understand the original truth.

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Akram Vignan is such that it keeps you constantly in *samadhi* (free from the effects of mental, physical, and externally-induced problems). Understand that you are on the right path if your state of *samadhi* does not waver whenever instances of insults arise. Dadashri says, “In however many matters the world does not affect You, that level of experience of the Self has been accomplished. And in those matters where you still get affected, that level of experience remains to be accomplished.” If someone hurls abuses at you, beats you, robs you, even then if You are not affected, attachment and abhorrence do not arise, then know that You have become *adavaita* (beyond duality).

In life, situations of pleasure and pain, respect and insult will definitely come as a result of the unfolding of *karma*. However, in those instances, the only goal should be to remain in the awareness of the Five Agna, settle files without attachment or abhorrence, and maintain the goal of how to be free from that *karma*. In order to progress on the path to liberation, a detailed understanding from absolutely revered Dadashri’s speech pertaining to awareness in the face of respect or insult has been put together in the current compilation. It is our ardent prayer that this be helpful in the *Purushartha* (progress as the Self) of *mahatmas* (those who have received Knowledge of the Self, and the *Agna* of the *Gnani Purush*).

~ Jai Sat Chit Anand.

Digest Insults With a Smiling Face

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

The Intensity of the Effect can be Measured With a Thermometer

When ‘we’ give *Gnan* (Knowledge of the Self and the doer), then the awareness (*laksha*) of pure Soul (*Shuddhatma*) sets in (for You). This awareness is an experience (*anubhav*) of a kind. Now remain in the five *Agna* (*Gnani*’s directives that preserve the state of the Self after the *Gnan Vidhi*). Now when You begin further progress, and as awareness (*jagruti*) arises, the experience will keep increasing.

Questioner: How can I know that level of experience?

Dadashri: In however many matters the world does not affect You, that level of experience has been accomplished. And in

however many matters, wherever it affects (*asar*) you, that level of experience is still deficient.

Questioner: Dada, the fact that it does not affect me, is it really because the Self (*Atma*) has been Known or is it because of some other reason? Has it happened due to the rise of *udaseen bhaav* (a state of indifference towards the relative)?

Dadashri: It is because the Self has been Known that it fits to an extent. After some experience of the Self is attained, a certain part (that gets affected) comes to a stop. And where the experience is deficient, then that part still remains deficient (you get affected).

Questioner: Is there such a

thermometer through which I can know whether I am progressing or not?

Dadashri: That thermometer is the Self (*Atma*) indeed. It will tell you, 'It is not exact yet. The experience up to this point is exact.' The Self (*Atma*) keeps on working just like a thermometer.

What is the Thermometer That the Agna has Been Applied?

Questioner: How can I know whether I am applying the *Agna*s or not?

Dadashri: Actually it is possible to know everything; that this one constantly remains in the *Agna* only; that is why *samadhi* (a state of bliss that continues despite ongoing mental, physical or externally induced problems) remains constantly. Even if someone were to swear at him or say something else to him, it would not leave an effect on him at all! Even if someone were to beat you or rob you, attachment and abhorrence (*raag-dwesh*) do not arise; that is the thermometer. A thermometer is needed, is it not? There is no problem if you cry, but attachment-abhorrence should not arise. If you were to hit someone and the person cries; if the body is soft natured, then the person might cry, and if the body is tough, then the person will laugh; that is not to be seen. (You just have to See whether) Your attachment and abhorrence have left or not?

Questioner: Then Dada, that means that if someone were to swear at me, my face might show displeasure, but from within no attachment-abhorrence arises for that person.

Dadashri: That is still a weakness. Later on, even the face will not become wry. For now, if the face becomes wry, it is okay. Even

if you were to cry, it is okay. If you cannot endure the beating and you cry, even then it is okay.

Questioner: My face becomes wry; is that a weakness?

Dadashri: Of course it is a weakness! What else? To digest insult is actually a great strength. Now, while walking on the road, if (someone) were to tell you, 'You are worthless, you are a thief, you are a rogue,' if the person hurls such abuse at you and *vitargta* (state characterized by the absence of attachment and abhorrence) prevails within you, then know that with regard to this matter You have become God to this extent. In however many matters you win, in those matters You have become God, and when you win over the world, You completely become God. Then there will not be any *matabheda* (the distance that develops due to difference in opinion) with anyone.

The Root Cause of Interference is Your Own Karmic Account

Questioner: If someone comes and says something insulting, then how can I bring about a resolution? How can I maintain equanimity?

Dadashri: What does 'our' Knowledge (*Gnan*) say? No one can do anything at all to you. No one has been born in this world who has been able to interfere (*dakhal*) in your life! It is not possible for anyone to interfere with anyone else at all. Then why has this interference arisen? The one who interferes in your life is a *nimit* (an apparent instrument in the unfolding of *karma*) for you, but at the root, the *karmic* account is your very own. Whether someone does something wrong or does something right, in that, the *karmic*

account is indeed yours, and that person is just a *nimit*. Once that *karmic* account is over, no one will interfere again.

So, to quarrel with the *nimit* is useless. By attacking the *nimit*, the fault will arise again. So there is nothing left to be done (*karvapanu*) in this. This is a science (*vignan*); it needs to be completely understood.

When the other person comes to swear at you, then would you not understand that this is (a consequence of) your past mistake? Therefore, you should settle it with equanimity.

An Insult is Indeed the Result of One's own Cause

If there is a social function going on and all your relatives and friends are sitting there, and someone amongst them were to insult you two to three times on that very day, in that very hour, then you should understand what you are supposed to do. What should you do?

Questioner: There are two solutions for this; either swallow the insult or give an insult in return for the one I got.

Dadashri: To swallow it is also an offense. With that, the enmity for that person increases, day and night; the enmity increases at a mental level. And if you insult the person in return for the insult he gave you, then that too is an offense. So let me tell you what to do. If someone insulted you three times, then you should (think), 'Why did he insult me? This person does not do it to anyone else and how is it that he has come on my part (to deal with)?' Upon thinking like this (you would feel that) must there not be a cause for this? The insulting that he did is considered an effect; should there not be a cause for it?

Questioner: There would be.

Dadashri: Now that cause is underground (subtle). You do not know what the cause of this is, but believe this much with certainty that this result, this effect, is indeed due to your own causes. Therefore, you should say to him, "It is alright; my *karmic* account with you has been settled." Now if someone has insulted you three times, then human nature is such that he will insult that person five times! So pain is felt in collecting three insults that were due and on top of that he is giving five back on credit (loan)! Will they not come back again as you gave five on credit? So are the causes that you had created less painful, that you go out and create new causes? No, bring an end to it. Did you understand my point, the point that I am making? It is a short and simple path.

Anything a person gives you is indeed a result of your own cause. Suffer (*bhogavi levu*) that result, then new causes will not arise again. If you go to eat ice cream and visit restaurants during the time of exams, and then you fail, how is it someone else's fault? You created a bad cause; that is why the effect that has come is bad. Now, if you do not create any causes again, then (the effects) will not come.

To Clear the Karmic Account, Accept What Comes

If you do not have any faults, then no one in the world can point a finger at you. I give this guarantee in writing. And if someone, points a finger at you, then it is your fault, with that acceptance you should deposit it. You should not give it back on credit again. If someone hurled two abuses at you, and if you then give five back on credit (loan), then they

will come back. Instead, you should close the business with that person all together. If you do not want this to come back, then accept the two abuses. If you give five abuses back on credit, then five more, will come back to you.

Questioner: So only those two abuses came my way; did they come because of my *karmic* account?

Dadashri: Without a *karmic* account, nothing will come to your home (to you). It is an effect, dissolution (*visarjan*); therefore it comes through a *karmic* account. So then one might say, “Did I write the books without paying any attention?” Hey, nothing comes without a *karmic* account. So why doesn’t he go ahead and accept what is due. Then he would say, “Okay sir, I will accept it.” And if he wants to give five back on credit, then he should go ahead and do it, if that is what he likes. If one likes such business, then one should give on credit. One cannot endure any abuse himself and he hurls five abuses at others. It is a terrible offense to give to others what one does not like. It should not be so. And if someone gives it to you, then that is in accordance with the law of nature. And do not go to ask, “Why are you giving this to me?” You should just accept it.

If someone hurls abuses at you and you do not like it, then just deposit it and do not (go to) check, ‘When had I given it to him?’ You should accept it right away, so that the *karmic* account gets cleared

Someone may say, “I have nothing to do with him at all right now, yet why did he come and swear at me?” If it does not have anything to do with the present ledger (current life), then it must be the *karmic* account of the

past ledger (past life). And without having deposited with him, no one would come just like that to deposit in his account.

In this world, without a *karmic* account, even eye contact cannot be made, so how can anything else happen without a *karmic* account? Whosoever you have given however much to, they will give that much in return back to you. At that time, you should accept it happily, ‘Phew! Now the ledger will come to an end.’ Otherwise, if you make a mistake, then you will have to suffer it again for sure.

If you incite someone, then someone will stir up trouble for you as a result of that. Otherwise, if you do not instigate and incite anyone, then no one will point a finger at you! You are completely independent. However many mistakes you have made, you will indeed have to suffer them, will you not! From the moment you come to know that you are independent; it does not (mean that) you have become completely independent. You are independent, but even then you will say, “Why did this person insult me?” You should just receive and deposit that insult in the ledger. Whatever people come to give, deposit that in the ledger. The goods (*maal*) that you had given out on credit in the past are indeed what come back. At that moment, you are not able to endure it, so once again you give it back to that person on credit. Therefore, the business carries further on! So if someone insults you once, then you should accept it, ‘(Whatever happened) It is good. Due to the unfolding of my *karma*, I have come to receive the result of what I must have done, in which you had become a *nimit*. You have released me from this *karma*! Therefore, I am expressing gratitude towards you.’ You should accept it in this way, then

your mistakes will be broken, otherwise the mistakes will not break.

Stop Giving on Credit; Keep Accepting What is due, Then There Will be an end

Questioner: I accept it once, I accept it twice, I accept it a hundred times; do I have to keep accepting it like this every time?

Dadashri: Yes, if you give on credit again, then those ledgers will still remain open. Instead, why don't you accept what is due a hundred thousand times, you should accept it, and only then will it come to an end.

Questioner: All these years have passed by, yet there is no end to it.

Dadashri: Instead of thinking about other things, why don't you do as I say, (then) it will come to an end. And I have accepted very many such (insults). For the past twenty-eight years, I have not given (anything) new on credit. Hence, the ledgers have become so clean! I had stopped giving on credit all together and all I kept doing is accepting. 'We' had told 'Patel' (Dadashri referring to his relative self) that, 'Whatever someone comes to give you, accept what he gives.'

The path is simple, is it not? So this is what our Science is like. And the *karmic* accounts of the ledgers should indeed be cleared, should they not? What do you think?

Questioner: They should be indeed.

Dadashri: Yes, and if you tell your neighbor, "Hurl five abuses at me early in the morning." Then he would say, "Does it look like I'm free?" So where there is no *karmic* account, no one will hurl any abuses at you! And where there is a *karmic* account, no one will let you off the hook!

The Karmic Account Comes to your Doorstep

If you were to hire someone to hurl abuses at you, then would it benefit you? Why (not)?

Questioner: The abuses would not have an impact. The effect will not be exactly as desired.

Dadashri: It will not have an effect at all. What effect can a hired person render? So when you receive an effect that is rendered on its own, that is when you should realize, '*Mooah* (mortal), one cannot get this even by paying for it, so let's take advantage of it.' What I mean to say is that it will not let you go. So instead, go ahead and eat at leisure, properly. Moreover, it (the *karma* of insult) is certain and it (the abuse) is not on hire, so it is exact. At that moment, how much does the energy, the balance sheet increase? Does it increase or does it not increase? Once you decide, then it will automatically continue to deposit. If you do not decide, then what will happen? One might say, "What will happen?" You are pure Soul (*Shuddhatma*), what else is going to happen?

Therefore, if this (insult) comes to you at your doorstep, accept it. What should you do? If you were to hire someone, then it just doesn't feel the same. How many (and) what kind of abuse will a person on hire give? What kind of insults will he give? Even you would understand that, '*Mooah* (mortal), this insult (from the person) on hire is of no use at all.' There are no 'chilies' added in it, are there? What we want is that other one (real insult), one that is harsh, one in which the 'chilies' have been put in properly! That person (on hire) will not put the 'chilies' properly, will he!

Therefore, if the insult comes to you at your doorstep, then accept it. What I mean to say is, would 'Chandubhai' (reader to insert his or her name here) accept the insult, or would he not?

Be Happy and Accept it

Questioner: He would accept it. One should act according to the time (of a particular situation), shouldn't he?

Dadashri: No, not according to the time. Once it comes, then at whatever time, no matter how it is, you should accept it, then it gives you energy and goes away. As much as You get on this side of the balance sheet, it gives You that much energy. If *samata* (perfect equanimity) prevails once during an insult, then the second time around, You will get the energy (to remain in *samata*) during two insults; that is the law of nature. It is a law of multiplication. So why should such an advantage not be taken? Tell the insult, "Come at my doorstep whenever you want, don't worry about what time of day it is."

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* (current era which is characterized by a lack of unity in thought, speech, and action), it is *Dushamkaal* (current era of the time cycle), so there are bound to be two to four thermometers in your home; there isn't just one! Otherwise, who would tell you where you stand? Someone who is hired will not do this! A tenant will insult you, but he would not have a sulking face, so you would know that this is fake! And the other one is exact! Their faces sulk, their eyes become red! You couldn't get that even if you paid someone to do it, and you are in fact getting this free of cost!

No one hurls abuses at you for free.

You can get pride (*maan*) free of cost, but you cannot get an insult even if you pay (someone) 500 (rupees). One would only give it to you if you had given it in the past. The Lord has said, "If you want to go to *moksha* (final liberation), then accept (deposit) what you have given."

Take Advantage of the Circumstances That Unfold in Front of You

If I (place) a tender (proposition) in the newspaper tomorrow to ask for someone to insult me, such as, 'Come and insult me,' then no one would be free to do so. Anyone who wants to speak behind my back may do so, but no one will do so directly to me.

No one is free at all to give respect or insult. Your very own *karmic* account gives it to you. Would anyone be free to do such business? Respect and insult actually awaken us.

Questioner: (The insults say,) 'Do not sleep, wake up.'

Dadashri: Yes, 'wake up, wake up.'

Questioner: So, if someone hurls abuses at me, then should I actually be happy that my *karmic* account is being settled?

Dadashri: Yes, be happy and accept that at least this much of the past *karmic* account has come through. Instead of losing the amount given on credit, is it not good that it came back! Therefore, accept and deposit it in the ledger. However much has been given out on credit, only that much will come back. That which has not been given out on credit will not come.

What is the Loss in That?

Questioner: If I have the tendency to

avoid clashes, to settle (files) with equanimity, yet the other person harasses me, insults me, then what should I do?

Dadashri: Nothing. That is your *karmic* account, so you should be firm in your decision that you want to settle that with equanimity. You should always stay within Your laws (Five *Agna*) and keep solving your own puzzle by yourself.

Questioner: When the other person insults me and I feel insulted, is my ego the reason for this?

Dadashri: In reality when the other person insults you, he is dissolving your ego, and that too is the 'dramatic' ego (discharging ego)! Whatever excess ego there is, will dissolve. What is going to be lost in that? These *karma* do not allow you to become free. Even if a small child rebels against you, you should say, "Now set me free."

Upon Accepting Insult, the Energy Increases

Questioner: Dada, in worldly life, due to clashing viewpoints, the elders point out mistakes of the younger ones, and the younger ones point out mistakes of those who are even younger than them. Why is that so?

Dadashri: Well, it is such that the elders crush the younger ones. The elder one will point out mistakes of the younger one. Instead of that, one should say, "It is indeed my mistake." If one takes on the blame for the mistake, then there will be a solution for it. What would 'we' do? If the other person is not able to bear it, then 'we' take on the blame. 'We' would not point out the mistakes of others. Why would 'we' give it to others? 'We' have a stomach as vast as the ocean. Just

look! The water of all the sewers of Bombay is taken in by the ocean, is it not? Similarly, you should drink it too. By doing so, you will have an aura of influence (*prabhav*) over your children and over everyone else, and they too will learn. Even children will come to understand that, 'He has a stomach as big as the ocean. (Therefore,) Accept however much comes to you. In worldly interaction, there is a rule that, 'The one who insults gives (away) his own energy and leaves.' Therefore, take the insult with a smiling face.

This Much Purushartha Remains to be Done

What does Kaviraj say?

*'Haste mukhey zeyr pive, neelkanthi khandan.
Nihspruha ayachakney, khape nahi
maan-taan.'*

'The noble blue-throated One, Drinks 'poison' with a smiling face.

The One without inclination and beggary, Does not want respect or recognition.'

Now the *Purushartha* (to progress as the Self) that remains for You is to 'Drink the poison (that which is bitter) with a smiling face.' Some day if you happen to have a divisive feeling due to difference of opinion (*matabheda*) with your son, if your son has defied you, then you do have to drink the 'glass' (the bitter, the disrespect) that he gives, do you not? Even with tears in your eyes, you still have to drink it, do you not? It is not like you can throw the 'glass' back at him; can you? You do have to drink it, do you not?

Questioner: Yes, I will have to drink it.

Dadashri: People of the world cry as they drink it, you should smile as you drink it! That is all he (Kaviraj) is saying. How

does the world drink it? While crying, 'This person did this, and this other person gave me this to drink and that other person gave me that to drink.' You already have bliss (as the Self), but when you laugh, psychological happiness of that arises too. What psychology says is that, 'If you laugh, then you will be happy.' And you already have that natural (*swabhavik*) bliss with You. The original natural bliss and this psychological happiness, when the two come together, then how wonderful will the tea turn out? Will it not turn out to be good?

Questioner: It will turn out to be good.

Dadashri: And with that other, the tea will be ruined and everything else will be ruined too. So what this is saying is, "Suffer it with laughter."

You Will Have to Drink That Which is Your Karmic Account

'We' are *Neelkantha* (the blue-throated Lord Shiva who swallows all the poisons of the world). Right from childhood, whoever gave me poison, I drank it with a smile on my face and on top of that, I blessed that person, and that is why I have become *Neelkantha*.

You will certainly have to drink such poison (the insult, the bitter). It is part of your *karmic* account, therefore the 'glass' (of 'poison') will indeed come before you. Then whether you drink it with a smile or you drink it with a wry face, you will indeed have to drink it. Oh! Even if you do not want to drink it at all, people will get you to drink it forcibly. Instead, why not drink it with a smile, while blessing that person? Besides this, how else can you become a *Neelkantha*? Those who come and give you these 'glasses' are actually coming to give you an elevated (state of inner

energy of the Self) status. If you make a wry face there, then it will move away.

Become Mahadevji by Giving Blessings

All these relatives of yours, they come and give you a bitter dose this big. You should drink it peacefully, and that too with the blessings that, 'What happened is good; you are giving it to me to make me Mahadevji (the one who swallows bitterness from others while simultaneously blessing them). May everything be good for you. It is your benevolence.' With this belief, drink it. Will you not have to drink it?

Questioner: Now I will have to drink it.

Dadashri: Yes, start drinking it. If You let this continue for twenty-one years, then You will become Mahadevji. Then all that poison will get digested here (in the throat). And it will become green. Is the path difficult or easy? What do you say?

Questioner: It is filled with the sharp edges of thorns.

Dadashri: Yes...it is not as easy or as simple as it appears (*ladva khavana khel nahoy*). Otherwise, people would have become Mahadevji a long time ago. People really like to become Mahadevji, but because this path is very difficult, they turn back. Will you be able to become (Mahadevji)? Start doing this. Give blessings and take it that, 'You are giving it to me to make me Mahadevji.' Did you like this point?

Questioner: It is exact.

Dadashri: Is it so? It is indeed a difficult point but it is correct, is it not? It is not wrong.

Why has it been said, 'I am Shankar indeed and I am Neelkantha too?' It is because

in the entire world, whosoever has given poison (to such a person), he has drunk it all. And if you (too) drink it, then you too will become Shankar (*Shiva*). If someone hurls abuses at you, if someone insults you then drink all the poison with equanimity (*sambhaav*), while giving blessings, then you will become Shankar. It is not possible for equanimity to prevail, but when you give blessings, then equanimity arises. If you try to maintain only equanimity, *vishambhaav* (attachment and abhorrence) will arise.

The One who Digests the Bitterness Becomes Neelkantha

If the other person gives you something bitter to drink, and you were to drink it while giving blessings with a smile on your face, then on one hand your ego will be cleansed and you become free to that extent. And on the other hand, the other person, the one who gives the bitter 'drink' will also get a reaction such that he will also turn back. He will also feel better. Even he will realize, 'This bitter drink that I am giving is my weakness, and this person who is drinking it with a smile on his face, is filled with virtuous energies.'

If you were told to drink something bitter on your own, then it's not like you would drink it on your own, would you? (So then) The one who makes you drink the bitterness is considered so very benevolent, is he not? The one who serves is considered a mother. Furthermore, it is not like it will do if you do not take it. To become a *Neelkantha*, you will have to drink the bitterness (*kadvu*).

Know the Sweetness of the Bitterness

(And that too) It is to be drunk just like a cold drink. Drink it slowly, not all at once. If 'he' (file number one) drinks it all at once,

then know that he is afraid of it, he does not find it appealing. There is no desire for it. If it is bitter, then he would drink it all at once. 'Oh *mooah* (mortal one), why are you drinking it all at once? Drink it slowly,' you should tell him. You will come to know the sweetness of that which is bitter. If you drink it all at once, then how would you know the sweetness of that thing which is bitter?

Learn how to Digest Bitterness

'You' should tell 'Chandubhai' that, 'You will have to take this bitter (*kadvu*) a hundred times.' That is all; then he will become accustomed to it. You have to force a child to drink the bitter medicine, but if the child understands, 'This is for (my own) good,' then you do not have to force the child to drink it, the child will drink it on his own. Once you decide, 'Whatever anyone gives, I want to 'drink' all that bitterness,' then you will be able to 'drink.' That which is sweet (*meethoo*) is indeed drinkable, but one should know how to 'drink' that which is bitter. You will have to 'drink' it sometime or another, will you not? Moreover, this is in fact a 'profit,' so you should practice 'drinking' it, should you not?

Questioner: On the contrary, you have said that when You make the mind drink that which is bitter, then You should remain separate. You should indeed remain in such *Purushartha* (progress as the Self).

Dadashri: When it (the mind) drinks something bitter, then at that time you should clap (saying), 'Hmm, now you have come to your senses! Otherwise, you are not the kind to come to your senses!'

Questioner: Does this also have to be said within?

Dadashri: The moment You say this, he moves forward. Then there is no pain. The pain will not touch You. ‘You were being very arrogant, weren’t you, take this and taste this!’

Questioner: Should this be said? By saying this, what effect arises within?

Dadashri: By saying this, everything cools down within such that (the ego-mind feels), ‘Now the reins have slipped out of our hands.’ The mind and everything else cools down.

If this bitter medicine suits you, then no other interference remains, does it! And what is more, you have now come to know that this is profitable! As sweet as it feels, it is filled with just as much bitterness, therefore digest the bitterness first. Then the sweetness will naturally come forth. To digest that (sweetness) will not be very difficult. If this bitter medicine is digested, then that is more than enough! When receiving flowers, everyone smiles, but what about when stones fall!

That is When the ego Becomes Insipid

You do want to move away from the bitter and sweet state of the ego, do you not? Then why do you keep your foot in it? Having come to a decision, can you keep your foot on both sides (the Self and the non-Self)? You cannot. When is it that a person sulks? It is when someone serves something bitter.

To make the ego’s interest insipid by yourself is a very difficult task. Therefore, if someone makes it insipid (for you), then it is very good. With that, the ego remains dramatic (superfluous) and that (awareness of pure Soul) within functions very well. If it is so ‘profitable,’ then in order to make the ego’s interest insipid,

why would you not just drink the bitterness with a smiling face?

In whichever way possible, if all the *rasa* (the intensity of the interest of the ego) is dissolved, then the solution will come. The ego is useful, otherwise how will worldly interactions carry on? The ego’s interest simply needs to be made insipid.

It is the nature of the ego to dramatically (superfluously) get all the work done, if your *rasa* of bitterness and sweetness has become insipid! The ego is not to be destroyed; it is to be rendered insipid. Once the ego becomes completely insipid, the Self (*Atma*) is complete. Just decide, ‘I definitely want to render the ego’s interest insipid,’ so then it will keep becoming insipid.

Pull out The Interest of the Ego Using Gnan

After attaining the real thing (the Self), now the *rasa* (intensity of the interest) of the ego is to be pulled out (made insipid). While walking on the road, if someone says, “Hey, you are senseless, walk properly.” At that time, the ego arises. That ego breaks quite easily, it gets strained, and the feeling of taking offense (*rees*) arises. What is there to take offense in that? Now (after becoming separate from the ego in the *Gnan Vidhi*) there is nothing left for You to take offense about at all. That intensity of interest (*rasa*) of the ego needs to be pulled out.

Nobody likes insults, but ‘we’ are saying that it is in fact very helpful. Respect (*maan*) and insult (*upmaan*) are actually the sweet and bitter *rasa* of the ego. One who insults you is considered to have come to pull out your bitter *rasa*. When someone says, “You are senseless,” then that *rasa* has been pulled

out by that person. As much of the *rasa* that is pulled out, that much of the ego breaks, and that too without any effort on your part, someone else has pulled it out. The ego is full of *rasa*. When someone removes it without your knowledge, then there is burning pain. So let the ego get cut easily, knowingly. If the other person is naturally pulling out the *rasa*, then what could be better than that? The other person is considered to have helped so much!

That which you had to clean has been cleaned by someone else; that itself is your profit. This is good for you. Otherwise you would have to do it yourself. ‘We,’ the *Gnani Purush*, are free of intellect (*abuddha*); and the *Gnani* has so much energy that he pulls out the *rasa* of the ego by himself. Whereas you do not have such energy, so in your case, if someone comes of his own accord to insult you and pull out the *rasa* from your ego, then you should be pleased. So much of your effort has been saved and your work will get done! All you have to see is where the profit is made. This is considered as having made a tremendous profit. If (you are) humiliated in front of everyone, then it feels like a loss, but there is massive profit in that. Once this is understood, then it does not feel like a loss, does it!

If the ego is Cleansed, Then one can Remain in the State of the Self

During the *vidhi* one says, “I am pure Soul (*Shuddhatma*).” So then should one protect the Self or the other side (relative self)? If you say, “I am pure Soul,” then You should remain in that state, should You not? For that, the ego will have to be cleansed. When You put forth great effort and have a firm resolve, it will certainly be cleansed.

If a person from a low social caste has

been made king, and after sitting on the throne, he says, “I am from a low social caste,” how would that sound? After attaining the state of pure Soul, one does not have anything else.

If a man who has just been released from prison becomes a prime minister, then he will not forget that he is prime minister, whether it is day or night, will he? He will not forget that, therefore he will not neglect his duties either. If someone asks him a question, then he will indeed give the answer with the understanding that, ‘I am the Prime Minister.’ So because You have become pure Soul, You should give the answer with the understanding that, ‘(I am) pure Soul.’ Whatever you have become, it is of that form (the Self), understand this. The unfolding of *karma* may be forceful on the outside; that is a different matter. It may be forceful even for the prime minister. Due to the unfolding of *karma*, someone may throw a brick or hurl abuses at him. Even he is faced with the effects of unfolding *karma*, he fulfills his duty as prime minister; similarly You have to fulfill Your duty as pure Soul. By doing so, you will not entirely forget that ‘I am Chandubhai.’ Do you think that forgetting this is viable? Everything indeed remains in awareness (*laksha*), doesn’t it!

As long as ‘I am Chandubhai’ remains, everything tastes bitter, but for us all this has turned into nectar (*amrut*). Respect-insult, bitterness-sweetness; those are all dualities. That no longer applies to us. We are beyond duality. That is why we are doing these *satsangs*! Ultimately, everyone indeed wants to achieve the state beyond duality, do they not!

Where There is Opposition, do Pratikraman

Questioner: When someone insults me, I don’t like it, so what should I do there?

Dadashri: There is no problem with that. But when you are insulted, you don't attack, do you?

Questioner: Such speech does come forth; the attack happens through speech.

Dadashri: But that is not your intent, is it?

Questioner: Not at all. After such speech comes forth, I do not like it at all. But when such speech comes forth, it means that *asaiyam* (expression of anger-pride-deceit-greed) has happened, does it not? That benefit will not be gained, will it?

Dadashri: But the first *saiyam* means that one should feel from within, 'No, it should not be like this. Why is this happening?' That first *saiyam* should begin. That is indeed considered true *saiyam*. Then the last *saiyam* will come gradually.

Questioner: Some times when someone insults me in such a way, the mind continuously opposes; there may not be opposition through the speech.

Dadashri: At that time, for you, there is no problem in whatever has happened. Oh! Suppose there has been a brawl, even then worldly interaction will be in accordance to however much energy you have. The one for whom complete energy has arisen, even the attacking mode (*pratikar*) of the mind stops for him. Nevertheless, what do 'we' say? Opposition through the mind may continue, opposition through the speech may happen. Oh! Even a brawl may break out. So, three types of weakness may arise, so there, three types of *pratikraman* (exact method of reversal from aggression through recall, apology and resolution not to repeat the error) need to

be done. Upon doing *pratikraman*, it is cleansed. Whatever is there will not refrain from coming in to the open, will it!

Questioner: When something I do not like happens, and I endure it, is that what you refer to as *pratikraman*?

Dadashri: No, you should not endure it, you should do *pratikraman*.

Questioner: So what is *pratikraman*?

Dadashri: *Pratikraman* means that when the other person is insulting you, then you should understand, 'Who is liable for this insult?' You should first decide, is the person giving (the insult) liable or the person suffering liable? The person giving the insult is not at fault at all; he is not even a single bit at fault. He happens to be a *nimit* (instrumental in the process) and it is only due to the unfolding of your own *karma* that you encounter this *nimit*. Therefore, this is indeed your own fault. Now the reason for doing *pratikraman* is, if you have bad intents for the other person, then *pratikraman* should be done. If thoughts such as, 'He is worthless, he is cunning,' arise in the mind, then *pratikraman* should be done. And if such thoughts do not arise, and you have expressed gratitude towards him, then there is no need to do *pratikraman*. Besides, if anyone insults you, it is due to your very own *karmic* account, that person is simply a *nimit*. When you get pick-pocketed, the pickpocket is a *nimit* and the *karmic* account is indeed your own. People only blame the *nimit* and this is the very reason for all quarrels.

Cleanse it by Doing Pratikraman

These are all entanglements. You should keep doing *pratikraman* for all the (hurtful)

thoughts that arise for the other person. On the day certain thoughts arise, keep doing *pratikraman* for them. Erase them immediately. By doing *pratikraman*, all your attacking thoughts will then cease. So then the mind will not have any abhorrence. When the mind gets irritated towards someone, if you do *pratikraman* for that, then it will stop. Do *pratikraman* for attacks that happen through the mind. In lower castes, they physically attack, whereas you attack with words, or you attack through the mind. Are words used to attack or are they not?

Questioner: They do attack.

Dadashri: These ladies say, “I have been wounded so badly with his words that they still remain etched in my heart.” Such words are spoken! And the very people that attack through the mind are of their own home.

Questioner: ‘Through the mind’ means without saying anything, doesn’t it?

Dadashri: Suppose words are used and she is the type to counterattack, then he will attack her through the mind. If the wife causes the husband to counterattack, then she will attack through the mind. ‘When I get the chance, I will straighten him out.’ From then on, she seeks the right moment!

Beware of the Vibrations of the Mind

Questioner: If a bad incident arises; someone says negative things about me or behaves badly, then in reaction to that, the *gusso* (anger without violent intent) that arises within me gets expressed through speech. However, from within, the mind says this is wrong. Then, is the one who speaks out at greater fault, or is the one who keeps it within his mind at greater fault?

Dadashri: Conflicts created through the speech will give their effect here and now and then leave, whereas conflicts in the mind will progress further. The reason conflicts are created through the speech is because you have said something and the other person gives it right back to you. Here, you get the result right away. Conflicts created through the mind will give an effect when it is ready to give an effect. At present, a seed has been sown; therefore it is considered a cause. When there is a conflict in the mind, do *pratikraman* through the mind so that causes are not created.

Questioner: At times I feel unappreciated that, ‘I am doing so much, and yet he insults me?’

Dadashri: You need to do *pratikraman* for that. This is worldly interaction (*vyavahar*). There are all kinds of people out there. People of the world are filled with such intellect that they will not let you go to *moksha* (final liberation). Therefore, tread carefully, wrap up, and pull away and discretely move on.

Questioner: Why do I have to do *pratikraman*?

Dadashri: The reason you have to do *pratikraman* is, ‘This was the result of my unfolding *karma*, which is why I came across him, and he had to bind such *karma*. This is what I am doing *pratikraman* for. I will make sure that I never become a *nimit* (instrumental in the process) for someone to bind *karma*.’

A Nimit is Encountered as a Result of One’s own Unfolding Karma

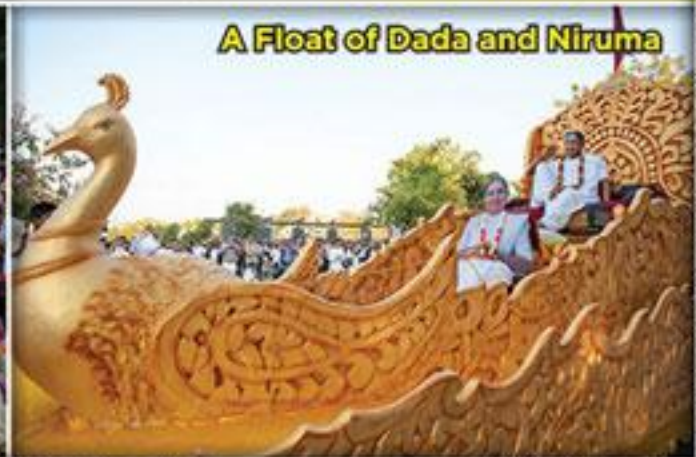
Questioner: Nevertheless, if I

આપ્તવાણી
અક્રમે વિક્રમ
 ન ભૂતો, ન ભવિષ્યતિ
19 December, 2015

As Per Dadashri's Wish - A Monumental Tribute Releasing Aptavani 14 Part 5 to the World



A Float of Shri Simandhar Swami



A Float of Dada and Niruma



A Float of Akram Vignan Spreading Globally



A Float Symbolizing Niruma's Accomplishment



Mahatmas Watching the Parade with Pujiyashri

Arial View of the Parade



A-Display of Various Themes



Mahatmas Rejoicing



The Akram Army with Pujoyashri's Float



A Display of the Aptavanis



Police Music Band



Cultural Program



Opening Ceremony for Aptavani 14, Part 5



Release of Aptavani 14, Part 5



Exhibition on Dada's Speech



encounter a *nimit*, and *kashaya* (anger, pride, deceit, and greed) arise, then what should I do?

Dadashri: The *kashaya* may arise. The *nimit* is not the cause for the *kashaya* to arise; it is just that you have not followed the Lord's *Agna*. What the Lord means to say is that, this is the result of the unfolding of your *karma*. Why are you getting confused? The unfolding *karma* is yours and he is a *nimit*. A sensible person would not accuse the *nimit*.

Whether the other person is hurling abuses at you or harming you, it is due to the unfolding of your *karma*. The poor guy is merely a *nimit*. It is you who thinks that he is doing this. That is why you are seeing this as a fault (*guno*). Where he is not committing an offense, you are seeing fault (in him). If you do only this much; if you follow this sentence of mine, 'Everything that is happening is due to the unfolding of my *karma*. The other person is not at fault (*dosh*), he is a *nimit*.' If you follow just that much, then you will go to *moksha*.

The people, who used to (attack) me in the beginning, eventually got tired. There was no attack from my side! 'We' do not attack back. If there is a counterattack on one's part, then these people will become relentless.

Questioner: I do not do anything (externally); only the mind gets affected.

Dadashri: Not for the mind getting affected, but if you attack externally, then the world will not relent. Do *pratikraman* for the mind getting affected.

Bring a Solution With Samata

Questioner: What is the solution for having to endure things?

Dadashri: You should indeed endure, just don't scream and shout about it. Not just endure, but moreover, endure with equanimity (*samata*). Not cursing at the other person in your mind, but with equanimity, such as, 'Brother, you have led me to suffer that which was my own *karma* and you released me from that *karma*.' Therefore, consider yourself grateful towards him. You are not enduring it for nothing; it is the result of your own mistake.

Say a person has abused 'Chandubhai' four times in the presence of a hundred people. These have been hurled as a result of the unfolding of *karma*. So you understand that it is the result of the unfolding of your *karma*, and he is a *nimit*. So what (understanding) should you set in your mind? Do not spoil the intent towards him, but bless him that, 'May everything be good for him, because he has freed me from *karma*. He has released me from this *karma*.'

'This person insulted me!' Just forget it, insults are to be swallowed. When your husband insults you, you should remember, 'This is the result of the unfolding of my *karma*. My husband is a *nimit*, he is flawless. When my unfolding *karma* turn around, my husband respects me a lot.' Therefore, maintain equanimity (*samata*) in the mind and bring about a solution.

Attain Freedom Through Acceptance

Even if it meant having to take four abuses, you became clear, so you became lighter. And now, while parting ways, just watch out not to sow the wrong 'seeds.' People actually do accept four abuses, but (they) plant the wrong seeds. Then they hurl five abuses at that person. Hey, you cannot bear four abuses and yet you loaned another five! Just accept

these four (abuses), won't you! If you cannot bear it, then why are you giving back five more on credit?

In this way, one wanders around (life after life), (and) takes on needless liabilities. Therefore, do not spoil your intent for anyone, and if it gets spoiled, then immediately correct it. But if you want to go to *moksha*, then learn the art of how to get your work done. The *Gnani Purush* teaches that art to come out in this way.

The Gnani's Forgiveness is Natural and Spontaneous

Questioner: A jolt (*aghat*) was felt upon being insulted, so how can this be resolved? What is the method of doing *pratikraman*?

Dadashri: Is it when the other person insults you, and you feel hurt?

Questioner: Yes, then how should I do *pratikraman* (for that)?

Dadashri: You do not have to do *pratikraman* for that, he has to do it.

Questioner: Through which intent can I improve it (my internal situation)?

Dadashri: He will improve it; you do not have to improve it. You have to grant forgiveness.

Questioner: So, granting forgiveness remains on my part, does it not?

Dadashri: In all that which has happened, it is referred to as forgiveness according to worldly interaction. However, it is not the forgiveness of a *vir Purush* (the enlightened One).

Questioner: Is it mandatory?

Dadashri: No, it is only *Vyavasthit* (result of Scientific Circumstantial Evidence). In that, what did you do for the other person? What new thing did you do in that? 'Our' forgiveness is natural and spontaneous (*sahaj kshama*). If the other person makes a mistake, then in his mind, he regrets it. I told him, "Do not regret it at all, it's alright." There is always natural and spontaneous forgiveness behind 'us' (saying) this. Forgiveness should be natural and spontaneous.

You Decide, What do you Want?

Questioner: If someone is 'firing' shots at me with his intellect, and he is putting me in difficulty, then what should I do?

Dadashri: It is like this, if you want *moksha*, then keep Seeing (what happens), and if you want worldly life, if you want to wander (from one life to another), then you should 'fire' shots.

Questioner: What if I do not have as much intellect as the other person?

Dadashri: Even if one has more intellect, if one wants *moksha*, then what is the need to 'fire' shots (at the other person)? And if you want worldly life, then continue 'firing' shots. What is it that you want?

Questioner: I want *moksha*, but...

Dadashri: Do you like wandering (from life to life) or do you like this (*moksha*)?

Questioner: I want *moksha*, but I still have the desire that the other person does not 'fire' (at me).

Dadashri: No, that desire will not do. Let them 'fire' (at you). This has come as a result of the shots you have 'fired.' This is not baseless. Therefore, take it and accept it!

The World is Just

This world is not baseless. The world is just. Nature has not been unjust, not even for a second.

It is your fault if someone insults you. There are two laws of this world. One is the fault that people can see. What do these people say? “The one who insults you is at fault.” And what does nature say? “It is your fault.” You got caught today, so he is settling your *karmic* account. When he gets caught, he will face his *karmic* account. Therefore, nature constantly remains just. There is nothing like injustice.

Do not Listen to the Intellect Anymore

If one realizes that whatever happens is justice, then worldly life will be solved in its entirety. In this world, injustice does not arise, not even for a second; there is only justice. So the intellect traps you such that, ‘How can this be considered justice?’ So the main point ‘we’ are conveying is that this is of nature and you should separate yourself from intellect. So it is the intellect that is trapping you in this. On the way to liberation (*moksha*), the intellect is an interference, and in worldly life, the intellect helps you. Upon realizing this, you should not go along with the intellect. Whatever happens is justice; the fault is of the sufferer. There may be mistakes in the court of justice, mishaps may happen, but there are no discrepancies in this justice (of nature). Therefore, instantly cut off (from the workings of the intellect).

If someone were to say, “Chandubhai has little sense,” then you become affected. Where one gets affected, the right intellect (*samyak buddhi*) does not exist at all. There is bankruptcy of the right intellect. That which adjusts to worldly interactions and does not

incur losses is referred to as right intellect. No new losses are incurred, and the old ones are paid off.

To Believe Nature as Just is Gnan

If you understand the justice of nature, then you will be able to become free from this world. Otherwise, if you consider nature to be even slightly unjust, then that is indeed the place where you become entangled in this world. To believe nature as just is called *Gnan* (Knowledge of the Self and the doer). To know as it is, is called *Gnan*, and to not know it as it is, is called *aGnan* (ignorance of the Self). Suppose one person pleased another person. And another person slightly insulted that person. So then one asks, “How is this just according to our *Gnan*?” (The *Gnan*) says, ‘This person is released, and that person is also released.’ This person is released from the intent that he had charged. And that person had charged this, and has been released from this. Both of them have been released, have they not? If you have multiplied it by seven, and attempt to divide it by nine, then it cannot be divided. It can only be cleared if it is divided by seven.

Questioner: So Dada, One remains unattached with *Gnan*, does he not? Does One remain unanointed (*nirleyp*) by it?

Dadashri: Yes, but He is indeed unanointed. He is unanointed, free from association (*asanga*). Yet, this is also there along with that, isn't it! The *karmic* accounts are being settled. Insults that have been charged will only clear by receiving insults in (the form of) discharge! Respect (*maan*) that has been charged will only clear upon receiving respect. In order to clear off both of them, they have to be settled (*nikaal*), will they not?

Carry out Worldly Interactions Such That no Balance Remains

What is considered worldly interaction (*vyavahar*)? If there are nine, then it has to be divided by nine. If you divide nine by twelve, then how will worldly interactions carry on? What does (worldly) justice say? Divide nine by twelve! That is where he gets entangled again. What justice says is that if he says such and such, then you should reciprocate. If you say something once, then he will retort twice. If you lash out twice, then the other person will retort ten times. As long as these two 'tops' continue to spin, that is the extent of their worldly interaction. It is when the both of them stop lashing out that their worldly interactions come to an end. Worldly interactions have been completely divided. Worldly interaction means no balance remains.

People do not know how to conduct worldly interactions at all. Had they ever known how to conduct worldly interactions, oh, even if they had known for half an hour, then it would have been more than enough! They have not understood worldly interactions at all. What is worldly interaction? Superficial! Worldly interactions are not actual truth (*satya*). People have believed worldly interactions to be actual truth. The actual truth in worldly interaction is a relative truth. The cash money here, whether real or fake, neither is of use at that station (on the path of liberation). So let go of it and get your own work done. Worldly interaction means you get back what you had given. If someone right now were to say, "Chandubhai has no sense," then you should know that you are getting back what you had given! If you understand this, then that is called worldly interaction. At present, no one has (knows how to conduct) worldly interaction. The one for whom

vyavahar is *vyavahar*, his *nischaya* (the Self) is *nischaya* (the Self).

Do Not Fire Shots at the Other Person

So if your accounts close, then your *moksha* will be decided. Otherwise, it will not do if you curse at the other person, and complain while receiving it in turn.

Questioner: So does this mean that when the other person 'fires' shots, I should not make efforts to save myself?

Dadashri: If you can make an effort, then do so, but you should not harm (the other person). You should not have negative thoughts about that person. Even if he 'fires' shots at you, you should stop 'firing' shots. He may 'fire' shots (at you); however, the soul (*atma*) does not die because of this.

And if you want to wander around (life after life), then too, there is a way. You hit back twice! If you have the capacity to wander around and you have the habit of wandering around, then go right ahead and hit him once. Then you will not find anyone again to set you free. Here you have someone to free you, yet complaints still arise! For the one who fires shots at you through (his) intellect, keep giving blessings from within that, 'May everything be good for you, you have released me from this *karma*!' (Otherwise,) For the one who doesn't like it, he can 'fire' two shots (at the other person). (But) Do one or the other.

Put Down the Weapons and Walk

Questioner: But if we have the capacity, then we can 'fire' two shots, can we not?

Dadashri: Instead, just drop it and be quiet. You do not have the capacity and yet

you want to fight a tiger? All sorts of people with the capacity have let go, have they not! 'We' have not picked up a weapon in 'our' entire life. I have laid down all the weapons, despite being a *Kshatriya* (of the warrior caste)! Even if the other person attacks with a weapon, I still have not picked it (a weapon) up! If you want to be set free, then put your weapon down! Otherwise, raise your weapon and bring it on!

Accept Your Mistake and Give Blessings

Questioner: Yes, but am I not put in difficulties?

Dadashri: If you do not want to face these difficulties, then continue wandering in worldly life. What is wrong with this worldly life? If you have created difficulties (for someone else), and it comes back, then what is wrong with that? Therefore, immediately accept it. Accept it with a smile on your face that, 'May all turn out well for him! (At least) He 'shot' me with his intellect. Had he 'shot' me with a real bullet, I would have died. It is better he 'shot' with his intellect, at least I am alive!

Nonetheless, do people 'weigh' their words before they speak, or do they speak without 'weighing' them?

Questioner: Without 'weighing.'

Dadashri: So you should take it as, 'It is good he is only calling me a thief. He is not saying I am cunning, a rascal, worthless. He is that nice, isn't he!' Otherwise, it is his mouth, so he can say whatever he wants. Can you refrain him?

The one who Insults is Most Benevolent

Questioner: It is written in the

Aptavani that if someone says, "Dada is a thief," then feel grateful towards that person.

Dadashri: Why should you feel grateful towards that person in return? It is because no one would say such a thing. This is an echo of something. This is my very own echo, so feel grateful.

This world is in the form of an echo. Anything that happens is indeed your own result; I guarantee this in writing, one hundred percent. Therefore, 'we' only feel grateful, so should you not also feel grateful? And only then will you have peace of mind. Yes, if you do not feel grateful, then your ego will arise and will result in abhorrence. What is he going to lose? You incurred bankruptcy. Therefore, you should say, "Brother, I am indebted to you," so that you do not become bankrupt. He will indeed become bankrupt; what is it to him? He does not care about the world, he will say such things. Yes, who speaks irresponsibly? The one who is not aware (*bhaan*) of his own responsibility. If he speaks this way and you bark in return, then you are also considered a dog. Therefore, you should say, "I am grateful to you."

Questioner: When the feelings (*bhaav*) of abhorrence arise within me and I see and pacify them, is that the reason that I should feel grateful to him?

Dadashri: Wherever abhorrence arises, feel grateful from within, then that abhorrence will cease. Even if you feel dislike towards a policeman, feel grateful towards him, then that dislike will cease. Today, if someone is annoying (you), and (you) maintain, 'He is a very good man, he is very beneficial,' then the annoyance will cease. You should feel grateful. By feeling grateful, your mind will not spoil.

When the one who insults you is regarded as a benefactor, then your pride will get eradicated! You should regard the one who insults you as a benefactor. Instead, when a person is insulted, he gets depressed!

The state (*bandharan*) of your mind should become such that no matter many insults come your way, they get digested. When does this state arise? When you are insulted and you realize, 'Oh ho ho, today I have received that medicine which I was not able to obtain (before).'

Make an Adjustment and Keep the Mind in Check

If someone hurls abuses at you right now, then from within, if the mind reacts with, 'Slap him twice.' Then what? (Then) you should do *pratikraman* for that, 'A mistake has happened. It should not be so.'

You should keep everything clean (in the above manner). Otherwise, day by day, the mind starts to accumulate a sense of being offended (*rees chadhey*), and then one day, the mind will become unruly.

Oh! Even for your own brother, there will be feelings (*bhaav*) such as, 'He is worthless, he is cunning.' Yet you love your brother too. So then what do you have to do? 'He is most benevolent, it is because of him that I am living'; you should say such things. You should make such an adjustment.

The Gnani's Experiment Which Accomplishes the Experience

'We' do not have any fixed beliefs (*maneli*) for anything. 'Our' mind has already yielded. 'Our' mind does not say anything at all. If someone were to slap me right now, even then 'we' would not say anything, but

'we' would bless him. If someone were to hurl abuses at me, even then there would be no problem; 'we' would bless him. Even if they threw me in jail, 'we' would bless the policemen. Despite insulting him, if he still blesses you, that One is the *Gnani Purush*!

If 'we' encounter a person who is difficult to deal with, 'we' (the *Gnani Purush*) say, "He is very benevolent!" So the mind remains at ease. If 'we' encounter a person who is harmful, even then 'we' say, "This is a very benevolent person," then the mind remains at ease.

Questioner: But the intellect will never let me say that. It will only make me say, "He is a very bad person; he is a very bad person."

Dadashri: It will not say that. It will not talk to anyone. On the contrary, it will say, 'He is useless, he is worthless.' Here You (the One with the *Gnan*) should say, 'After all he is a very good man.'

You should not see anyone at fault at all. Not even in your mind, and definitely not within your intellect.

Questioner: So then how is it in the intellect?

Dadashri: The intellect should be clear. If a person has hurled a lot of abuses at me, then I would say, 'He is a very good person, it is hard to find a person like him!'

How is he at Fault if he Does it Under the Control of the non-Self?

Questioner: But Dada, I say, 'He is a very good person,' but along with that, from within, it shows (me), 'What is so good (about him)? He did all this, so how can I say he is good?'

Dadashri: Even if 'he' (file number one) says this, even then 'I' make 'him' understand and have 'him' make the adjustment. 'I' make 'him' understand everything in a nice way.

Questioner: What understanding do you give 'him' (the one with the old knowledge)?

Dadashri: Ultimately, 'we' explain to 'him' that, 'In reality, as the Self, through the real viewpoint, he (the other person) is pure. And by the relative viewpoint, the poor guy is doing it through *parvashta* (the force of circumstances of the non-Self). How is he at fault in that?' In this way, I make 'him' understand, and in the end I make 'him' agree. It cannot be accomplished with just one word. It has to be explained in many different ways.

Questioner: You had once said that just by saying, 'He is pure Soul,' he (the opponent) will not appear as flawless. After some time, the mind will take over. So when all those facets are presented, that is when the mind will accept that he is flawless.

Dadashri: Yes. The mind will not accept just one explanation! The mind will not even accept explanations based on *Gnan*. This is an explanation of *Gnan* that, 'He is doing it under the influence of the forces of the non-Self, so how is the poor man at fault in that?' When you say this, then it (the mind) will say, "This will not do."

By Understanding Vyavasthit, Steadiness Remains

Worldly people do not understand, 'It is *Vyavasthit* (Scientific Circumstantial Evidence),' but they will say, "Whatever has happened is correct." But you should understand *Vyavasthit*. Now, our people

(Self-realized) have understood *Vyavasthit* in four matters at the most. But then when they insult you, you get shaken up. But if you immediately understand *Vyavasthit*, then steadiness remains. It is such that 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 at all. It is considered learned when *Vyavasthit* is understood exactly (as it is).

Have you understood *Vyavasthit*? What would happen to you if you had to go a place where you would be insulted? When you are insulted, you should say, "It is *Vyavasthit*," and investigate, '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 you do not understand *Vyavasthit*, you indeed think, 'He is the one who hit me. I saw it myself!' Hence, if you had understood *Vyavasthit*, then you would have become *vitaraḡ* (absolutely free from attachment and abhorrence).

The Coming Together of Parmanus is Dependent on Vyavasthit

Questioner: Dada, you have said that it is not possible for one *parmanu* (subatomic particles that form the fundamental unit of matter) to meet another *parmanu* outside the law of *Vyavasthit*. So all these abuses that come in bulk, is that all just *Vyavasthit*?

Dadashri: You made a very good point. You have grasped this minute point of 'ours.' The coming together of each *parmanu* is not outside of the law of *Vyavasthit*. So if you separate the *parmanus* of one word that comes out in the form of speech, then the whole room will get filled up. The coming

together of two completely pure *parmanus* cannot happen without the law of *Vyavasthit*. So what is there to say about these impure *parmanus*? Even a single *parmanu* is dependent on the law of *Vyavasthit*.

With the Pure Vision, See That Which is Pure

(Now) While interacting with others, if someone is hurling abuses (at you), then you should not see that person as the one who is hurling abuses. You should See him as a pure Soul. You should See who is hurling the abuses, and You should also See who he is. The Knowledge (*Gnan*) of both should remain at a time. And 'our' *Gnan* is such that it makes this possible for everyone.

If the other person were to hurl abuses at you, and hit you, even then you should not let go of the intent (*bhaav*) that, 'He is indeed pure.'

No one is at Fault, so Whose Fault is it?

Questioner: Yes, but there are all sorts of files (Dadashri's term for anyone or anything that takes one away from the Self and into the worldly life). No matter how badly they are behaving with me, I do not have any bad intent towards them from within. But when I encounter the file, he should be seen as flawless. It should happen right away, but it does not. It happens after some time.

Dadashri: The awareness is actually there, but one falls short. Habits of the past are still present, aren't they?

Questioner: Dada, after placing me in the seat of the pure Soul (*Shuddhatma*), how can I fall short?

Dadashri: If someone hurls abuses, then

'he' (the One who has received new Knowledge, but slips into old knowledge) interferes in it; 'he' feels, 'That person hurled abuses at me.' In reality, that person is not hurling abuses at him (the awakened One, the Self). That person is indeed in his place, why bring him up in this? What does *Akram Vignan* say? There is indeed no one who is at fault!

People have heard of the theory of doership, but they have not heard of the theory of *karma*. When they say, "This man insulted me," that is the theory of doership! And, "He is abusing me as a result of the unfolding of my *karma*," that is the theory of *karma*. If one understands the theory of *karma*, then one will not see the fault of the other person at all.

Sit in the State of the Purush and See the Prakruti

If the other person hurls abuses at you, then you feel, 'Oh ho ho! He is not the doer (*karta*); it is the *prakruti* (complex of mind, speech, and body, which is formed as a result of *karma* bound in the past life) that is doing it.' That is when You are considered to have become *Purush* (the Self). However, the steadiness (*sthirata*) as the *Purush* has not yet come about; that is why you get disturbed. Otherwise, You are indeed *Purush*. Now, the work of *nihadvanu* (observing the *prakruti* as flawless in the form of unfolding *karma*) no longer remains for You. For the One who upon hearing the abuses, immediately Sees the *prakruti* (as separate), such a One becomes *Parmatma*.

When the other person is hurling abuses at you, the abuses are not being hurled by God. It is the nature of the *prakruti* that is

swearing at you. If this were to be subtracted, then God would be seen. If all the types of nature of *prakruti* were to be subtracted, then God would be seen. Had this sentence ever been (in the scriptures), then so many of these monks (*sadhus*) would have gotten onto the path of liberation. If only someone had made such a genuine statement!

Understand it as it is Through the Gnan of the Gnani

If someone hurls abuses at me, 'we' know that he is hurling abuses at Ambalal Patel (Dadashri's relative self); he is hurling abuses at the *pudgal* (non-Self complex). He is not able know the Self, he is not able recognize it! Therefore, 'we' do not accept them (the abuses). They do not touch 'us' at all. 'We' remain *vitrag* (without any attachment or abhorrence)! 'We' do not have any attachment or abhorrence for him, so after one or two lifetimes everything will be cleared!

And if you want to understand things through the understanding of 'our' *Gnan*, then you should understand that, 'It is *Vyavasthit*, it is a *karmic* account.' As you go further, the original thing (the Self) will be understood, 'No savior is able to save, and no killer is able to kill. This is all the work of nature.' It is true that it is *Vyavasthit*, but who is doing this under the support of *Vyavasthit*? You know that the entire thing is indeed the act of nature.

(In reality) No one is doing anything. One who showers (you with) flowers, that is his situation (*avastha*), and another who throws bricks (at you), that too, is his situation. When *parmanus* of flowers arise from within, it is only then that the flowers come and fall on you. And if *parmanus* such as stones were to

arise internally, then stones would come and fall on you externally too. They will come in a timely manner.

If someone hurls abuses (at you), then bring about a settlement to that. This is because nobody has the independent authority (*satta*) to hurl abuses. And if he hurled abuses (at you), then there is something wrong (on your part). Bring about a settlement to it.

Solve Questions With Commonsense

One man went to his boss and started speaking rudely to him. The boss was not affected at all; he had commonsense, after all! Commonsense is a great thing. So we get to see an example of commonsense; this boss used commonsense. Any other person in that situation would certainly get discouraged, automatically! One would go into serious depression, but I did not see this boss get depressed. I was indeed seeing, 'Is he getting depressed or not?' Despite what that person said to him, he still did not get depressed.

Commonsense means it is applicable everywhere. In India, people rarely have even a little of it! There are relatively few people with 'nonsense' (little use of intellect) and there are also very few people with commonsense. There are only five to fifty people with 'nonsense,' not more. There are many who fall in the middle, (those who are) sensitive! All these people are closer to sensitiveness (hypersensitivity). If someone says, "Chandubhai' has no sense," then he will not sleep the entire night!

So I tell everyone to solve problems with commonsense. A person may come and say anything to you; it depends on the state of his mind! And it must be your merit *karma*

(!), only then would he say such a thing! Otherwise, without (your) merit *karma* (!) would anyone say such a thing?

When Insulted, Solve it Using Practical Wisdom

If someone were to insult you, then what would you do? What 'we' mean to say is where you do not have any control, just say, "I like it." When you do not have any control, what should you do? Otherwise, if you say, "I do not like it," then it will keep aggravating you from within. It will aggravate you the entire night, won't it! Has it ever aggravated you?

Questioner: It aggravates me night after night; it feels like I am being beaten.

Dadashri: Just look at the way people spend their days! Educated people reduce their externally-induced difficulties (*upadhi*). As far as possible, they (mentally) decrease their difficulties and cancel them out. But when things do not go according to their way, they become entangled. Educated people do not have practical wisdom; that is why they become entangled. They may be educated but they do not have practical wisdom, do they! Practical wisdom is a different thing. I was not much of an academic, but I am very good with practical wisdom. I failed my matriculation examination, but I am very good with practical wisdom.

Decide that you want to settle (files) with equanimity. Then that indeed will continue to happen. That which used to remain on your mind, 'Who does this person think he is?' Such negative intents (*bhaav*) of yours used to arise. That should no longer happen. No matter what he does to you, (even) if he is throwing a fit, there should be no problem with that.

The Firm Resolution of Only Settling With Equanimity

Say someone comes to the office and insults Chandubhai by saying, "You don't know how to conduct business and you have caused us a lot of trouble." If he speaks rudely in this way, then Your inner view (*drashti*) immediately shifts towards *Gnan* that, 'What does our *Gnan* say?' It says, 'Settle these files with equanimity.' Does that not happen? But the mind and all that is within the body immediately latch on to what the man said; the *antahkaran* (mind-intellect-*chit*-ego complex) immediately latches on. And it becomes 'red hot' within, ready to give back a brutal answer. However, he does not answer at that time and decides with certainty to settle it with equanimity. So when he Sees within, 'Wow! It has become so very red hot,' the Self becomes cleared (of that file). That which Sees the penance (*tapa*) is the clear Self. He (Chandubhai) cools down after Seeing that which is red hot. Whenever a circumstance comes together, whether it is red hot (unpleasant) or cool (pleasant), it is at that very moment, prone to dissociation (*viyogi swabhaav*). That internal outburst will settle down after a little while. But indeed, at one point it will be extremely hot. As You practice Seeing it this way, bliss arises; yet penance still does not leave. That penance certainly remains.

Questioner: You said to settle it with equanimity, and once you had taught us that, 'Only that which was ours comes back to us.'

Dadashri: Why did I tell you to settle it with equanimity? It is because it has come back, so you should settle it with equanimity. All (statements) are with reference to that. Each and every statement is in connection to that!

Therefore, each and every word 'we' share (with you) is all medicine; it is real medicine.

Equanimity is the Absence of Attachment and Abhorrence

Questioner: Dada has said, "Settle the files with equanimity." What is the reason for that? What does equanimity consist of?

Dadashri: Equanimity means if you have affection for a person, it is considered wrong. Do not let there be affection. When a person does something you do not like, do not let there be abhorrence for him. You should not become pleased or displeased.

Questioner: But the *samatabhaav* (the state in which equanimity prevails) that you spoke about does not remain.

Dadashri: You do not have to keep *samatabhaav*; You are to settle files with equanimity. Equanimity means that if someone hurls abuses at you, then abhorrence does not happen towards him, and if someone says good things, then attachment does not happen. There is no attachment towards the good, and no abhorrence towards the bad, that is called equanimity. Settle with equanimity in this way. One should understand the meaning of settling with equanimity, should he not? It should be understood from the *Gnani Purush*. Say one person hurls abuses at you and another person showers flowers on you, then there should be no attachment towards the one showering flowers, and no abhorrence towards the one hurling abuses. You should settle without attachment or abhorrence in your mind; nothing else has to be done.

You have made a decision that you want to settle with equanimity. That is why, before, if a person came to you with a smile, then you

used to settle with a smile (in return). If someone came to you agitated, then you used to settle with agitation. But now if he comes to you smiling, even then (you settle with) equanimity, and if he comes agitated, even then (you settle with) equanimity. All you want to do is settle with equanimity. If there is a line of policemen standing here and they are shouting, they are agitated; then what do you do? You would proceed by settling with equanimity, right! What would happen if you did not settle with equanimity? The policeman would strike with his baton. You become wise in that situation, wouldn't you! Settle with equanimity in this way and become sensible. So now do something so that complete (equanimity) remains.

Deposit it in the Ledger

Keep an account of respect and insult in your ledger. Whatever respect or insult someone gives you, deposit it in the ledger (of the non-Self account); do not give it back out on further credit. However large or small of a bitter dose someone gives you, accept it in the ledger. Decide that you want to accept about a hundred insults a month. However more there are in excess of that, you will gain that much of a profit. And if you get seventy instead of a hundred, then you are in a loss by thirty. So the following month you should accept one hundred and thirty. If one accepts three hundred insults in his ledger, then the fear of insults no longer remains for him. When the fear of insults no longer remains, then no one will insult that person; that is indeed the rule. As long as there is fear, this 'business' exists. When the fear leaves, the business is closed. He then 'sails' across (to final liberation). On the first of the month, start using the new ledger. Can you do this much or not?

~ **Jai Sat Chit Anand**

But Who Would Teach That Art of Living?

The world today does not have awareness of what is beneficial and what is harmful. Many do have awareness of what is beneficial and what is harmful in worldly life; this is because many have worked it out on the basis of the intellect (*buddhi*). However, that is considered worldly awareness; awareness of, ‘In which way can I be happy in worldly life?’ In reality, even that is not correct. It is considered correct only when one learns the art of living. One becomes a lawyer yet he does not learn anything about the art of living. One becomes a doctor yet he does not learn this art. Whether you learn the art of an artist or any other art, that is not considered the art of living. For the art of living, ask a person who is living life well, “Please teach me something about the way that you are living life. How should I conduct myself? Can this art be learned?” Someone who is the master of this art is needed, a teacher is needed. But no one cares about this, do they? The subject of the art of living has been completely discarded, hasn’t it? Whosoever living around me will learn this art. Nevertheless, we cannot say that no one in this world knows this art. If a person learns the art of living completely, then life will be easy; however, religion is needed alongside it. Religion is the principle thing for the art of living and even in terms of religion, it is not even referring to the religion of liberation; the only religion that is to be followed is in the form of the directives (*agna*) prescribed by God. Understand and practice the directives of Lord Mahavir or Lord Krishna or whichever God you believe in. Now, if you cannot practice all of them, then practice as many as you can. Now, if the directive is to practice celibacy (*brahmacharya*) and you get married, then that is considered a contradiction. In reality, God does not say to do something contradictory. All He says is that you should adjust to the directives to the extent that you can. If you cannot adjust to two of the directives, then does that mean that you should cast off all of them? Should you abandon them because you cannot practice them? What do you think? If you are not able to abide by two of them, then it is more than enough if you are able to abide by the other two directives.

People should also receive such an elevated relative religion (*vyavahar dharma*) that they learn the art of living. To know the art of living is indeed referred to as relative religion. This art is not learned through penance, renunciation. If there is indigestion, then undergo some fasting. The one who masters the art of living attains all of the relative religion, whereas the real religion (*nischay dharma*) is attained with the appropriate development. And in this *Akram* path (step-less path to liberation) the real religion is attained simply through the grace of the *Gnani*! The *Gnani Purush* has infinite art of knowledge (*gnankada*) and infinite types of art of explanation (*bodhakada*)! These arts are so wonderful that they free one from all kinds of miseries

This *Gnan* is such that it does what is right, and the people of the world are such that they will even turn what we have done right into wrong. This is because their understanding is wrong. It is because the understanding is wrong that they do wrong; otherwise there is no misery anywhere in India. The miseries that exist are miseries due to lack of right understanding, yet people blame the government, they blame God! People have only learned the business of defaming others.

(From *Param Pujya Dadashri's "Life Without Conflicts" book*)

Anjar Trimandir Pranpratishtha Celebration

Dt. 6th March 2016 (Sunday)

Pranpratishtha : 9-30 am to 1 pm, **Pujan-Darshan-Aarti** : 4 to 7 pm, **Bhakti** : 8-30 to 10 pm

Venue : Anjar Trimandir, Anjar-Mundra Road, Nr. Sinogra Village. **Phone** : 9924343886

Note : As this will be a one day event, no accommodation facility will be available for this event.

4th March (Fri), 4 to 7 pm - **Satsang & 5th March** (Sat), 3-30 to 7 pm - **Gnanvidhi**

Watch Pujya Niruma on T.V. Channels

- India**
- + **Aastha**, Monday to Saturday 10:20 to 10:40 PM (Hindi)
 - + **DD-Bihar**, Every day 7 to 7:30 AM & 6:30 to 7 PM (Hindi)
 - + **DD-India**, Every day 8 to 8:30 AM & 6:30 to 7 PM (Hindi)
 - + **DD-Girnar**, Every day 9 to 9:30 AM (Gujarati)
 - + **Arihant**, Every day 10 to 10:30 AM & 3:30 to 4 PM (Gujarati)
- USA**
- + 'TV Asia', Every day 7:30 to 8 AM EST (Gujarati)
- UK**
- + 'Venus' TV Every day 8 to 8:30 AM (Hindi)

Watch Pujya Deepakbhai on T.V. Channels

- India**
- + **DD-National**, Every Monday to Friday 8:30 to 9 AM, Saturday 9 to 9:30 AM, Sunday 6:30 to 7 AM (Hindi)
 - + **DD-Madhya Pradesh**, Mon to Sat 3:30 to 4 PM, Sun 6 to 6:30 PM (Hindi)
 - + **DD-Uttar Pradesh**, Every day 9:30 to 10 PM (Hindi)
 - + **Sadhna**, Every day 7 to 7:30 PM (Hindi)
 - + **DD-Girnar**, Mon to Sat 3:30 to 4 PM (Gujarati)
 - + **DD-Girnar**, Tue to Thu 10 to 10:30 PM, Fri to Sun 9-30 to 10-30 PM
 - + **Arihant**, Every day 8:30 to 9 PM (Gujarati)
 - + **DD-Sahyadri**, Every day 7 to 7:30 AM (Marathi)
- UK**
- + 'Venus' TV Every day 8:30 to 9 AM (Gujarati)
- USA**
- + 'TV Asia' Every day 11:00 to 11:30 AM EST
 - + 'Colors' TV Every day 7 to 7:30 AM EST (Hindi)
- Singapore**
- + 'Colors' TV Every day 4:30 to 5 AM & 7 to 7:30 AM (Hindi)
- Australia**
- + 'Colors' TV Every day 7:30 to 8 AM & 10 to 10:30 AM (Hindi)
- New Zealand**
- + 'Colors' TV Every day 9:30 to 10 AM & 12 to 12:30 AM (Hindi)
- USA-UK-Africa-Aus.** + **Aastha** (Dish TV Channel UK-849, USA-719), Everyday 10 to 10-30 PM (Guj.)

Instruction for annual members of Dadavani magazine

How will you know when your annual subscription for Dadavani will expire? If you notice # sign next to the membership number on the cover page of Dadavani, then know that this is the last issue of Dadavani; e.g. DEIA12345#. Information for renewal regarding subscription rate and contact address is given as below:

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

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

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

Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai

Mumbai

26-27 February (Fri-Sat), 6 to 9 pm - **Satsang** & **28 February** (Sun), 5-30 to 9 pm - **Gnanvidhi**

Venue : Railway Police Kawayat Ground, B/h. Kukreja Tower, Vallabh Baug Ext. Lane, **Ghatkopar (E)** . **Ph. :** 9323528901

29 February (Mon), 6 to 9 pm - **Aptputra Satsang**

Venue : Bhuriben Golwala Auditorium, Cama lane, **Ghatkopar (W)** . **Ph. :** 9323528901

Atmagnani Pujya Deepakbhai's UK-Germany Satsang Schedule (2016)

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

Date	From	to	Event	Venue
24-28 March			UK Shibir	Pontins, Pakefield, UK
30-Mar-16	7-30PM	10PM	Satsang	The Archbishop Lanfranc Academy, Mitcham Rd, Croydon, CR9 3AS
31-Mar-16	6PM	10PM	Gnanvidhi	
1-Apr-16	7-30PM	10PM	Satsang in English	Harrow Leisure Centre, Christchurch Avenue, Harrow, HA3 5BD
2-Apr-16	10-30AM	12-30PM	Aptaputra Satsang in English	
2-Apr-16	7-30PM	10PM	Satsang	
3-Apr-16	10-30AM	12-30PM	Aptaputra Satsang	
3-Apr-16	3PM	7-30PM	Gnanvidhi	
7-15 April			Germany Satsang	Willigen, Germany
16-Apr-16	6PM	8-30PM	Satsang	Krishna Mandir, 10 Beverley Road, Bolton, BL1 4DT
17-Apr-16	10-30AM	12-30PM	Aptaputra Satsang	
17-Apr-16	3PM	7-30PM	Gnanvidhi	
18-Apr-16	6PM	8-30PM	Satsang	
22-Apr-16	7-30PM	10PM	Satsang	Shree Prajapati Association, Ulverscroft Road, Leicester, LE4 6BY
23-Apr-16	10-30AM	12-30PM	Aptaputra Satsang in English	
23-Apr-16	7-30PM	10PM	Satsang	
24-Apr-16	10-30AM	12-30PM	Aptaputra Satsang	
24-Apr-16	3PM	7-30PM	Gnanvidhi	

Adalaj Trimandir

19 Mar (Sat), 10 to 12 am - **Sp. CD & Bhakti on occasion of Pu. Niruma's 10th Punyatithi**

4-30 to 10 pm - **Samarpan Vidhi of New Aptsinchan Sadhaks & Special Bhakti**

20 March (Sun), 4 to 7-30 pm - **Gnanvidhi**

PMHT Shibir

5 - 9 May (Thu-Mon) - **Time to be Announced.**

Note: 1) This shibir is specially arranged only for married mahatamas who have taken Atmagnan.
2) Mahatmas who wish to attend this retreat must register his / her name at the nearest satsang centre and if there is no satsang centre in your nearby area, then register your name on Tel. (079) 39830400 (9am to 12pm & 3 to 6 pm) at Trimandir Adalaj.

Spiritual Retreat in Hindi at Trimandir Adalaj - Year 2016

Dt. 27-28 & 30 May - Spiritual Discourses

Dt. 29 May - Self-realization Experiment (Gnanvidhi) Dt. 31 May - One day Pilgrimage tour

Note : This retreat is specially for Hindi Speaking people. If you are one of them and want to register for this retreat, you must register your name at your nearest satsang centre and if there is no satsang centre in your nearby area, then register your name on Tel. (079) 39830400 (9-30am to 12 pm & 3 to 6 pm) at Trimandir Adalaj. If you want to join Pilgrimage tour, kindly book your return ticket on or after 1st June 2016.

Respect and Insult is all Beggary of the Pudgal

What have 'we' said? There is no problem if you do not like insults, but do not harbor beggary for respect. As you keep digesting insults, the weakness of reacting to an insult will continue to decrease. However many you had given out will be returned. The problem lies in the beggary for respect. It is considered beggary when one is constantly attentive towards not being insulted, and keeps protecting the self. Otherwise, charitra mohaniya is illusory attachment that is settling on its own. It comes and goes; the Self has nothing to do with it. Therefore, respect and insult is all beggary of the non-Self complex (pudgal). The Self does not have respect or insult. The Self is not a beggar; it does not have anything to do with respect or insult! The Self is the emperor of the entire universe, the Lord of the universe!

- Dadashri

