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## Prevailing in Equanimity

### EDITORIAL

Absolutely revered Dada Bhagwan has given this magnificent aphorism to bring a solution to worldly interactions, ‘Maintain harmony between the circumstances that present in front of you and clear them while prevailing in equanimity (*samatabhaav*).’ The essence of all religions is covered in this statement. Simply by deciding that, ‘I just want to clear the circumstances that present themselves in front of me by prevailing in equanimity’; even with this, so many karma of vengeance and hostility get cleansed. This very resolve will materialize at the time when bitter circumstances present themselves and keep One in *samata* (equanimity that prevails for One who is in experience of the Self). There is power in the speech of the *Gnani Purush*, and if You have this resolve, then this statement is such that it will give rise to *samatabhaav* within and will help to clear immensely sticky karma.

A person has attachment towards circumstances that one likes, whereas he has abhorrence towards the circumstances that he does not like. Thus, one continues to sow the karmic seeds of worldly life but if he were to just understand the [spiritual] science that absolutely revered Dada Bhagwan has shown, that all circumstances by their very nature are prone to dissipate (*viyogi*), therefore, do not have a liking or disliking for any circumstances, otherwise an offense will be brought upon oneself. Instead if One were to bring complete closure to the circumstances that present themselves in front of him by prevailing in equanimity, then One would become liberated from each and every karma.

The circumstances that one faces are *prarabdha* (karma that are destined to give effect in this life), they are in the form of effects of the karma that one himself bound in the previous life, whereas prevailing in equanimity from within, is spiritual effort (*purusharth*). If just this master key were to be understood, then it is such that it can lead to one’s salvation. Hey, on occasion, if a state of attachment-abhorrence (*vishamata*) arises within, if you become agitated, then with heartfelt repentance and by making the resolve again; even by doing this much, the ‘loss’ will be washed away and progress towards *moksha* (liberation) can be made. In order to attain *moksha* no other activity (*kriya*) needs to be done. Only, the inner awareness of prevailing in equanimity is to be maintained. This is indeed the true inner penance that needs to be done. Absolutely revered Dada Bhagwan, has given a superb definition of *samayik* (introspective analysis as the Self). Today, we are receiving the meaning that was in the heart of the *Tirthankar* Lords (the absolutely enlightened Lords who can liberate others), that *samayik* means to not allow the feelings of attachment or abhorrence (*vishambhaav*) to arise for forty eight minutes. Then no matter what circumstances of insult or loss come, even then [do not allow *vishambhaav* to arise]! So that will bring forth the benefit of the *samayik* mentioned by the *Vitraag* (absolutely detached) Lords!

The *samata* of the *Gnani Purush* is such that if someone were to trample him and beat him up, even then He would continue to prevail in equanimity and along with that He would bless the person. The person would not appear to be at fault even to the slightest extent! What astounding *samata*! If we know this, then some day, even we can go towards such a state!

In the compilation presented here, the definition of *samata* has come forth in the Knowledge laden speech of Dada Bhagwan, which will be extremely helpful once it is understood exactly, that is the ardent prayer.

~ Jai Sat Chit Anand

### Prevailing in Equanimity

#### Clear the Circumstances That Come in Front of You by Prevailing in Equanimity!

Except for the circumstances that are present before you, there is nothing else in the world. Maintain harmony between the circumstances that present in front of you and clear them while prevailing in equanimity (*samatabhaav*). If this one sentence were to come into any person's understanding, imagine how helpful it would be?!

**Questioner:** Dada, how does that *samata* (equanimity that prevails for One who is in experience of the Self) arise?

**Dadashri:** How does *vishamata* (a state in which there is attachment and abhorrence) arise? Have you bought *vishamata* [from somewhere]?

**Questioner:** No, it prevails continuously.

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

**Questioner:** No.

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

Now, for the people who have not received *Gnan* (the Knowledge of the Self), they would not be able to prevail in equanimity with exactness, however when [they say] they prevail in equanimity for some time, it is in terms of their own interpretation of that word.

**Questioner:** Yes, they would have that. It would be in terms of their own interpretation.

**Dadashri:** They are clearing that.

Now what are the circumstances that are present before you? Say a person that you are not comfortable with, comes to you. Now, if this statement were to remain in your awakened awareness, then a solution would come about. Yes, isn't this a circumstance that has presented itself? It has come on its own before you.

## **Bondage Due to Attachment and Abhorrence towards Circumstances!**

Certain things that you like come your way, and things that you dislike also come your way. A circumstance that one likes, comes his way, and a circumstance that one dislikes, comes his way. Now, when a circumstance that is liked comes his way, the *vitaraag* (absolutely detached) Lords say, “There is nothing at all that is worth liking, nor is there anything at all that is worth disliking, You should remain separate from both.” This is because there is nothing at all worth disliking. Yet, you are binding yourself by saying that this thing is great. And when you say that something is great then you will say that something else is bad. When you refer to one thing as good, that means that you undoubtedly refer to the other thing as bad! So, what do the *vitaraag* Lords say? [They say that] “All of these are circumstances indeed.” And it is you who has actually differentiated that this circumstance is very good and that circumstance is bad. The *vitaraag* Lords referred to all those circumstances as, “These are all merely circumstances. Moreover, these circumstances by their very nature are such that they will dissipate.” Therefore, if you do not consider any circumstance to be likable, then you will not have to push away any circumstance that is dislikable. If you try to push it away, then you will forgo your *moksha*. When a circumstance you dislike comes your way, if at that moment you push that circumstance away, then you will become caught up in the entanglement once again. Therefore, instead of pushing the circumstance away, clear it by prevailing in equanimity. In either case, that circumstance that you dislike, is such that it is prone to dissipate by its very nature. Therefore, it is indeed going to dissipate on its own, so there is no hassle at all for you.

**Questioner:** But what actually happens is, we are able to clear everything with equanimity when it comes to dealing with our *mahatmas*.

**Dadashri:** Yes, that tends to happen.

**Questioner:** However, when we come across an intellectual person, we are outdone.

**Dadashri:** Yes, they are considered to have a very strong *prakruti*, as they see in greater detail, so the burden of that falls upon you. Now, that burden indeed comes on you, whereas the poor ones [*mahatmas*] are actually trying to get rid of the burden and so is the other person. And since you also want to get rid of the burden, so a solution comes about. However, the other person indeed has a burden. Even then, if you decide, ‘I want to clear with equanimity,’ then it will definitely have an effect on the other person’s mind.

**Questioner:** Yes, that intention does prevail, but it does not come into effect; that is what I wanted to say. At that time, Dada, I feel that, ‘Let me take him forcefully and ensure that he gets *Gnan*; then I will talk to him....’

**Dadashri:** Yes, that would be considered the best. That is a very good intention that you take him and ensure that he gets *Gnan*, so then his issues are sorted and he is no longer burdensome for you. Otherwise, you will unnecessarily feel the burden and it will entangle him further.

## **Circumstances are Prarabdha, Samata is Purusharth!**

**Questioner:** Dada, the circumstances that are present before us, can they be considered *prarabdha* (karma that are destined to give effect)?

**Dadashri:** Yes, they are all *prarabdha*.

**Questioner:** So is it *Purusharth* (real spiritual effort to progress as the Self) when One clears them whilst prevailing in a state of equanimity?

**Dadashri:** It is considered *Purusharth*. It is the greatest *Purusharth*. [For those who have not attained *Gnan*] It doesn't matter if illusion remains, however, that [illusion-filled] *purusharth* is still great. It takes one towards *moksha*. Yes, it brings together the circumstances for *moksha*.

The coming together of a circumstance is *prarabdha*, and to prevail in equanimity (*samata*) when a negative circumstance comes forth, that is referred to as *Purusharth*. The circumstances that come together are all *prarabdha*. If you pass with 'first class' honors, even that is *prarabdha*, and if someone fails 'first class' honors, that too is *prarabdha*. From these words, make a note that however many circumstances come together, they are all indeed *prarabdha*. To be able to wake up in the morning is considered a circumstance. If you were able to wake up at seven thirty, then it is considered a circumstance of seven thirty. That is considered *prarabdha*.

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

**Dadashri:** You come across a negative circumstance, when a person hurls abuse at you. At that time, our people do not do *Purusharth*. Instead, they hurl abuses back at him; they carry a sullen face and do such things. When someone hurls abuse at you, then at that time, in your mind, if the thought arises, 'This is indeed the result of my own karma, the person is a *nimit* (an instrument in the process), and he is not at fault,' then that is *Purusharth* as per the Lord's directive. If You prevail in equanimity at that time, then it is *Purusharth*.

Regarding *prarabdha* and *purusharth* (relative effort), the only thing that people know is that, "I have to go at eleven o'clock, so why have you caused a delay? Why did you spill the yogurt soup like this? You did this and you did that." Hey, if the yogurt soup got spilt, then that is considered a circumstance. So with this, [it can be deciphered that] there are two separate parts: the coming together of circumstances and the dissipation of circumstances; just these two things exist in worldly life. As many circumstances that come together, all of those are surely going to dissipate. And to prevail in equanimity during that circumstance is *Purusharth*. When someone garlands you and if you swell with pride, that is not considered *Purusharth*. Whatever happens naturally is *prarabdha*. When you are garlanded, You should remain composed; have you ever done such *Purusharth* before?

This Knowledge of *vyavasthit* is not for everybody. This is because they [those who are not Self-realized] have egoism, don't they! Now, the ego is actually subject to *vyavasthit*, yet it claims that, 'I am the doer.' So that is where the interference happens between the two of them. By interfering in *vyavasthit*, on the contrary, one spoils his own happiness. If he were to not interfere to that extent out of egoism, and if he engaged in the independent effort (*purusharth*) by prevailing in

equanimity, then it would turn out to be very beneficial. Even then, he cannot deem it to be *vyavasthit*. It can only be understood as *vyavasthit* after one becomes pure, only after attaining the pure Soul!

### **Unhappiness is Predominant, Such is This Dushamkaal!**

There is no need to toil and labor for anything else at all. All that you have done so far is worth crying over! Who teaches this child how to steal? It all exists in the 'seed.' Why is each and every leaf of a Neem tree bitter? There is bitterness in its seed itself. It is these human beings alone who are unhappy and miserable, but they are not at fault in that. This is because, up until the fourth era of the time cycle there was happiness, whereas now, this is the fifth era of the time cycle, the name of this era itself is *Dushamkaal* (an era predominantly of unhappiness and misery)! The name of this era itself is *Dusham* (more pain than pleasure)!! So then, to look for happiness and harmony is a mistake, isn't it?

Therefore, difficulties will keep coming your way. It is not possible for the current time [period] to pass by without difficulties; the very name of this [era] is *Dushamkaal*! This era of the time cycle is such that equanimity can prevail only with great difficulty. So, where ninety-nine percent of the time *vishamata* (a state in which there is attachment and abhorrence) prevails, it is no ordinary thing to be able to somewhat prevail in equanimity?! Currently, this is actually an ocean of *vishamata*.

**Questioner:** It is a wonder that even some amount of equanimity does prevail amidst this!

**Dadashri:** Yes, it is considered a wonder and if such equanimity prevails, then the bliss from it can also be clearly known.

### **Samata Amidst Vishamata, That is Gnan!**

**Questioner:** You give *Gnan*, but shouldn't there be some foundation on our part?

**Dadashri:** All these [*mahatmas*] lacked such a foundation. No one has ever had such a foundation. If you stumble or trip over something you know, wouldn't that be considered darkness? One would not stumble or trip in light. When equanimity prevails (*samata*) in adverse conditions, it is known as *Gnan* (Knowledge of the Self). Everyone can prevail in equanimity in favourable conditions. To say, 'I did this, I did that, I worshiped,' is all egoism. *Gnan* is outside of egoism.

### **True Religion Makes One Prevail in Equanimity!**

One has practiced religion (*dharma*) for infinite lifetimes, but it does not give results and one's misdeeds (*adharma*) continued to increase. At the slightest provocation such as, "Chandubhai has no sense," one explodes, even before the sentence is completed. Even while doing *samayik* (introspective analysis) or turning the beads of a rosary, if someone provokes him, he would blow up. Does that happen or not?

**Questioner:** It happens.

**Dadashri:** Why would that have happened, sir? Equanimity does not prevail, does it?! Otherwise, when equanimity prevails amidst externally induced suffering (*upadhi*), then know that the bells of liberation are ringing!

**Questioner:** How can that equanimity prevail?

**Dadashri:** What do you mean how can it prevail? Just look at this man [a *mahatma*], does he prevail in equanimity or not? Why don't you just ask him? Equanimity should definitely prevail during *upadhi* (externally induced suffering); otherwise how can you even call it religion? What you have practiced so far can certainly not be called true religion. [True] religion is that which remains present even when you get insulted or when your pocket gets picked. In fact, [worldly] religion does not help you, does it?

Now, why is a person not able to tolerate insult or loss? It is because, 'He has not known [true] religion, has not listened to religion, nor has he had faith in religion.' One has not even heard true religion yet. If one had listened to [true] religion and his faith got established in it, then religion would help him at that moment. However, religion does not wait around, does it now? It is not that you are the only one who has this problem. True religion is known as that which frees you from all kinds of unhappiness (*dukh*). How can it even be referred to as religion when it increases unhappiness?

### **No Matter What the Situation, to Prevail in Equanimity is Internal Penance!**

**Questioner:** It cannot be put in words but I did get the experience! A few days after attaining *Gnan* from You, everyone at the factory beat 'Chandubhai' up. Normally Chandubhai would not have taken that beating; he would have retaliated. Through *Gnan*, equanimity prevailed.

**Dadashri:** The fact is equanimity can prevail while taking a beating, but what needs to be seen is whether it prevails in money matters.

**Questioner:** In money matters? But even in taking the beating, if the *Gnan* has not come into experience, the ego will arise, will it not?

**Dadashri:** No, the *Gnan* has come into experience. That is why the *kashay* of pride (*maan*) has ceased. Now it is the *kashay* of money, meaning the *kashay* of greed (*lobh*) that remains. In the *kashay* of greed, equanimity does not prevail.

*Adeethh tapa* (invisible internal penance to not allow the Self and non-Self to become one) begins when you hear that the person you had invested around a hundred thousand rupees with just over a month ago, has gone bankrupt. Now immediately upon hearing that, Your penance (*tapa*) begins from within. So, You should do the penance at that time. If You do the penance and prevail in complete equanimity and should bad thoughts arise towards him, if you do *pratikraman* for them, then that means that You have kept it clear. So, he will feel the effect of that 'clearness'.

**Questioner:** What is penance? Does friction arise within?

**Dadashri:** No, turmoil and agitation arise within. You may not say anything out aloud, but there is agitation within. That penance has to be endured. On the outside, You clear the 'files' with equanimity, but there is agitation within. Now when you endure that, when you endure that peacefully without hurting the other person, then that is referred to as penance. It is referred to as *adeethh tapa* (invisible internal penance).

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

**Dadashri:** As that [heart] heats up, you cannot endure the penance. Therefore, you go into an outcry over it, you too get heated up. There, You should do penance with *Gnan*.

**Questioner:** I can adjust with *Gnan*, with the application of the five *Agnas*, however the outcry that I got robbed, would keep coming from inside.

**Dadashri:** At that time, the heart heats up and it cannot be endured. Thought after thought, all sorts of ‘whirlpools’ [of thoughts] emerge. At that time, You should keep Seeing that which has heated up. At that time, the mind becomes negative towards the other person. If the mind becomes negative even to the slightest extent, then how can that ever be referred to as penance? When equanimity prevails under any condition, that itself is invisible internal penance ! What else? Everything is indeed your own, it is not anyone else’s. If it were someone else’s then You would never have to suffer it. Therefore, remain pure in that. You have to become pure; any impurity should not remain. All the garbage can be removed! In Dada’s presence, everything goes away. Dada makes everyone God. Have You not Seen that change?

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

**Dadashri:** That too, is considered penance that has presented itself. The reason that your penance has come early is that a resolution is going to come about soon, they [karma] are going to be cleansed speedily! There is penance within at the time of uprooting, isn’t there! Does unhappiness arise in the *chit*? That is considered penance. ‘You’ should keep Seeing that penance. Do not think of it as unhappiness. If you believe it to be unhappiness, then the penance will vanish at that moment.

### **Take Advantage of the Self Manifesting In Depression!**

Depression is considered a good time in worldly life. One should take advantage of it. Depression does not come on any random day and [without that] the Self cannot manifest. The Self has manifested only during depression. One should take advantage of depression a hundred percent. Do not let the depression go to waste. Will you now take advantage of it? How much percent?

**Questioner:** I want to take advantage of it a hundred percent.

**Dadashri:** Yes...alas those who live with me do not understand this and so this feeling arises in me that, ‘What kind of a person is he? How can those who want to practice *brahmacharya* (celibacy through the mind, speech and body) be like this?’ Tell the body complex, ‘Burn! You can burn and I [the Self] will See; I will See you burn ablaze!’ That is how strong they [those who practice *brahmacharya*] are. These weak ones are not even able to tolerate a mere small internally induced affliction (*parishaha*), then how are they going to tolerate the twenty-two *parishaha* (twenty two types of internal suffering that have to be endured with equanimity so as to shed karma as per the Jain scriptures)?!

**Questioner:** The *Gnani Purush* will give us the energy, will He not?

**Dadashri:** The *Gnani Purush* will give all the energy but even then one conducts himself as per his own understanding; he acts crazy. He tries to treat his depression. Hey! You are treating it! Depression is the biggest window that allows the Self to manifest. On the contrary, if depression is not arising of its own accord, then you should ask someone to reprimand you strongly.

Depression means the moment has come for the Self to manifest. Did you not know that?

**Questioner:** When one is not able to tolerate depression, he tries to find happiness from worldly things.

**Dadashri:** At the extreme limit of tolerance, the Self manifests! Is the Self likely to manifest just like that?

**Questioner:** Dada what You have said is exact, but I am currently not in a state where I can fight this battle on my own.

**Dadashri:** No. 'You' are capable of fighting; You can fight everything. That man so strongly reprimanded his file number one, that he cried, he cried a lot but then everything came to a stop. All the negative behavior came to a halt.

### **A Simple Definition of Samata!**

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

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

### **Is Vishamata the Result of Renunciation?!**

No matter what the extent of external renunciation these people undertake, if there is any trace of *vishamata* (a state in which there is attachment and abhorrence) in that renunciation, then one will not be able to see one's own mistakes. However, if *samata* were to prevail in renunciation, then One will be able to See one's own mistakes. A Jain monk may have gone out to beg for alms, but the moment he happens to see a piece of potato in his bowl, *vishamata* arises! So, how can he see his mistake? Equanimity should prevail in renunciation.

Say a person has renounced something e.g. 'I will not eat garlic and onions.' Now, in spite of that, even if a piece of onion were served on his plate by mistake, and it came to his notice at the time of putting the morsel in his mouth, he will go berserk and start yelling. Some people are not ready to even see onions, they feel repulsed merely at the sight of an onion, imagine what their state must be like? Would equanimity prevail for that person at that time?

**Questioner:** No, there would be *vishamata*.

**Dadashri:** *Vishamata* arose as a result of such renunciation. Instead, it would have been better not to renounce anything at all. The Lord has said, 'If a piece of potato ends up on your plate by mistake, what harm is it going to cause you? All these are 'potatoes' indeed aren't they? Everything that gets consumed is a 'potato'! Lack of awareness is the reason why such divisions have been made by the intellect. If a piece of a potato or an onion were to be served on your plate by mistake, then you should find a solution for that. One should be capable of doing at least this much, shouldn't one?! One should never let go of *samata*. If equanimity prevails in renunciation, then it



can take One to *moksha*. Has renunciation been undertaken for the purpose of increasing *samata* or *vishamata*?

Renunciation is actually for the purpose of increasing equanimity and if equanimity does not prevail, then that renunciation is useless. So first, attain the correct understanding from the *Gnani* and then renounce, otherwise do not renounce. This is a very large 'hospital'. Therefore, ask the *Gnani*, "What should I do?" At that time, that person will say, "No [why should I ask him], he [Dadashri] is actually a householder." Then go ahead and make the 'medicine' yourself and drink it! Who has refused you to do so? If you want to attain liberation, if you want equanimity to prevail in renunciation, then ask the *Gnani*; otherwise, you can carry on the [worldly] transaction of making 'medicines' yourself.

Even the *vitaraag* Lords have never reprimanded anyone. How wise are the *vitaraag* Lords! The *vitaraag* Lords are fundamentally not such that They reprimand; even if Their disciples were to deceive Them, They would never reprimand the disciples. That is 'our' goal too, is it not? This [responsibility] has fallen upon 'us'! The twenty-four *Tirthankar* Lords have left their 'goods' behind and have said, "'Dada' is going to manifest later on, so go to Dada." So, this task has come to 'us'. 'Our' admonishing is purely out of compassion, 'Our' inherent nature is *vitaraag* (absolutely free of attachment and abhorrence). But whatever the 'disease' that presents before 'us', the speech that comes forth is a befitting cure; this speech however unfolds as one of the instrumental evidences in the process.

### **The Exemplary Samata of the Gnani!**

Even amidst so many worldly troubles, for you *mahatmas*, you are attaining *nirvikalp samadhi* (the highest realization in which undisturbed bliss of the Self is experienced) here. A piece of potato may very well end up in your plate, but you have to quietly set it aside with *samata*, without anyone getting to know about it. But what would a person who becomes agitated say? "From where did you get this? Go, throw it away." If 'we' were to find a piece of meat in 'our' *daal* (lentil soup), 'we' would quietly take it out and put it inside the fold of our *dhoti*. Let it get dirty, but 'we' would not upset anyone. If 'we' upset anyone, then anyone who consumes that *daal* would become sick. People have eaten so many cockroaches and lizards in this way; diseases are then contracted, people develop leprosy and many other diseases. Whatever food one eats outside their home, no one keeps an eye on it, so many insects fall in the food yet people eat that food with relish. 'We' would hide the piece of meat and accept it as *vyavasthit*; 'we' would behave as if nothing had happened, whereas these merchants would go berserk and start yelling with such intensity that it would stun everyone in the home. 'We' have the understanding that, 'Has the woman deliberately put the meat in the food? No. She may have walked away to get something and a crow might have come along to take a piece of *rotli* and in doing so it might have dropped the piece of meat that it was carrying in its beak, in the *daal* that was cooking.' Just imagine the type of evidence that come to unfold?! Therefore, people should be prepared for all kinds of things. Should You not give consideration to the different circumstances that could possibly come together?

### **If One Becomes Free of My-ness, Samata Will Manifest!**

There is egoism in all the speech that is spoken; wherever there is my-ness (*mamata*) there cannot be any speech that is *vitaraag*. Wherever there is any my-ness at all, there, speech that is *vitaraag* cannot exist.

**Questioner:** Would it exist where there is *samata*?

**Dadashri:** It is only when there is no my-ness whatsoever, that there is speech that is *vitaraag*. I have seen many monks (*sadhus*) with such ‘*samata*’, but they have not become free of my-ness. When One becomes free of that my-ness, that is when *vitaraagata* (a state of absolute detachment) will come about. Equanimity is actually prevailing because there is no difficulty. Even a dog will peacefully remain in a blissful state all night long, if it is given a couple of *pooris* (fried Indian flatbread) to eat. Such equanimity will not do. One should have no my-ness even in the slightest. Any my-ness lying in some corner will not do.

The Knowledge of the Self (*Atmagnan*) is actually attained through the *Gnani Purush*. Otherwise, as long as there is the sense of my-ness (*mamatabhaav*) of ‘I am Chandubhai’, how can *samatabhaav* (a prevalence in equanimity) come to unfold? It is only after right Vision (*samkit*) is attained once, that the exact *samatabhaav* can unfold. What these people refer to is actually worldly *samatabhaav*. Even after reading so many scriptures and books, the books have attained liberation but they have not!

### **The Fundamental Meaning of Samayik!**

What is the *samayik* of the Jains? It nurtures *samatabhaav* (prevailing in equanimity). Now, when you practice the *Agna* of clearing by maintaining equanimity (*sambhaave nikaal*), that verily is *samayik*. To remain in equanimity, is verily referred to as *samayik*, and to remain in a state where there is attachment and abhorrence, is verily referred to as worldly life. And what is this worldly (*vyavahaar*) *samayik*? It is to not become engrossed in any other thoughts for forty-eight minutes; it is to remain in one thought. That is that *samayik*.

**Questioner:** Can you please explain the meaning of the word *samayik*?

**Dadashri:** *Samayik* does not mean concentration! Even though one gets to know that ten glasses have just been broken there, yet *samata* is maintained within. The scale [of equanimity] does not tip on either side [neither towards attachment, nor towards abhorrence], that is referred to as *samayik*. *Samayik* means that the needle of the ‘scale’ is exactly in the center.

*Samayik* means to not allow even one feeling of attachment or abhorrence (*vishambhaav*) to arise for a period of forty-eight minutes. One does not have *Gnan* (Knowledge of the Self) and yet one does not allow *vishambhaav* to arise! Oh what a splendid state! It is considered a wonderful thing! Mind you, that is not the meaning of *samayik* that is currently prevalent, but that is the fundamental meaning of *samayik*.

### **There [In Akram] He Does Not Allow Vishamata to Arise!**

If You were to See the pure Soul in everyone as you go out to buy vegetables, would anyone actually scold you? Would they? Would the donkey complain, ‘Why are you looking at the pure Soul in me?’ Will it say that? Therefore, prevail in equanimity (*samata*); do not engage in feelings of attachment and abhorrence. If the scale does not balance, immediately put some weight on one side to balance it. When you try to balance using ‘frogs’ as weights, that is when the difficulty arises! In that case, equanimity will not prevail.

It is like this: say you have a five-pound weight on one side of the scale and you want to increase it to ten pounds, then you have to put a five pound weight on the other side of the scale. You will have to add a stone or a weight or even wheat amounting to five pounds. After having weighed those five pounds, you can add that as a five pound weight to the original side which had a five pound weight; then you will be able to weigh ten pounds worth of something. What does one do to add another five pounds of weight if one does not have anything to increase the weight with? So what did one man do? He put frogs on the scale! But by the time he went to add two more frogs, the other three would jump off. So as he tried to catch them and put them back on, the others would jump off. So he would never be able to build up a stable weight of five pounds. That is how these people's *samayik* is taking place.

**Questioner:** I was just about to ask that I have heard of the phrase 'five pounds worth of frog weights' but what is it exactly?

**Dadashri:** When he goes to pick two frogs from here to place them on the scale, the other three that were already on the scale jump off. So, that is the kind of *samayik* that is taking place for these people.

So their scales would keep tipping back and forth. For these people [those who have *Gnan*], they never have a *samayik* that is like the one with 'five pound worth of frog weights.' If 'we' liken their [the worldly people's] *samayik* to 'five pounds worth of frog weights,' the people would start quarrelling, "Hey, you! You are calling our *samayik*, 'five pounds worth of frog weights'?" Very well, 'we' will not refer to it as thus! 'We' will just say that the scales keep tipping back and forth. But otherwise, it is akin to 'five pounds worth of frog weights,' is it not!! By the time you get two of them on, three would jump off. Can you really build up a stable weight of five pounds?

**Questioner:** No, you cannot.

**Dadashri:** So the true meaning, the exact meaning of *samayik* has been revealed today. That, which was in the hearts of the *Tirthankar* Lords, is not what is being practiced today. For two thousand years, no one has known that [a true] *samayik* means to not allow *vishamata* to occur. When the son hurls abuse at his mother, the father cannot bear it. However, since he is seated in *samayik*, a certainty prevails in his mind that, 'Currently I am seated in *samayik*, I do not want to engage in feelings of attachment or abhorrence. Now, if such a *samayik* were being done, then one's [spiritual] work would indeed be done, wouldn't it! For our *mahatmas*, it prevails like this, the *samata* that is akin to a [true] *samayik* prevails. There is no question about it!

### **In Samayik, the Shravak Becomes a Shraman!**

**Questioner:** At the time of doing *samayik*, even a *shravak* (a married but devout follower of the *Tirthankar* Lords) becomes like a *shraman* (a monk).

**Dadashri:** What is the definition of *shraman*? One who prevails in greater equanimity (*samata*) is considered a *shraman*. People who prevail in equanimity are called *shraman*. So such a [married] person would indeed become like a *shraman*, would he not?

**Questioner:** My understanding of a *shravak* is someone who leads a worldly life, someone who is a householder (*gruhasthi*).

**Dadashri:** Yes, but a householder does not have the *samata* like a *shraman* would; however, on the day that he does a *samayik*, he becomes like a *shraman* for that one hour. If the true meaning of *samayik* had not come out as it just did, then saying that a householder becomes like a *shraman*, would cause problems. This is because concentration (*ekagrata*) is being done even by the *bavas* (ascetics who renounce their worldly life and live through begging) and all others including married people who practice different forms of *yoga*.

### Various Forms of Samayik...

**Questioner:** It is said that one should do *samayik* in various forms. What are the different forms of *samayik*?

**Dadashri:** Yes, by various forms, it means that, that which is done for forty-eight minutes, is indeed considered a *samayik*; but even when you happen to quarrel with someone on the street, then at that time You should come into *samayik*, come into equanimity (*samatva*). Wherever You happen to be in such situations, come into equanimity. And our path is verily that itself, maintaining equanimity (*sambhaav*). Our path is entirely that of *samayik*. This path is of *alochana*, *pratikraman*, *pratyakhyan* and *samayik*; meaning that ‘ours’ is the ultimate path.

This [what is done in the worldly sense] is not a *samayik*. ‘Our’ discovery is that *samayik* means to prevail in equanimity. It is to not allow attachment and abhorrence to happen. That indeed prevails for You all day long, does it not! ‘You’ are in *samayik* the entire day. Attachment and abhorrence do not arise for You. Therefore, You can prevail in *samayik* for the entire day, for days upon days.

*Samayik* means the experiential awareness of, ‘I am pure Soul.’ *Samayik* prevails continuously when One practices the five *Agnas*. To clear with equanimity is the first *samayik*. To remain in a state of naturalness as the Self constantly, is a *samayik* like ‘ours’ [the *Gnani Purush*]. That also prevails for You to a lesser degree.

### Samata Enables You to Cross the Ocean of Worldly Life!

Actually, there is nothing at all in this world that can attack you. And that which attacks you is indeed your own karmic account. Therefore, clear off your karmic accounts. And after they have attacked you, when you think in the mind that, ‘These ‘dogs’ should be killed, this should be done to them and that should be done to them,’ you are creating a new karmic account once again. No matter what the circumstance, bring about a solution by prevailing in equanimity; do not let *vishamata* arise within even in the slightest.

**Questioner:** But in those situations, we are unable to remain in awakened awareness, we are unable to prevail in equanimity.

**Dadashri:** It is very difficult to cross the ocean of this worldly life, that is why I am giving you this *Akram Vignan* (the stepless path to Self-Realization).

### Equanimity Prevails With the Awakened Awareness of ‘I am Nirved’!

Once, a man was asking me, ‘How can one tolerate these mosquitoes that bite?’ I told him, ‘Sit to meditate and if the mosquitoes come to bite you, just observe them.’ So he replied, ‘That is indeed

what I cannot tolerate.” So then, I told him, “[Whenever a mosquito lands on you,] Say, “I am *nirved* (the Knower only, the One who is free of suffering the effects of pleasure and pain that are felt by the mind, speech and body); the state as the sufferer (*vedak swabhaav*) is not mine, I am actually *nirved*. In this way, You will gradually come closer to Your ‘home department’ [the Real Self]. And after going through the experience of being bitten by mosquitoes a hundred or two hundred times, You will become *nirved*.” What does *nirved* mean? It means to remain as the Knower alone, to Know, ‘The mosquito has bitten the body over here.’ The One who does not come into the state of suffering the pain or the pleasure is *nirved*! In reality, the developing ‘I’ does not actually experience any suffering of pain or pleasure, but the fact that he is apparently suffering is because of his previous practice. It is because of past practice that he says, “The mosquito has bitten me.” So, in reality You [the developing ‘I’] are indeed *nirved*. But by remaining in and listening to this satsang, You have to understand this state. ‘You’ have to understand the state of the Soul in its entirety that, ‘The Soul is like this in reality.’ For now, You will have to make do with the state as the pure Soul. Even if One says just this much [‘I am pure Soul’], the binding of karma will come to a stop. As One becomes free of the false belief [of ‘I am Chandubhai’ and ‘I am the doer’], the karma cease to be bound.

**Questioner:** But You said that, by saying, ‘I am not suffering, I am not suffering,’ people will think that feeling of suffering has gone.

**Dadashri:** No, it is not like that; He Knows even that feeling of suffering. However, man does not have the capacity to go to that extent. Therefore, if You just say, ‘I am *nirved*’, then the suffering will not affect You. The inherent nature of the Self is *nirved* (only the Knower of the suffering of pleasure or pain felt by the mind, speech and body). So when You say that, it will not affect You. However, *Swasamvedan* (the experience of the bliss of the Self) is a higher thing. As One continues to Know, He comes into *Swasamvedan*. In that, all You have to do is to Know, ‘It stung here,’ to Know just that. Thereafter, to also Know that the stinging feeling has gone away. In doing so, One will eventually come into *Swasamvedan*. But this ‘I am *nirved*’ is a step, whereby One can tolerate without getting irritated.

### **The Turban of Liberation, Through Samata!**

**Questioner:** It is said that a ‘turban’ of liberation had been tied on Gajasukumar’s head [an ascetic who remained as the Knower when his to be father-in-law molded a clay pot on his head and placed burning coal in it, that led to his attainment of *moksha*], and at that time because he was absorbed in the Self (in *Atma ramanata*) he was not aware of that ‘turban’ on top of his head.

**Dadashri:** He would not have attained *moksha* had he not been aware of the ‘turban’. He was aware of the ‘turban’. He kept Seeing that the head was burning. At that time the equanimity that he prevailed in was, ‘I am pure Soul and this is separate’; he Saw that. That equanimity which prevailed in him, that itself is *moksha*. He was aware of the burning pain within. If one does not Know it, then it is considered a state of gross unawareness.

### **Samata Without the Established Awareness as the Self...**

If equanimity prevails for the purpose of the relative, then that is all a cause for increasing the ego. Without the awareness being established as the Self (*Atma laksh*), it cannot be considered [true] *samata*, hence people [without Self-realization] cannot even prevail in such *samata*. Instead one

has become thick-skinned (*naffat*) and that is why the so-called ‘equanimity’ prevails but that is not considered *samata*. What do we mean by thick-skinned? It is to take the approach of ‘What’s it to me? Let him die!’ The Lord refers to that as being thick-skinned. The one who says, “What’s it to me?” will never attain liberation. Did you say, “What’s it to me?” Hey, do you have children or not? Then how can you say, “What’s it to me?” But that is how thick-skinned people have become. It's like this, when a person has to endure a lot of unhappiness, he becomes thick-skinned.

### **A Hopeless Case Improves by Prevailing in Equanimity!**

There was a man, and it is not worth mentioning all that he must have done, before coming home at two in the night. You figure it out. So after a while, the rest of the family made a resolve to either reprimand him or to not let him in the house. What could be done? So, they went ahead and got an experience of that. When the elder brother tried to talk to him, he retorted to the elder brother, “I will not let you go without beating you up.” Then, the entire family came to ask me, “What should we do with him? He is saying things like this.” So then, I told the family members, “No one should utter even a single word to him. If you say anything to him, then he will become even more defiant, and if you do not let him in the house, then he will do things as an outlaw. Let him come and go as he pleases. You should not say, “[It is] Right” nor should you say, “[It is] Wrong”. Do not harbor any attachment or abhorrence at all. Prevail in equanimity, have compassion (*karuna*).” So after three to four years, the man became very good! And today, he is very helpful in the family business! The world is not useless; however, you should know how to handle things in order to get work done. Everyone surely is God, and each one has different work for which he is responsible. Therefore, do not have a dislike for anything.

### **The Key of Samata, at the Time of Insult!**

‘We’ are *Neelkantha* (refers to the blue-throated Lord Shiva, who swallows all the poisons of the world, and in turn, blesses the one giving the poison). Right from childhood, whosoever gave ‘us’ ‘poison’, ‘we’ ‘drank’ it with a smiling face and on top of that, ‘we’ blessed the person, and that is why ‘we’ have become *Neelkantha*.

You will certainly have to ‘drink’ the ‘poison’. It is your karmic account, so the ‘glass’ [of ‘poison’] will certainly come before you. Then whether you choose to ‘drink’ it with a smile or whether you ‘drink’ it with a sullen face, you will indeed have to ‘drink’ it. Hey! Even if you do not want to ‘drink’ it at all, people will make you ‘drink’ it forcibly. Instead, why not ‘drink’ it with a smile, while giving the person blessings? Besides this, how else can you become *Neelkantha*? Those who come and give you these ‘glasses’ are actually coming to raise You to an elevated state. However, if you have a sullen face at that point, then that [state] will move away from you. Whoever in this world has given me ‘glasses’ of ‘poison’, I have drunk them with a smiling face, while blessing them, and have become Mahadevji (Lord Shiva).

As long as [the belief that] ‘I am Chandubhai’ remains, everything tastes ‘bitter’; but for ‘us’, all of this has turned into ‘nectar’. Respect and insult, bitterness and sweetness; these are all dualities. That doesn’t belong to ‘us’ anymore. ‘We’ are beyond duality. That is why ‘we’ are doing these *satsangs*! Ultimately, everyone wants to achieve the state beyond duality, don't they!

If the other person gives you something bitter to ‘drink’, and you ‘drink’ it with a smiling face while giving blessings, then on one hand your ego will be cleansed and you will 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, ‘It is my weakness to serve him this bitter ‘drink’, and this person who is ‘drinking’ it with a smile on his face, is extremely powerful.’

If you were told to ‘drink’ something bitter on your own, then it’s not like you would ‘drink’ it, would you? [So then] The one who makes you ‘drink’ the bitterness is considered so beneficial, 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. In order to become *Neelkantha*, you will have to ‘drink’ the bitterness.

‘You’ should tell ‘Chandubhai’ that, ‘You will have to ‘drink’ this bitterness 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 bitterness anyone gives, I want to ‘drink’ it all,’ then you will be able to ‘drink’ it. That which is sweet 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?

If you are humiliated in front of everyone, then it may feel 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 this ‘bitter medicine’ suits you, then no other interference remains, does it! Moreover, now you have come to know that this is profitable! As sweet as something feels, it is filled with just that much bitterness. Hence, digest the bitterness first, then the sweet one will naturally be settled. It will not be very difficult to digest that. If this ‘bitter medicine’ is digested, then that is more than enough! When receiving flowers everyone smiles, but what happens when stones fall upon them?

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

‘When one no longer has the fear of insults, then no one will insult him’; that is indeed the rule. As long as there is fear, there is ‘trading’. Once the fear leaves, the ‘trading’ will cease.

Keep an account of respect and insult in your [karmic] ledger. Whatever respect or insult people give you, deposit it in in your [karmic] ledger; do not lend it out. No matter how large or small the bitter ‘dose’ that someone gives you may be, deposit it in your [karmic] ledger. Decide that you want to deposit about a hundred insults a month. So, the more they come, the greater the profit. And if you get seventy instead of a hundred, then you have a loss of thirty. Then, in the following month you should [decide to] deposit one hundred and thirty [insults]. For the one who deposits three hundred insults in his [karmic] ledger, the fear of insults will no longer remain for him. Thereafter, he will ‘sail’ across [the ocean of worldly life]. So from the first of the month, start accounting in your [karmic] ledger. Can this much be done or not?

**With the Understanding that Takes One Towards the Real, Allows One to Prevail in Equanimity!**

One will say, “This person insulted me!” Just forget about it. Insults are such that they should be swallowed. When your husband insults you, you should remember that, ‘This is the unfolding of my own karma and my husband is a *nimit* (instrumental in the process), he is not at fault. When my unfolding karma alters, my husband says, “Please come, please come”.’ Therefore, let equanimity prevail in the mind and bring about a solution. If you feel in your mind that, ‘It is not my fault, so why did he say that to me?’ then you will end up staying awake for three hours at night, and you will eventually get exhausted and fall asleep.

When a person’s wife reprimands him, for him to spend the night in that house is the greatest test examination of all! Hence, liberation should be possible even while having a wife. To get verbal abuse from the wife and prevail in equanimity (*samata*), this type of *moksha* should be attained.

To prevail in equanimity at the time of misery is referred to as penance.

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

### **Worldly Life Persists As Long As There is Drashtirog!**

If you want to understand, then in the language of God, ‘No one in this world is a culprit even to the slightest extent.’ No one in this world appears to be a culprit to me. Those who pick pockets are not the culprit and neither are those who garland with flowers. If anyone appears to be a culprit, then that itself is your offence; it is a ‘disease’ [flaw] in your belief (*drashtirog*). When that ‘disease’ in your belief goes away, then your [spiritual] work will get done. The fact that anyone appears to be a culprit is verily called ‘wrong belief’ (*mithyatva*), it is a ‘disease’ in the belief. Once the *Gnani Purush* removes this ‘disease’ in the belief then others no longer appear to be a culprit.

If someone is completely a culprit, if he is the kind of culprit who is going to sever you, even then You should prevail in equanimity with him. What is he going to sever? He is not going to sever anything of Yours. If anything is going to be severed, it will be of the non-Self complex (*pudgal*). The losses in this world are incurred in the ‘market’ of the non-Self. People have come to believe that the ‘market’ of the non-Self is their own business.

### **The Offence of Merit and Demerit Karma!**

There are two kinds of offences. To have flowers offered to ‘us’ is also an offence and to have stones fall upon ‘us’ is an offence too! To receive flowers is the offence of merit karma (*punya*) and to have stones fall upon ‘us’ is the offence of demerit karma (*paap*). What is this like? The mistakes that one made in the past are ‘tried’ in the ‘courts’ and then justice is dispensed. Whatever mistakes one has done, he has to face the consequences of those offences; one indeed has to suffer [the consequences of] those mistakes. We should clear those mistakes while prevailing in equanimity. For that, do not say anything at all. What happens when one does not say anything? When the time comes, the mistake will come and once it is suffered, it will leave. Among the higher social classes, it is indeed because of the speech that all the entanglements have been formed, haven’t they! So in order to solve the entanglements if one were to remain silent then it is such that a solution would come about.



## Prevailing in Equanimity: Prevailing as the Knower-Seer!

*Samata* is really a great thing. At home when the wife says something [hurtful] and the husband takes it without reacting, then people consider that as *samata*. However, that is not considered [true] *samata*. When there is internal turmoil and restlessness going on, how can that be considered *samata*?

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

**Dadashri:** It is a state of the mind, but when can such a state of the mind prevail? It is when there is awakened awareness within, when there is *Gnan*, only then will it prevail. Or else, the mind always leans towards one side or another. When does equanimity prevail? It is when one attains the Self.

As long as [the belief that] ‘I am Chandubhai’ exists, *vishamata* will certainly not stop arising, and when the realization (*bhaan*) that, ‘I am pure Soul’ sets in, then Your [spiritual] work is done.

**Questioner:** What is the difference between *samata* and prevailing as the Knower-Seer (*Gnata-Drashta bhaav*)?

**Dadashri:** In the stage of *samata*, you can ‘nod off to sleep’ [lapse in awakened awareness] so you have to be awakened with a small ‘tap’. Whereas the One who prevails as the Knower-Seer is always aware (*jagrut*).

## Samata Towards Attachment and Abhorrence!

When there is no attachment for the auspicious and no abhorrence for the inauspicious, that is known as *samata*. One who does not have any duality is prevailing in equanimity. In worldly interactions, people refer to tolerance as *samata*!

It is considered *samata* when one has no attachment for the one who offers flowers, and no abhorrence for the one who gives verbal abuse. That is considered as *samata*. Whether it is auspicious or inauspicious, one considers both, auspicious and inauspicious, to be the same. No one in the world can consider them to be the same. Only the *vitaraag* Lords (Ones who are free from attachment and abhorrence) can consider them to be the same. For all others, attachment towards that which is auspicious and abhorrence towards that which is inauspicious is bound to happen.

## Lord Parshwanath’s Samata!

*Samata* is that which could be seen in Lord Parshwanath (the twenty-third *Tirthankar*). A [celestial being in the form of a] hooded cobra was protecting him, while another [celestial being named Kamath] was throwing stones at him, pouring rain on him. ‘He’ had no attachment for the one protecting Him and He had no abhorrence for the one throwing stones at Him; that is referred to as *samata*. It is referred to as *samata* right at that point. However, these people have taken the word ‘*samata*’ to a lower level. The word ‘*samata*’ certainly cannot be used [there]. *Samata* is after attaining *Gnan*, and before attaining *Gnan* if the word ‘*samata*’ is to be used, then this context of *samata* cannot actually be used. This *samata* is the *samata* of the *vitaraag* Lords. Whereas the other is equanimity and suppression. And this type of *samata* is that of the *vitaraag* Lords. There

is not a thing that One has ownership over at all. The word ‘*samata*’ in the worldly sense is considered as a person’s tolerance. For monks and high-ranking Jain monks, it is all considered tolerance. [True] *Samata* is a very elevated thing. The *samata* that could be seen in Lord Parshwanath, is known as *samata*. When that celestial being came to protect Him, there was no attachment even to the slightest extent for him and while that Kamath was throwing stones at Him, there was no abhorrence even to the slightest extent for him; such was the state of Lord Parshwanath! If such an internal state of being prevails even for a moment, then that is more than enough! After that, what else is required? But how is that going to prevail, oh mortal one? It cannot prevail without [the evidence of] the *Gnani*, can it!

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

### **The Vengeance of Ten Lifetimes Cleared With Samata!**

**Questioner:** It came out in a discussion that a person had bound enmity against Lord Parshwanath and the Lord had no knowledge of this. And due to this enmity, the Lord encountered that person, and every time that person would harm the Lord in some way or another. Is that possible? That one is not even aware of it, and the other person continues to bind enmity which then lasts for ten lifetimes.

**Dadashri:** It depends on how much damage you have caused [the other person]. So do not cause any damage to anyone anymore.

**Questioner:** But Lord Parshwanath was not even aware of it, was He?

**Dadashri:** How can anyone know about that? How can one know what the cause is behind the effect that the person is giving you? Whatever you had given that is indeed what is being given back, that is for sure. Lord Parshwanath certainly knew that, ‘That which I had previously given is exactly what these people are giving back.’ As the incitement within Kamath kept increasing [with every lifetime], it meant that the time frame extended for the karma to be settled.

The incitement within Lord Parshwanath did not increase and therefore within ten lifetimes it [the karmic account] got cleared.

**Questioner:** Even then, it went on for ten lifetimes; can it be considered a short time?

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

**Questioner:** I do not know anything about that.

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

**Questioner:** Oh! Compared to infinite lifetimes, it is considered nothing at all. So, does that mean that He had continued to prevail in equanimity in every lifetime?

**Dadashri:** That is when it cleared. During the initial two-three lifetimes, he had fallen short, he had become irritated, and so it had increased a little. This world is not such that one can prevail in complete equanimity all at once. However, this *Akram Vignan* is of a different kind, and that is why it can prevail.

### **There, the Solution is Pratikraman!**

So which *Agna* did ‘we’ put in place? This one, to clear [the files] with equanimity (*sambhaave nikaal*). Yes, and only See the pure [Self] in everyone. And if Chandubhai happens to do something that the other person does not like, if he has done *atikraman*, then make him do *pratikraman*. So what ‘we’ are saying is that You are in opposition to his opinion. ‘You’ have changed the opinion. ‘You’ do not hold the past opinion anymore. They [the *parmanus*] become pure the moment the opinion changes. If the opinion remains the same as before, then the impurity still remains at the root. This [*pratikraman*] is to change the opinion.

### **Clearing Naturally and Spontaneously or By Prevailing in Equanimity or By Maintaining Equanimity!**

**Questioner:** I want to clear the ‘files’ but for that, ‘you’ have said, [nurture] only one intent, ‘[to clear] with equanimity.’

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

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

**Dadashri:** If *vitaraagata* prevails, then equanimity will prevail (*samata*) externally. Now, in order to bring about *vitaraagata*, You have been asked to clear with equanimity. When You clear with equanimity, then when its result comes about, a few degrees of *vitaraagata* are attained. As You continue to clear with equanimity, the degrees of *vitaraagata* will keep being attained.

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

**Dadashri:** The difference is that in *sambhaav*, You still have to clear with equanimity.

**Questioner:** But it can also be cleared by prevailing in equanimity (*samata*), can it not! Say this man pushes me around, but if I tell him, “You are welcome,” then that is complete *samata*, isn’t it!

**Dadashri:** No, that cannot be considered *samata*. That is considered as having cleared with equanimity. *Samata* is such that, at the time when someone is hitting you, you are giving him blessings, that is when there is *samata*. When not even the slightest change happens in the ‘effect’ [One’s internal state of being] within, that is *samata*. Whereas the other is clearing, meaning that

the ‘effect’ does change within, but One clears it. He does not let it extend any further. It is not going to increase [anymore], it will decrease.

What does *sambhaav* mean? If a weighing scale happens to tip on one side, then by adding a little bit of weight on the other side, one makes it balance. How long would it remain balanced, if you were to use ‘five pounds worth of frog weights’? Nevertheless, *sambhaav* is considered to be an excellent inner intent. One is making an effort to maintain the balance, isn’t it? Whereas *samata* means there is no attachment towards the one who garlands you, and there is no abhorrence towards the one who throws stones at you, and on top of that, you bless him!

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

**Dadashri:** Clearing naturally and spontaneously (*sahaj bhaave nikaal*) is what prevails for ‘us’ in most cases. *Sahaj bhaav* means that it happens without any effort whatsoever.

**Questioner:** So that is not for us worldly people?

**Dadashri:** Of course it is! That stock [of karma] is there too! But for ‘us’, for the most part, the stock is such that it clears naturally.

**Questioner:** In order to ‘clear naturally and spontaneously’ give us an example for the worldly people.

**Dadashri:** What is the meaning of *sahaj bhaav*? It has to be ready to give effect (*pragmelu*). ‘Ready to give effect’ means that an inner intent that was made in the past life, manifests naturally and spontaneously in this life. And so, it is also possible for you to clear it [in that way] even now. You may have done some intents in the past life, which can help you today. But those are all intents of the past life, they are all [cleared] naturally and spontaneously. Naturally and spontaneously means that there is no current active effort for it.

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

**Dadashri:** Naturally and spontaneously.

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

**Dadashri:** Yes, there are two kinds of proficiency: one is worldly proficiency and the other is spiritual proficiency; the proficiency the *Gnani* possesses! The proficiency of the *Gnani* is such that, if someone says something that hurts seven people, then the *Gnani* uses this proficiency and speaks in such a way that the one who spoke [hurtful words] does not get hurt, while the hurt felt by the other seven vanishes. That is referred to as being proficient. We refer to that as the ‘art of the intellect’. The ‘art of Knowledge’ and the ‘art of the intellect’. Proficiency falls under [the umbrella of] the ‘art of the intellect’. It is one type of an ‘art of the intellect’. With just a few words, everyone feels satisfied.

**Questioner:** So now, to clear the ‘files’, you have said just one word out of these four, that is [to clear with] *sambhaav*. It is not worth using the other words.

**Dadashri:** ‘You’ should maintain equanimity. As You clear by maintaining equanimity, You will come across all those steps. Have You understood, ‘Clearing by maintaining equanimity

(*sambhaave nikaal*)? That is it, there is nothing more than this for You. Therefore, ‘we’ are doing only that which the *vitaraag* Lords had done and that is exactly what ‘we’ are showing You.

### **Purification Happens by Remaining in the Agnas!**

After attaining this *Gnan*, new phases do not become impure, the old phases have to be purified and You should prevail in equanimity. Prevailing in equanimity means *vitaraagata*. The new phases do not become impure, the new phases certainly remain pure. As the old phases were impure, they have to be purified. By remaining in ‘our’ *Agnas*, they will be purified. And You should prevail in equanimity.

If worries do not arise, then the real entanglement has departed. If worries do not arise and if a blissful state (*samadhi*) prevails in the midst of externally-induced problems (*upadhi*), then know that the real entanglement has departed.

The extent to which *samatabhaav* arises, by that much the ego is considered to have gone. That much the veils over the Self clear. The moment there is complete *samata*, it means that the veils over the Self clear completely!

### **The Gnani has the Highest Possible Degree of Samata!**

The unfolding of karma, in fact changes for everyone. To prevail in equanimity during the unfolding of karma is the duty of the *Gnanis*.

If someone were to hit me right now and if I were to become provoked, then how could ‘I’ be considered a *Gnani*? Even if someone were to hurl abuses at me, take my clothes off, yet if there was the slightest change on my face, then how could ‘I’ be considered a *Gnani*? The *Gnani* possesses the *samata* of the entire world. Even if someone were to violently beat ‘him’ up, ‘he’ would prevail in equanimity and at the same time, ‘he’ would give that person his blessings!

~ Jai Sat Chit Anand

## February, 2003 Cover pages

### Back page matter

#### **The Embodiment of Liberation [*Gnani Purush*] has Come to You!**

Even in a million lifetimes you would not come across such an expert, and now that you have, it is such that Your [spiritual] work will get done over here. As a matter of fact, it is because I failed in attaining absolute Knowledge that I have become useful to You, as a [class] monitor! 'We' are in fact giving you that which is Your very own. This *Gnan* is certainly Your very own; it is not 'our' *Gnan*. 'We' are just instrumental in the process. This is 'Your' very own *Gnan*. Now, the peace and tranquility which increases, that too, is Your very own. Even the awakened awareness that will continue to increase, is Your very own. 'We' have not given this awakened awareness. All this is certainly Your very own!

**- Dadashri**