

November 2012 ●

# Dadavani



**'Dadaji' has blossomed fully today, becoming the Vitarag Darshan on, Janmajayanti and Diwali Days, The unlit inner lamps of times immemorial, kindle spontaneously to become the full moons, through the grace of the Guru.**

# DADAVANI

Editor :  
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Price : Rs. 10

November 2012

Year : 8, Issue : 1

Conti. Issue No.: 85

## The art of allowing others to cheat us knowingly

### EDITORIAL

Revered Dadashri spent his whole life on the basis of this exclusive principle that, 'Whoever meets me, may not benefit from me, but he must not incur any loss at all'. Generosity was weaved within young Ambalal through the values installed by mother Zaverba. These were, a noble heart, never an intent of taking anything from others, only the intent of giving. People used to misuse that intent, but he let it happen intentionally, and he never made anyone unhappy. In many life events, he used to knowingly allow others to cheat him.

Dadashri used to say, if we enter someone's shop to buy something and if we disappoint him then 'our humanity would be ashamed.' So we would find ways to make him happy. If he is cheating then 'we' would knowingly allow him to cheat 'us' but 'we' would not quibble. In that, what was Dadashri's understanding? 'His nature is to quarrel, but if I quarrel with him then I also became like him only, do I not?' He did not want to become like others. He wanted to attain the Self; he wanted to reach some higher (*vishesh*) state and even beyond this, he wanted to reach at '*nirvishesh*' (devoid of any adjective) state. So he always remained free from the ways, which can bring about worldly superiority, and that is why he attained the great free (*maha-mukta*) state.

Revered Dadashri explains that the secret behind the art of getting cheated knowingly is that, those who cheat, get cheated! And the person who gets cheated will have the experience, he gets educated. He says the reason that he knowingly allowed others to cheat him the whole life is that he is basically a businessman, and so he has a business mind. He would not do a business of a loss. He would loose two to five hundred, but against this if he is buying the honor of the other person, why let go of that opportunity? That is why he kept purchasing such honor from everywhere, and by doing this he reached such a state that there is no one who has such morality and sincerity in this world. He used to say that 'our' intellect is of the top level, yet we knowingly allowed others to cheat us, and as a result we attained abuddha dasha (The state where intellect is not employed), attained a vitarag (the one who is absolutely free from attachment or abhorrence) state.

Revered Dadashri's vision was very vast from the beginning and he had high revolutions, so he could make the final assessment of everything. He would not miss his goal in any situation. His original (*muda*) vision (*drashti*) was to only attain the science of the *Vitarags*. And that

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**Printed & Published by : Dimple Mehta** on behalf of **Mahavideh Foundation**, 5, Mamtapark Society, Bh. Navgujarat College, Usmanpura, Ahmedabad-14.

**Owned by : Mahavideh Foundation**, 5, Mamtapark Society, Bh. Navgujarat College, Usmanpura, Ahmedabad-14.

**Printed at : Amba Offset**, Basement, Parshvanath Chambers, Nr.RBI, Usmanpura, Ahmedabad-14.

**Published at : Mahavideh Foundation**, 5, Mamtapark Society, Bh. Navgujarat College, Usmanpura, Ahmedabad-14.

is why, on the basis of different arts of knowledge (*gnan-kada*), by acquiring the knowledge in different life situations, he attained the best state. And furthermore, whatever knowledge he attained, he let it go free to all for the salvation of the world. Dadashri used to say, 'we' have not kept any knowledge hidden in our pocket. Whatever is there, we have given, given everything. Now your readiness is required. My wish is that you become superior to me after digesting this *Gnan*. You become bright and brilliant. The wish which I have, you become that.

How elevated is revered Dadashri's intent! Our heart melts just by thinking on the depths of that intent. The words become limited and intellect stops, in attempts to describe the attributes and the state of the *Gnan* of such a great *Gnani*. We are so fortunate that verily through spoken words of His experiences, we too attain and progress in *Gnan*. Our highest accolades to this wonderful state! If we move devotedly towards (*aradhan*), contemplate (*manan*), envision (*chintavan*) and visualize-affirm (*niddidhyasan*) with right understanding, this Dadavani (speech of the *Gnani Purush*) then we will definitely attain the goal of direct experience of the Self.

~ Jai Sat Chit Anand

### The art of allowing others to cheat us knowingly

*{ 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. }*

#### Would there be anyone without intellect?

**Questioner:** What kinds of efforts are needed to know one's main Self?

**Dadashri:** To know the Self, you will find the solution if you go to the one who knows the Self, the one who remains constantly as the Self. Now if you go in search of that, many will claim that they know the Self. You should check to see whose intellect has come to an end. The Self will not manifest as long as there is intellect. It will happen in words but not in experience. When the intellect ends, when not an iota of it is there, then the Self will manifest. So look for a man without intellect. How many such people are there in the world? 'We' (the *Gnani Purush*) are the only one without any intellect, so you can get any work done here.

#### How is the Gnani's principle?

**Dadashri:** Do people misuse their intellect or not?

**Questioner:** In this age only intellect harasses, does it not? Only intellect creates interference, does it not?

**Dadashri:** All the retailers do that. Folks like me while visiting a retail shop will be greeted by the owner, 'Come in sir, come in'. He will overcharge us for what we buy and we would pay knowing that he is greedy. Whenever 'we' enter a shop, 'we' will not leave without purchasing the item 'we' wanted, otherwise his greeting will be fruitless for him. 'We' will not let his labor go to waste, even when 'we' know he is being greedy and 'we' are being cheated. 'We' know what this quality is like (*prakruti* of

that person), 'we' would immediately recognize that.

### **What is the fruit of being cheated knowingly?**

There is no *paramartha* (the final cause that leads to the Self) than being cheated knowingly. A *Gnani* is one who does not get cheated anywhere. Where then does He get cheated? Surrender after knowing (*jaani booziney, jaani joyeeney*)!

**Questioner:** What is the fruit of that?

**Dadashri:** What status one can attain if one knowingly allows other people to cheat him? He can develop such an intellect that he can even reprimand the Judge of the Supreme Court of Delhi. What does it mean? It means that his mind becomes so powerful that he can even audit a judge. His intellect develops to such a high level that it can take care of the laws. The one who deliberately allows himself to be cheated, does not cheat anyone, his brain reaches to such high level. But, who will deliberately allow him self to be cheated? Who will be a person with such *merit karma* effects (*punyashadi*)? How can one adopt this understanding? Who will give such understanding? One will explain you how to cheat someone but who will give you this understanding of how to get cheated knowingly?

Intellect will become a boss if it is allowed to take over the control. But if you knowingly get deceived, then intellect will realize that it does not have the control anymore. Otherwise intellect will not let you be knowingly deceived. It will somehow find the protection towards it, but if you knowingly get deceived, then the intellect will calm down. It will become a 'yes man' and remain as an underhand.

### **The control of intellect leaves by being cheated**

**Questioner:** And yet will the worldly interactive work not be ruined when one knowingly gets deceived?

**Dadashri:** Nothing will be ruined. Can the worldly interactive work ever be ruined? Intellect is constantly working towards improving the worldly interactive work. It is the excess intellect (*buddhi*) that takes over control over us and 'scolds' us.

**Questioner:** If there is normal intellect and an excess intellect in the worldly interaction, how can one tell that this is an excess intellect?

**Dadashri:** Every time it makes you emotional, it is the excess intellect (*buddhi*). One will become sensitive. Do people not say that he is very sensitive?

**Questioner:** How can one confront that excess intellect that makes one emotional, makes one sensitive; how can one stop that?

**Dadashri:** If a policeman comes to arrest this man, you will tell the man, 'Run away from that side, there is a policeman looking for you.' Helping him escape from the back door, that is excess intellect. That man did not have enough intellect and he could not think for himself, so you have to find a way out for him, do you not? That man may even tell you, 'It is good that you help me escape.' That will make you feel good within that you did something good. You will taste the sweet taste of doership (*garvaras*), and that is the excess intellect. And it will end up being your boss, will it not? Then it will do the same in your case, it will not respect you.

**Questioner:** What do you mean by 'it will do the same in your case'?

**Dadashri:** That intellect will tell even you, 'Do this and you have to do this. I will not let you do otherwise'.

**Questioner:** How should we deal with the intellect when it shows us that?

**Dadashri:** I told you, that make such intellect as your subordinate; not your boss. If you continue to knowingly get deceived for a month, then intellect will gradually lose its control. The intellect will then say, 'I do not have any control anymore.'

**Questioner:** Can we face this excess intellect that we see, through coaxing and gentle persuasion or by standing up to it?

**Dadashri:** Did I not say; knowingly get cheated.

**He would buy, but after being cheated...**

**Questioner:** Give us some examples of you allowing yourself to be cheated knowingly.

**Dadashri:** There have been many occasions I have been knowingly cheated. Businessmen would also cheat me. They will say, 'Come on in. Welcome', and then cheat me.

**Questioner:** Dada, please talk about that pair of *dhoti* (a long plain lower garment of males), a pair of *dhoti* which was eighteen rupees.

**Dadashri:** Yes, yes. All businessmen know me. They will not say 'Ambalal (Dadashri's name)' then; they would say 'Ambalalbai'. Even if I don't buy anything, they would call me 'Ambalalbai' (sign of respect).

Before enlightenment I had a *maani*

(one with a tuber of pride) nature, so as soon as I enter in a shop he would know that Ambalalbai has come. Being a contractor, I had a certain public status and respect. Oh, he will arrange a big pillow for me so I can sit at ease. He would arrange other things around me and say, 'tell me what will you like?' Then I said, 'The thought of buying a pair of *dhoti* and a piece of cloth to make three shirts arose and that is why I have come here.' So he will show it to me and make a bill right away, 'Sir, you do not have to pay right now, someone will come and pick it up from your home.' I said, 'No, I have money right now.' So I would pay the bill and if I did not have money then I would tell him to pick it up from my home.

But I do know that he overcharged me three rupees for one pair of *dhoti*. For one pair it is fifteen rupees, but he charged extra three rupees from me otherwise, would he offer me a pillow without any reason? Therefore, I know that the nature of this poor fellow is like that only. So why should I argue and haggle with him that, 'would it cost eighteen rupees? It is like this and like that?' Now if someone does haggle with him then he would give it for fifteen rupees. I would not argue so he would charge eighteen rupees from me.

### **The intention behind getting cheated deliberately**

The other merchant around would ask me how much I paid for them, and they would tell me how much I was overcharged. I would tell them 'Yes, I have knowingly allowed myself to be cheated.' I knew that the retailer would not be at peace, if he did not charge me more. If a good customer does not pay for more, then who would? If this honest

customer does not pay that much, then how is the one who quibbles about price will pay? And if the well to do customer does not pay more, who will? I have never quibbled over prices, and he, the poor fellow must feel satisfied for sure, if I have to step in his shop. Now if he overcharged one or two rupees then how well he would sleep. He would be happy seeing the customers. He said, 'I saw your face and I am happy.' And he would tell some people, 'Why did you come to my shop? My whole day will be ruined.' If he feels, 'Why did such a customer have to come into my shop? He bought the clothes and paid me two rupees less.' Hey, you were paid the full price and you are complaining? But it is because you paid two rupees less, having quibbled over the price. I know that this poor fellow's nature is like this and if I quibble over price then I also became like him only, didn't I? But had I paid the eighteen he was asking for, it would please him. He is not happy with the sixteen, the two rupees less he received. This is like ruining an entire temple for a small pot of gold. This was not acceptable to me.

How beautiful are the laws of these people (!). These are very good people! Foreigners are not like this. This is our Indian puzzle. This puzzle is such that nobody can solve, that is the definition of the Indian puzzle. 'Hey, are you overcharging the good people?' Then he says, 'Yes, otherwise a weaker (poorer) person will not pay more money at all, will he?' Now if he will not rob a good person, then whom should he rob? And what are they going to take even after the robbing? Three rupees. For this reason only they will give respect 'take a seat sir, take a seat sir, I will order a cup of tea for you'.

So I get cheated knowingly. The above is just one small example of getting cheated by the retailers. Mostly everyone would cheat me including even the shoemaker.

### To become free He would even give respect and get cheated

**Questioner:** '*Maani ney maan aapii, lobhiya thhi chhetraya; sarva no aham poshi vitarag chaali jaaya.*'

Having tendered respect to the proud one, and knowingly gotten cheated by the greedy, the *vitaraḡ* (One without any attachment or abhorrence) walks away after nourishing everybody's ego. Please explain this.

**Dadashri:** This too, comes in the book (Aptavani). Dada would allow a greedy (*lobhi*) one to cheat him and would give respect to a *maani* (the one established in pride and self-validation), and become free. 'We' would welcome him with respect just so that he does not feel hurt. It is like this that 'we' would give him respect, we do not want anything from him, but he should not get hurt, his nature should be maintained. He would say, 'I have not got any such hurt.' If we step on his nature then he would feel hurt. He would feel hurt if we wound his nature. If someone who has a *maani* nature (*swabhav*), if we say to him that 'why are you going around so arrogantly?' then the poor fellow will feel hurt. Why should we say so? So if someone who is a *maani* meets me, then I would try to tell him my talk, but he would not comprehend. So I would know that this person is a *maani*. So then I would say, 'your talk is different, yours is like this, like that.' By saying so, I would get away. Why would I wait for him? He will not be able to understand

me. My effort is going to be wasted. So if I give respect to a *maani*, then he will let me go. Otherwise would he let me go? If we say, 'you do not have sense', then he would say, 'wait, who are you to tell me?' So if we give respect then he would allow me to go, otherwise would he let me go?

And I would (knowingly) get cheated by a greedy person. If a greedy person meets me then I would know that he is doing this just for the greed of two hundred to five hundred, therefore I would allow myself to incur a loss. And so he would let me go from here, would he not? Otherwise who would allow me to go? He indeed is the greatest, who allows himself to be cheated by a greedy (*lobhiyo*) man. What do our people generally say? 'He has not deceived me. What is his capacity?' Hey, it is his business to cheat people. Allow him to do his business, let him continue his business. Is it your business to cheat people? We should help to run his business, shouldn't we? If his business is running, then should we not help?

**Questioner:** Yes, we should.

### **The Vitarag walks away by satisfying the ego of the other person**

The *Vitarag* moves on having satisfied the ego of the other person. That poor man's ego is satisfied, and we become free, don't we? Is money going to accompany you all the way to *moksha* with you? So, why not let them cheat you and take some of it from you? Otherwise someone would come along to claim the inheritance. So let him cheat you. And he has come to cheat you, can you say no to him? Why would we suppress the one who has come to cheat us? This is just for the one who wants to swim across to *moksha*,

and if one wants to drown then he needs to follow the direction of his ego.

### **He would buy morality for sale, by getting cheated knowingly**

When I meet a greedy person then I would allow him to cheat me knowingly. I would get cheated for about fifty to a hundred rupees so he would be happy. Then there is no trouble, would there be? Is he going to take our head? He would just think that he made fifty rupees and I gained the profit. He is selling his morality (honor) for fifty rupees. So why would I not take it? I used to buy from the beginning. What did I buy? He is selling his honor for fifty rupees, I used to take it, because no one else was there to take it. I was his customer.

**Questioner:** Yes. He would not find any other customer at all. Other such customers would not come along.

**Dadashri:** Other customer will not come for this. One would not understand, would one? One does not know how to do the business, does one? That is also a business policy.

**Questioner:** We want to learn that kind of business indeed.

**Dadashri:** This talk is exclusive. Moreover, this is experiential. Exclusive means, no one else is responsible. I am the only responsible. If you will do according to this then it is my responsibility. I used to buy morality (that others were selling). If someone were to steal, even then I used to invite him again. I used to remain cautious. I would not keep my coat over there again. I would not tell him that 'you are a thief'. I get evidence, everything, yet I would not call him a thief.

This is because I do not call to a person a thief. I call to a thief, a thief.

If I meet an angry person, then I used to give him peace. If he ends up getting angry, then I would not attack him. After then he would come to me regretting. Then he would say that ‘you are not saying anything, but my nature is such that I end up saying.’

**Questioner:** Dada, you encouraged him in doing that. Did you not become a *nimit* (evidentiary instrument) there?

**Dadashri:** Do you know who encourages in this world? The one who instigates.

### What will one take at the most after cheating?

I had the aim of going to *moksha*, so I was not much concerned about anything else. So I used to believe that the cheater should also not feel any dissatisfaction. Therefore, if he cheated me once then I would keep room to allow him to cheat me again. Let that poor fellow feel satisfied. In all ways, for example, if one has a habit of ‘eating pride’, hungry for respect, then giving him *maan – taan* (swinging in pride and self-validation) I would find my way out. If I insult anyone, then people would hold me back. Where, do you want to go to *moksha*? You are not going, they would say. So by any means, giving them *maan* (pride), *taan* (self-validation), by giving money too, sign out from here. All this will stay here. If you do not give, then they will take forcefully from you. Will they take it or not?

**Questioner:** Yes, they will. Otherwise they will snatch it.

**Dadashri:** So instead of pleading at that time, why don’t you surrender and accept

from the beginning? But what can happen? Whatever objections are written in *karma*, will not leave. You will not get credit, and they will create objections. What will the cheater take away after you got cheated? All this is akin to the leftover food that is there on the plate after one has finished eating. What one is going to take? Can one take the waste (of bowel) with him? All these people who are taking, is nothing but all the waste. But one can understand in one’s own language. Is this talk any useful?

**Questioner:** Yes, Dada.

**Dadashri:** I had left all four doors open from the childhood only. I used to please everyone. I would give respect to a *maani* (the one established in pride and self-validation), I would allow *lobhi* (greedy person) to cheat me and I would let go the deceit of the deceitful (*kapati*) one. I had satisfied them, by letting them do it again.

I would fulfill the selfishness of the selfish people and make them happy. I would let the deceiving people commit the deceit and allow the thief to steal so people would think that I am a naïve, but I would know everything.

We don’t have to take anything from this world, so then why should we not keep the other person happy? The one whose mind is royal is a king.

### The goal is only of moksha in that

**Questioner:** You let the other person cheat you knowingly, but what happens to him, the one who overcharged you for *dhoti* (a long plain lower garment of males)? Will he have a profit or loss?

**Dadashri:** Whatever is going to happen

to him will happen. He did not do this according to my teachings. I have satisfied his inclination. If someone came to get something from me, whether it is rightfully belongs to him or not, it is all right with me. He is the loser in this, because he took what is not his. However, he opened the door of liberation for me. 'The *Vitarag* (One without any attachment or abhorrence) walks away after nourishing everybody's ego.' People will not let us go if we do not satisfy their ego. They will stop you, 'this is incomplete, and this is not done and take care of this first.' Will anybody let you go further? Oh, even the old parents will not leave you alone. They will complain, 'you did not do well for us. You did not fulfill what I expected of you.' Hey, are you looking for this kind of return? If you get the returns (of having raised a son) with naturalness, it is fine. Should parents be looking for something in return for raising their children? Such parents are not parents but 'renters' (*bhadut*). Those who allow themselves to be cheated by others deliberately are very rare, are they not?

**Questioner:** True, there are not many such persons.

**Dadashri:** So they get even path to *moksha*, do they not?

**Questioner:** Is it not wrong to give someone a chance to cheat us?

**Dadashri:** It is for your advancement. The chance to cheat is for his advancement, and the chance to allow him to cheat you is for your advancement. He is progressing in the relative world whereas you are progressing in the spiritual world. Is there anything wrong? There is if you obstruct him.

From the beginning I used to knowingly let others cheat me, so people used to tell me,

'These merchants will form a habit of doing that, and who do you think is going to be responsible for that? You are turning them into outlaws by letting them off.' So I had to give them a straightforward and systematic explanation, and not force some kind of explanation on them, can I? I told them, 'You are correct, some of them have become outlaws on account of me.' Not all of them, there may be two to five merchants due to my encouragement. I told them, 'Listen calmly to what I am saying. I am a kind hearted person, so if I were to slap him, can you tell me what kind of a slap that would be?' He asked 'How?' I told him, 'It would be very soft slap. The merchant thus would be encouraged to continue what he is doing, knowing that the slap was very light.' So, for a kind hearted person, it is better he let go.

He cheated us but he will run into a hard headed customer who will beat him up upon being cheated. Along the way the merchant will run into a tougher customer who will break his bones for cheating. He may not be tempted to cheat again for the rest of his life. He has formed the habit of cheating, and the other person will break his habit. Hey, are you cheating me? He will say this and beat him. He will break his head. This solution is all right, is it? We would get cheated but we would ring a bell and warn him, but that too with the vision of *Shuddhatma*. With knowing and surrender deliberately again by staying in the *Gnan* as the *Shuddhatma* (pure Soul). We do not have to waste time. We have to settle a file.

### **It is an art to get cheated knowingly**

It is greatest merit *karma* (*punyai*) to be knowingly deceived. Many have no knowledge of being cheated. But my entire

life has been spent in being knowingly cheated. Isn't it a good business? You know you have great merit *karma* when you meet someone to cheat you, otherwise you will not meet anyone to cheat you, will you? Is everyone in this land of Hindustan a sinner? Why would I incur the risk of cheating you even if you asked me to? There is no art better than letting others cheat you. People do not want to hear this kind of talk, do they? It goes against the grain of normal social law. That is why they learn to cheat. Do people not teach tit for tat? But can you slap anyone? When I slap, I do so very softly. On one occasion I had gone to an individual's house to collect what he owed me. Upon getting there I observed that another person was there demanding a payment from this person. I sat for a while. I saw tears in his eyes because he could not come up with the payment of twenty rupees. So I told him, 'Here, I am giving you the twenty rupees.' I had gone to make a collection; instead I paid him the money and came home.

**There the solution is to settle with equanimity**

As it is you easily end up spending five hundred rupees for a hotel; would you not? If you were to visit Mumbai and if there is a nice hotel then will you not spend five hundred rupees for two days? And when you lose five hundred rupees this way, you feel like someone stabbed you in your chest. That is because you are looking for inner satisfaction. How is that going to happen? It will not happen with the one who speaks totally wrong. Therefore settle with equanimity. Right or wrong, close that case. Vengeance (*veyr*) will not be bound (for an effect to continue in the next life) or anything of the sort. Do whatever it takes.

'We—the *Gnani*' allow ourselves to be cheated by the greedy one to make him happy. 'We' give respect to a *maani* (the one established in pride and self-validation) and make him happy. 'We' would try to make them happy anyway 'we' can and we move forward. 'We' would not get stuck with these people. Adjust everywhere; there is no place or situation where 'we' will not adjust.

**Where the world is attentive, the Gnani is inattentive**

I had allowed others to cheat me deliberately the whole life. From childhood they knew that this uncle (A.M. Patel) is like a king, an *oliya* (saintly person). I had felt the taste that he is becoming happy. He is happy while he is leaving, otherwise I had seen people with angry face. After that, I had made changes. I said, 'One would have an angry face and he will not say even 'good bye' at the time of leaving.' He will not even come to say he is leaving. And on the contrary, he will think 'whose face I had seen today that I met this person' he would say. Hey *mooah*, am I someone with a terrible face?

**Questioner:** Dada, if we allow him to cheat us then he will say 'good bye' three times.

**Dadashri:** Yes, therefore we had investigated. All this investigation, investigation of *Akram* only we have done from the childhood. We have shared with the world after doing investigation of many life times. Where the world is attentive, 'we' are inattentive there.

Where the worldly people consider their skill, that is where we say, is the foolishness. Due to that only the world has arisen more.

Did you understand this? This is something which can be useful. It will help very well. We had understood this from the childhood, it had fit us properly. And we would 'Welcome (show respect)' to a *maani* from the beginning. This is because I had this habit from my childhood. If I go to his home and if he does not say anything like, 'Welcome (show respect)', then I would not go to his home again. That is why I said, 'Brother, the other person would speak as we would.'

**Questioner:** Yes, that is what it is.

**Dadashri:** So then I did the research. I said, we should speak 'Welcome' like that, then he too will say, 'welcome'. If he does not say 'welcome' but only says 'come in' then it is more than enough. Some people will not speak when we go their home. We go sit in their home, get up, even then they will not speak or do anything. Hey *mooah*, open up the bags! What is the use of these bags, do you have to save them? Open the bags and distribute a little. The stock is free to distribute.

### **On what basis does one get cheated knowingly?**

My elder brother lives here in Vadodara so whenever I visited him, his friends would ask me, 'Bring back a pair of pants', or 'bring me a vest' or 'bring me a shirt'. Friends do this, don't they? And what was my nature? I would buy from the first vendor I stopped at to inquire about the goods. Then I would accept his prices whether they were high or low. I would buy from him so that he would not feel hurt. Therefore, I knew my nature and I also knew the nature of the people who asked me to buy things for them. They would go to seven different shops, insult the vendors

while bargaining with them and then they would make their purchases. I knew these people would buy things even two *aanaas* cheaper than what I would buy for. Therefore, I would automatically deduct two *aanaas* and then one extra *aanaa* from the price I paid for their goods. If I paid twelve *aanaas*, I would tell them I paid nine. This way they could not accuse me of charging them a 'commission'. They would say, 'I paid ten *aanaas* for the same thing and you are taking your commission by charging me twelve *aanaas*?' I have never taken any commission. I have not learnt to charge any commission.

### **Who is considered a noble person?**

**Questioner:** But this is all natural, is it not?

**Dadashri:** What is natural? Can you take money this way? Not to do so is nobility. If one does not try to preserve this ego of nobility, in the absence of *Gnan*, then he will become completely bankrupt. We are noble people! Noble people cannot do anything wrong. Nobility is to not do anything that is socially unacceptable. A noble person cannot do anything that people will criticize him for. There is contradiction in a situation when one claims to be noble but others criticize him; this equation does not work.

If you do something and then say, 'I did it,' then the nobility (*khandaani*) goes away. A noble man will give both the times, when he comes and also when he goes. He is like the sawdust that sheds whether you pull on the saw or you push on it; he gives when he gives but he also gives when he takes.

To consider one's own as someone else's is verily considered an imperfect understanding. From the childhood only I did

not like to hurt anyone. I would allow them to cheat me, but I would not hurt them.

The wound of allowing others to cheat you deliberately will get healed, but if you hurt someone then that wound will not heal. You allow others to cheat you but you do not cheat anyone.

### **The principle verily was to get cheated knowingly**

This was my principle from a very young age. Otherwise it is not possible for anyone to deceive me and make a fool out of me. What was the outcome of my allowing others to deceive me deliberately? The brain became very strong. Even the brains of highly intellectual and learned judges cannot match it. The judges too would knowingly allow others to cheat them. When you do this, the power of your brain will reach to the top. But be careful, you should not attempt to experiment in this way. You have taken *Gnan*, have you not? Such an experiment is to be conducted when a person does not have *Gnan*.

We have to knowingly allow ourselves to be deceived. But whom should you allow to do this? Let those with whom you have to deal with day in and day out deceive you. And you may also let a rare outsider do the same, but you have to have this understanding. The other person thinks he has fooled you and you know that he is the one who is a fool.

### **May no one get hurt in our hotel!**

I used to let the bedbug bite me deliberately. I cannot let the poor bug go back without a meal, can I? It came in our hotel and can it leave without eating? My 'hotel' (body complex) is such; no one who enters has to suffer, such is my 'business'. Now

what fruit will that yield? The *Vitarag* Lord residing within the bedbug would call the *Vitarag* Lord within me, and say, 'I have not seen a donor like him. Please bestow the highest spiritual state on him'. These bedbugs never go hungry. They feed on people when they are asleep, do they not? But what I have done is to let them feed on me while I am awake. Do people not let them eat when they are asleep? I would never kill them. They would come in my hand right away, but then I will place them on my legs so they can dine. Nowadays I do not see them on my bed. I guess the account is now settled. Those poor things have exhausted their *karmic* debt with me. If the debt is left unfinished, then the debt will remain pending.

### **Where is love? Is it for the body or for the Soul?**

Some people will not kill the bedbugs. Instead they will pick them up and leave them somewhere outside. But once it is in their hand, they will not let it be. I ask them, 'Are you certain there is one less bedbug now (in this universe)? If that was the case we will have less and less of them. You need not kill them because they are seasonal and are no more once their season is gone. They will not go away by you trying to get rid of them. You may clean your house but they will sneak in from the neighbor.' You know who you really love when the bedbugs bite. If it is the body you love, then when will you love your Self?

Further more, these poor bugs do not bring a lunch box to carry back additional food. They only feed what they can hold in their stomach. Do they take any food with them? Those poor things eat so much that if you touch them gently and their stomach bursts and they die; and your hand will smell.

### How can we afford such a worldly life?

Do you like this worldly life (*sansar*)? How can you? I was tired of seeing all this. Where have people believed their happiness is? And how have they believed it to be so? No one has given this a thought. No one has given a thought to whatever happens; no thought towards this. All day they are either occupied in matters related to money; or they are thinking about writing a letter to the wife who has gone to her parents, so that she can come back soon. Just these two, no other thoughts. So one is preoccupied in nothing but beastly thoughts of how he can take from and how he can accumulate wealth. Why worry about this since all of it is free of cost (effect from past life)? It has already been decided that this is how much you are going to earn. This patient will pay you this much, and that patient is not going to pay you a dime.

### You will be happy if you allow others to cheat you, says Kabir

**Questioner:** Kabirji says,

*'Kabir aap thhagayiiye, aur thhagey na koi;  
Aap thhagey sukha upajey, aur thhagey dukha hoy'*

'Allow others to deceive you, do not cheat anyone,

Pleasure will come from being cheated, pain will come from cheating.'

No one who lives in the world likes this principle, in an applied sense in worldly interaction. So then what is the truth in it?

**Dadashri:** This speech is correct.

No one has been spared from getting

cheated in this world. People talk big but no one has been spared from getting cheated.

That is why I had decided that people get cheated unknowingly, so I should allow others to cheat me knowingly. That is the only difference. I know that this person is going to deceive me; knowing that I would allow him to cheat me, so he will be very happy.

I had opened this very same business throughout life. I repeatedly allowed these people to cheat me and I feel thankful for them, and tell myself that something good has happened. Even if you were to give five thousand rupees you will not find anyone to cheat you. If I give you five thousand rupees, even then you will not cheat me. You will say why would I take that responsibility and this foolish person takes on the responsibility just like that, who will take it? Foolish people. Someone took your responsibility, but no one would deceive God, would one?

**Questioner:** Many people have cheated me. Even villagers would cheat me. They would say that 'who made such an officer'?

**Dadashri:** Is that so? The one who allows himself to be cheated by others will attain salvation.

### The cheater verily gets cheated

**Questioner:** What can one get by allowing others to cheat him knowingly, Dada?

**Dadashri:** A person can become a God if he allows others to cheat him knowingly.

In fact, those who cheat get cheated! And the person who gets cheated will have the experience; he gets the experience and becomes educated. All the money that was

wrongful is taken away; and the right money is put to good use! We know that this person is going to cheat us, even then, we would serve him a snack or a meal, and then we would deliberately get cheated. I have got cheated that way only. And that is how people have made me free. Through them; through knowing them.

### Naivety or understanding?

My business partner, Kantibhai used to tell me that Dada is very naïve. He had told me twenty-five years ago. I had five-seventen thousand rupees to others, to help them, but he thought that these people have deceived me. So he would feel constant burning that they are cheating me. The attachment to me, as one of his own, made him feel the burning. So he says to me, 'You are very naïve. Decrease your naivety a little.' So I said, 'Whoever thinks of me as naïve is indeed naïve in this world.' I told him so after twenty-five years ago. He says to me, 'I am not naïve at all.' I said, 'You are naïve indeed. You do not know how to really know me, do you? I let go knowingly.'

I understand what the other person's intellect and intent are like, I am aware of what his intellect is like so I let the poor fellow go. I have come here in order to become free from all *kashayas*. I allow myself to be cheated in order to prevent *kashayas* and that is why I let them do it again and again. Is there not fun in deliberately allowing yourself to be cheated? There are not many people who knowingly allow themselves to be cheated.

**Questioner:** There would not be such people at all, Dada. There are no such people who would knowingly allow others to cheat them.

**Dadashri:** We would become naïve with understanding. This poor fellow will feel hurt; thinking this, we would become naïve. We will not miss even this, in the slightest misunderstanding.

I have not lost even a penny unknowingly until now. I had let go knowingly, deliberately. Looking at others person's situation, I had let go of everything.

There is a mistake in understanding, no matter what, even when there was no *Gnan*, to believe that this man cheated me. But in this case we should not become weak to the slightest extent that this person deceived me. That will go in the profit, but I had a habit of letting other person cheat me knowingly from the beginning. That person would not refrain from cheating due to his nature. Poor fellow should feel good, should he not? It was my account.

If someone considers me naïve then I would call him a fool. I have thorough understanding about the whole world. I do not let go even one thing out of my sight. It is just that I see the other person is unhappy, so I let him go knowingly. When he found out about this then he started to bowing down to me. He would feel that this one is a super human being.

We know all that is wrong, but we do not use that.

### Having understood the world he got cheated knowingly

I had a talk with someone when I was twenty-two years old, that talk has come in this newspaper.

**Questioner:** After this many years it came about.

**Dadashri:** It has come about after this many years. I had spoken on that day. I have been sitting here understanding the whole world thoroughly. I get cheated deliberately. Poor fellow's condition is such. And on top of this if we scold him or rebuke then it will look bad, he will get hurt. His condition is like this, that is why he is doing such a thing, a despicable thing! Who would cheat good people? How bad his situation must be, that the poor fellow would do such a thing. He knows the goodness of the person he is cheating.

### What we brought and what will we take?

**Questioner:** Is it possible that someone would get cheated knowingly? At the most may be once or twice, but not again and again.

**Dadashri:** I said, 'Let him take advantage.' If there is benefit then he will take it and if not, then how he is going to take it? He had a factory so he took it, no? What one will take from my hut? We will stay, at ease. And even when we came into this world, what did we bring with us? There was nothing in our closed fist at all. One takes at the time of leaving (at the time of death), does one not? At least factory owners would be taking with them, no? They must be taking with them. You would know that. Let it out, *sheth* (businessman) will you! One cannot take anything? Empty handed?

**Questioner:** Empty handed only...

**Dadashri:** This is a useless birth (if the goal of human life is missed), is it not?

**Hiraba says, 'He is naïve', but Dada is precise**

**Questioner:** I had asked Hiraba

(Dadashri's wife), 'Had Dada given away a watch?' Then Ba says, 'Yes, he would give away everything, whatever it is! Naïve.'

**Dadashri:** Hiraba would say 'do not give away like this'. Keep it with me. I will not give away.

**Questioner:** Dada, you don't seem to be naïve to me. I heard yesterday a talk, from that you don't seem to be naïve to me. You are not naïve. You are very precise.

**Dadashri:** Precise. I am more precise than you all.

**Questioner:** Yes, you are.

**Dadashri:** Very shrewd, than all these. But how is it? That person would feel that only, that Dada was more concerned about my welfare than his own. So he would feel that Dada is naïve. A naïve person cannot get such *Gnan*. Naïve person would wander here only. Dada is letting it go knowingly. Not even in the slightest is going out of his awareness and knowledge.

**Questioner:** Dada is naïve; how is that?

**Dadashri:** Dada is naïve, is a good helpful person. But he is precise for this construction. There is no telling when the construction of this shop will become weak. If one is precise about the construction of home then what can one do about the shop? You have to get rid of this shop, don't you? Do you have to preserve this? Can you take this shop along with you while you are going to *moksha*? Naïve people are not helpful in *Gnan*. In the worldly life (*sansar*), they are fine. God is there for naïve people.

Those who are cheaters and deceivers;

we should make them happy. We are naïve. We are straightforward. If someone tells us 'let's go there, then allow them to cheat you and if there is a ditch then we don't know.' So if we fed these cheaters then there are less number of them to get cheated by. We do not have such shrewdness. It is the merit *karma* that saves us. However if someone is cunning and deceitful in the matter of religion then we would understand.

### **Kept friends happy by allowing them to cheat him knowingly**

We had Nagar (member of Nagar caste among Brahmins) friends. We had made them happy allowing them to cheat 'us' knowingly. This is because they have all the skills, no? So I would allow them to cheat me knowingly, so they know that this Dada, is very nice person. And they would not fear from my side. We had said, 'No one should have any fear on our account. Remain fearless.'

Niruben feels that how this Dada has known all this about all these people? This is because I am the most naïve person. Naïve person can know everything. Naïve person would come more in touch with others, no? He would get cheated more, and with that, one can find out that this stock is like this only. Understanding can increase by getting cheated repeatedly. We are naïve and straight from the beginning so we would get cheated. Naïve person will trust everybody readily. And in the process some may even cheat him.

### **This is how shrewd Dada is!**

**Questioner:** Dada is so shrewd that he would defeat us.

**Dadashri:** I go around having thorough understanding. This is because his selfishness

is dependent on your understanding. A selfish person lacks understanding. He would know only this that this is the only selfishness that is there in the world. A wise person will say that real selfishness is that where I would take only of my Self. Otherwise all these are confused people; I had understood the real selfishness. I do not have *moha* (illusory attachment) at all, therefore I have more understanding than you.

**Questioner:** Dada is naïve for sure. There is no doubt. But he is naïve with wisdom (knowledge). He has all the wisdom.

**Dadashri:** And yet I am sitting here making the whole world fool.

**Questioner:** You have become naïve after making the world fool.

**Dadashri:** Yes. The world became fool and 'we' did not become fool. We have become free from that entrapment. And now whoever wants to become free from that entrapment should come to me.

There is so much light and Dada is over your head so there will not be any trouble. One should keep Dada over one's head. If you put down (Dada—the Self) then you will ruin it.

**Questioner:** Dada is naïve in giving. Otherwise he is not naïve.

**Dadashri:** 'We' (*Gnani Purush*) would appear naïve, we would appear like a child, like a year and a half old child, but 'we' are very shrewd. We would not wait. We would start walking away. Why would we let go of our progress?

### **Getting cheated knowingly is a superior principle**

Ignorant (*agnani*) people are naïve,

there are many. If we turn them this way then they will walk this way, and if we turn them that way then they will turn that way. We need the one who is straightforward and who knowingly allows others to cheat him.

I allow him to cheat me knowingly that, 'Brother, yes take this.' His inner intent is verily like this; so let him go from here. But he would remain happy, would he not? Poor fellow will remain pleased. So what else will he take and remain pleased? This much only, no? Therefore, straightforwardness with understanding.

Straightforwardness with wisdom of liberation (*praagnya*) is necessary. Straightforwardness with understanding. He would give after getting cheated intentionally. One would get cheated deliberately after 'knowing and seeing' (*jaani joyeeney*). To knowingly get cheated is called *praagnya saradata* (liberating wisdom associated straightforwardness). There must be many beings in this world, who would get cheated knowingly, no?

**Questioner:** You cannot find such people.

**Dadashri:** So, if you want to go to *moksha* then this is required. You have to knowingly allow others to cheat you.

Therefore this is worth understanding. These are all very subtle deep talks. I have experienced this personally. I have taken this experience on myself. One should get cheated intentionally. Everyone gets cheated unknowingly.

**However one is, that is how his profit is**

I had a friend. He says to me that now I am getting around forty-five years old. Now

in two-four years I will become fifty years old. The life is almost getting over and yet I am getting cheated. *Mooah* (Dadashri's word to awaken the one who is dying because of unawareness of the Self), since millions of life times you have been getting cheated. Getting cheated (deceived) will not stop, I said. All these people, they continue to get repeatedly cheated. The cheater is also getting cheated. The thief is also getting cheated. The conniving and intensely greedy (*loocho*) people also are getting cheated. The whole world is getting cheated, but if one gets cheated knowingly then he can go towards *moksha*. If one gets cheated unknowingly, even then he gets the fruit of merit *karma*; it will not leave him. Cheating others means one took advantage of his naivety. He took advantage of goodness and honesty. One cannot take anyone's advantage. Whoever does not cheat, he gets profit in wholesale stock. His share of profit is as exact as the precise scale of nature.

**Questioner:** Clean profit.

**Dadashri:** Just look at the weighing scale of exact amount (Nature's balance). The one who is noble will have generous profit. The one who is miserly will have a measly profit. The one who is devious will have devious profit. So however one is, that is how his profit is.

**Young Ambalal learnt how to get cheated from mother Zaverba**

I had nurtured this system of allowing others to cheat me from early childhood. My mother had taught me. She would knowingly let others cheat her and satisfy them. I liked the way she made others happy. And what wealth was there at all that she would lose by allowing others to cheat her so that they

would be happy and satisfied? How much loss of wealth would there be in making others happy? What loss would there be in the main wealth? And generally is there not a loss otherwise?

**Questioner:** Yes, there is a loss Dada, but I still cannot muster up enough courage to let others cheat me.

**Dadashri:** What courage are you talking about? It would take me no time, and I would recognize immediately if someone has come to cheat me, so I would knowingly allow him to cheat me, because I will not find such a customer again. Where would I find such a person? And you do not have courage to do so.

#### How is the understanding of the Gnani?

**Questioner:** What usually happens in a business deal is that I know the prevailing market price of a commodity. I am not prepared to pay the merchant, knowing he is charging thousand rupees more per ton. I insist on the fair market price and thus end up in arguments with him. I think that this person is making a fool of me.

**Dadashri:** Hey, he verily is becoming a fool. It is kind of your illusion (*bhranti*), that he is making you a fool, that he is cheating you. It is the war of intellect there. You should not get into that war. Why did you get into that war again? We are straightforward (*sarad*). He is going to cheat you again, it is better that he cheats you from the beginning instead. I am very straightforward, people made me straightforward by cheating me repeatedly and I got cheated was *vyavasthit* (scientific circumstantial evidence), was it baseless?

**Questioner:** No.

**Dadashri:** You bind tremendous *karma* when you say, 'He cheated me.' Instead of that you would bind lesser *karma* if you were to slap him a couple of times. You get cheated when your *karma* for getting cheated unfolds. How is the other person at fault in that? On the contrary, he helped you shed your *karma*; he is just a *nimit*. He left you after cheating you, is that unlawful (in nature)?

There is nothing here (in this world) to be cheated for; nonetheless it is great if you allow yourself to be knowingly cheated. But one does not realize the fruit of this. Do people know about so much value to come to one, who knowingly allows himself to get cheated?

#### Earning of commonsense by getting cheated knowingly

**Questioner:** Does commonsense increase when one gets cheated knowingly?

**Dadashri:** Yes, it increases lot. Straight people are easily deceived, but their commonsense will also increase a great deal in the process. Someone may cheat a straight person by charging him more money but in return his commonsense will increase. Nothing in this world happens without an exchange of give and take. An exchange of one kind or another will inevitably take place.

**Questioner:** Commonsense is applicable everywhere, right? So then, how does one get cheated?

**Dadashri:** He will not become entangled, but he may allow himself to be deceived (taken advantage of), he has straightforwardness, so he will get cheated, no? He may allow himself to be cheated in order to get himself out of a trap or a situation

of entanglement. He may not get cheated often but he will get cheated one or two times. However, his commonsense will blossom when he gets cheated. These lawyers are all experts. There are all kinds of experts. They are experts in their own field, but they also get cheated in other field. The more trusting one is, the more his commonsense blooms and expresses. The more he allows himself to be deceived, the more the commonsense expresses; selflessness also increases.

**The one who allows others to cheat him, will get his work done**

**Questioner:** If we accept what others tell us as the truth and follow through, then we become vulnerable to hurt, will we not?

**Dadashri:** It is better to stumble and learn. If a saint says, 'I have full faith in human beings' someone may ask him, 'What if someone deceives you some day?' He will reply, 'One man may swindle me, and another may do the same, but some day I am bound to meet a man through whom my work will get done.' What does the saint mean when he says this? He is saying that through subjecting himself to being deceived, one day his work will get accomplished. Those who avoid being deceived will wander around life after life and never achieve anything because they never trust anyone. When will a person attain anything if he remains suspicious? Do you understand this theory?

If someone were to tell us, 'Dada, bow down to all these people', then I would do so and I would do it five times over. 'We' would bow down to everybody. 'We' have ways to bow down in any manner that is necessary. 'We' have a way to bow down to the Soul and a way to bow down to him. We would

have both ways. So you must have humility. Complete humility! The one who completely 'dissolves in water' (becomes completely egoless) will be blessed with the ultimate. If a lump (ego) remains in water, it means it has not completely dissolved and so it will just keep going round and round.

As a lot of worldly respect is gained, a spiritually elevated person will become more humble; his ego will not be evident, he will not be inflexible. Egoistic inflexibility (*akadai*) is a characteristic of an inferior human being. When a person attains this spiritual knowledge but still exhibits inflexibility, then he is an inferior human being. How can one have this *Gnan* and continue to remain rigid and inflexible?

The one who readily accepts the truth is called a straight (*sarad*) person.

**Easy moksha for an easygoing person**

Two kinds of straightforwardness: One is the straightforwardness due to ignorance (*agnan sarad*) and the other is the straightforwardness due to Self knowledge (*Gnan sarad*). Those who are *agnan sarad* (straightness due to ignorance of the Self) are naïve (*bhoda*); they get cheated while in ignorance. However the one who is *Gnan sarad* gets cheated knowingly.

Straightness (*saradata*) means to readily accept whatever the other person says, even if it means there is a possibility of being cheated in the process. One, two or five people may cheat you, but you will find one out of five hundred who will not. Otherwise, you will not find that honest person, will you? Is this not a good system? You will be cheated only if it is in the unfolding of your *karma* (*prarabdha*), otherwise how will he cheat

you? You will one day find that truth if you move through life being cheated.

### **To get cheated is verily our goal**

‘We’ deliberately allow people to cheat us, this is an exception, and such exception is very rare. People deliberately allow others to cheat them out of shame or because of other inner intents. Otherwise, people would not have a goal of deliberately allowing others to cheat them however; it was ‘our’ (Dadashri the *Gnani*’s) goal of deliberately allowing others to cheat us. Have you ever got cheated intentionally, knowingly surrendered (*jaani booziney*)? To surrender with knowledge, allowing the other to cheat you is considered a greatest *mahavrat* (major vow that liberates) of this *dushamkaal* (aka *Kaliyug*, this current era of the time cycle characterized as a time of lack of unity in one’s thought, speech and action). There is no other *mahavrat* like this intentionally allowing others to cheat you in this current time cycle period.

### **The one who deliberately allows others to cheat him earns energy of the Self**

If someone cheats another person then the cheater gives his *Atmashakti* (energy of the Self) to that other person. And he takes that person’s relative *shakti* (of deception). This is all being given at subtle level. Therefore I wanted to be cheated. I have earned these energies after allowing others to cheat me knowingly. In a way if you try to go and buy them then no one would give it to you, so this way, I would try to buy and take it.

**Questioner:** He also went out to sell his own thing, whoever went out to cheat; he went out to sell his *Atmashakti* (energy of the Self), didn’t he?

**Dadashri:** He went out to sell, so we are getting it ready form, sitting at home. No one had explained to me, but I had understood this myself. People tell me that you would get cheated; you are naïve. But, I would understand within. After getting cheated, ultimately the ‘I’ remains, does it not? They gave me the *Atma* (the Self) and ‘I’ remained. Did they take body? Did he take the ‘I’ (the Self)?

**Questioner:** No. That ‘I’, the Self, has remained. *Atma* has remained.

### **There is no benefit in doing suspicion**

‘We’ had understood one thing even before attaining *Gnan*. Once I had become suspicious about one man. I felt that he was going to cheat me. Then I came to a decision that if I was going to be suspicious then I should be suspicious throughout my life otherwise I should not do it at all. If you are going to be suspicious, be that way throughout your life. That is what the Lord considers awareness. If suspicion is going to end once it starts, then do not even start it. If you leave Vadodara to go to Kashi-Banaras but return home half way, from Mathura, it would have been better if you had never left. So from the day I became suspicious of that man, from that time onwards, I do not harbor any suspicions. Otherwise I would not have any more interactions with him. I would not be cheated anymore. If I wanted to continue being suspicious, then I would avoid worldly interaction with that person for the rest of my life.

These living beings of *Kaliyug* are not reliable. They would create a suspicion for even eight *aanaas* (half a rupee coin), for even someone he knows since twelve years. Instead, we should remain pure from the beginning.

**Questioner:** But we should give him a bill with invoice, should we not?

**Dadashri:** No, no. Who used to give a bill on those days? We had to buy things from wheelbarrow. Who used to keep a bill on those days? The material was bought from open four wheel carts. Who would write and then keep a bill? And they will calculate each and every *aanaa*. To earn the profit of one *aanaa* (one sixteenth of a rupee) one would ask the other person to buy him things from Vadodara. Now someone of my nature, I would allow others to cheat me intentionally. So I used to give him by charging four-six *aanaa*, eight *aanaas* less. Then he would say, 'I got it at very cheap price.' I said, 'Yes, we got it cheap.'

**Beware, that you do not bind vengeance anywhere**

If you talk with people nicely then they will let you go. Otherwise they too will not let you go. If you instigate him then he will not let you go. 'Come on, let me take you on', he will say. One will bind vengeance, in no time. It will not take any time in binding vengeance.

**Questioner:** Show me such a place, which will not bind any vengeance in this world.

**Dadashri:** No. You should conduct your self in such a way that vengeance is not bound. I conduct in a way that does not bind any vengeance.

**Questioner:** So even after suffering a personal loss.

**Dadashri:** No matter what, by suffering a loss, or getting deceived, by any means; I should not bind vengeance. That is how I had conducted myself from the beginning. Your

father (Dadaji's business partner Kantibhai) and I did not have any *matabheda* (divisiveness due to difference in opinion) for forty years, what would be the reason of that?

**Questioner:** It is because of this sense of oneness (*ekatma bhaav*).

**Dadashri:** It is because of this nobility of my mind.

**Questioner:** You were saying that if you are in my position and if I am in your position then how long would the partnership last? Then the answer was, 'one hour.'

**Dadashri:** If a loss happens, he will cut off any relation and he will bind another (for next life) again, just for the loss of two hundred.

**Questioner:** And even if there has been a loss of fifty thousand, you said 'come in an airplane'.

**Dadashri:** Money will come even tomorrow. To ruin all these relationships however, is a terrible mistake. It is just that someone would be a greedy person, someone would be like that, all these are just the varieties of stock.

The places and things of getting cheated will remain right here. And for no reason one will bind a vengeance with these people. In that, if someone's two rupees are left with you, then it will remain in his memory the whole life. My two rupees are still there, my two rupees are still there. What can happen of this? One's life energy is verily embroiled in that and that only (money).

**He would get cheated knowingly, but when?**

Everybody would cheat me a lot. So

then what does he have to do to find the way of cheating me? He has to go down completely. So I would also allow him to cheat me. If he comes with arrogance and tries to cheat me, that cannot happen.

**Questioner:** He cannot cheat you with an arrogant attitude.

**Dadashri:** No, not with arrogance. He will cheat me by becoming humble, like Dada, your talk is all right. It is like this, it is like that, by doing this he will cheat. Thereafter, I would become gentle. Such is the nature of *prakruti*. Try even taking with strictness! Take even four *anaas*! I would have full awareness (*jagruti*) and he has unawareness (*ajagruti*).

#### **He found happiness in allowing others to cheat him knowingly**

I used to believe in having much happiness in knowingly allowing others to cheat me. There is so much happiness in getting cheated knowingly. I used to believe like that only. How can I get a chance of getting cheated knowingly? If there is lots of merit *karma* (*punyai*), then I would get a chance to get cheated knowingly. 'We' met cheaters in this *kaal* (current era of the time cycle) only. In previous era, if we keep a vow (*baadha*), even then we were not finding cheaters.

#### **Why fear where the world is the account of karma?**

**Questioner:** Now you are saying that you should go where a hundred people have got cheated. If it is not in your account of *karma* then you will not get cheated.

**Dadashri:** Yes, you will not get cheated.

**Questioner:** Yes, so cheating is also completely *vyavasthit*?

**Dadashri:** It is *vyavasthit*. You don't have to be afraid. That is why we should say that wherever there is a cheater, let him allow to cheat you.

Only that, which has been decided will happen, nothing that is undecided will happen. No one can take advantage of you. Everything has been decided before you attained this *Gnan*. That is why 'we' called it *vyavasthit*. You will not be taken advantage of, therefore, keep doing your work without any fear. Even while being fearless, remain in your *shuddha upayoga* (pure applied awareness of the Self).

#### **One cheats you as per law**

I have not met anyone who can cheat me continuously for the whole life. There is a limit to cheating. There is a boundary. Therefore we should affirm the decision to get cheated deliberately. You are a good person and if you do not allow yourself to be conned, then who will? Unworthy people can never be conned. They will con everyone. The noble person is the one who knowingly allows his own self to be cheated.

I want to go to *moksha*. I have not come here to accumulate wealth. And I also know if he is cheating lawfully or unlawfully. It is lawful. I know about this, and therefore it does not matter.

#### **He allowed others to cheat him willingly**

**Questioner:** To get cheated is not some kind of bondage, is it?

**Dadashri:** It is not bondage to allow others to cheat you. The one who allows

others to cheat him, becomes verily pure. Yes, you let the others cheat you. This world is there to get cheated only. If you will allow others to cheat you (deceive you, take advantage of you) then you will become pure, otherwise how will you? People tolerate the dirt within themselves and make the other person clean. 'We' had allowed others to cheat 'us' a lot. We were allowing others to cheat us willingly. What do we want? We just need food two times, for which this whole body complex has come forth with arrangement as per its account.

### **Love for even the one who cheats him**

Except love, we do not have anything. The cheater is waiting to cheat, but he becomes a fool.

**Questioner:** Even the cheater will become a fool?

**Dadashri:** Yes, he would feel stupid that why did I get trapped in this house? Because I would know what is going on inside him, whether it is crooked or wrong inside. I can know everything while he is here.

**Questioner:** That is right.

### **He swum across through the support of Tirthankaras**

Only ego was hindering me. Otherwise, in the matter of money, my mind was not bothering me at all. No matter how much someone would cheat me, I would see what we have brought with us when we came to Mumbai. That we have with us. However much we had brought with us, that much is there only. I would not calculate other thing at all. Otherwise, at the end, if I lose everything then I would say that 'At least I am alive.'

And what can we do when this life goes away? Can we not know how to take such support? We know how to take the support the *Tirthankaras* took.

### **Careless people won**

Peoples' *karma* are such that wrong accusations are made. But how can one afford if someone throws wrong accusation? How can we afford to live in such a world? I have taken peoples' accusations and objections and have taken their beating and got cheated, and now I sit here, verily closing the doors.

**Questioner:** Dadaji, no matter how much we remain careful, if it is in the hands of *vyavasthit* then we will have to go there, will we not?

**Dadashri:** It will not leave you, even if you take care. The people who took care, lost and those who were careless won.

### **When we walked with caution we became free**

We had become free somehow or other. No one would say that this person is quarrelsome. A businessman would not say so, even when we did not have *Gnan*. So these people would take advantage of people with lesser intellect or very straightforward people. They cannot take advantage of quarrelsome people.

**Questioner:** This way, by settling with equanimity, there will not be any use of intellect for bickering.

**Dadashri:** Yes. Any application of intellect is locked for sure. And my wish verily was that the lock should be placed here.

How would that happen? I keep looking

for that, I would look for the ways. I was bound for sure but now I want to be free. We cannot leave with contempt (*tarchhod*) for anyone. Then I investigated within, that whatever money we have that we can give (lend), if someone is looking for to borrow, then give it to him. My nature is not of collecting money. If he returns then there is no harm, no interest was charged to him. If he didn't return the money I knew that now my account with him has closed. If he returns again then, I have to give him again, do I not? You can earn money again. So this is how I had passed my days with caution. Did you like this talk, of following with caution?

**Questioner:** Yes, Dada.

**To get your work done, learn after  
being cheated**

Therefore, learn after getting cheated. I had liked that very much. And Gandhiji helped me in that. Gandhiji says, 'I trust human beings. I am enjoying just by allowing others to cheat me.' What does he say? If you will not be cheated then you will not meet with a great human being.

**Questioner:** I am enjoying being cheated.

**Dadashri:** But I had found out this that some day, one meets a great human being by getting knowingly cheated.

**Questioner:** Yes.

**Dadashri:** But if someone who stops allowing others to cheat him, remains clean, so that clean one will go in the funeral pyre. That 'clean' one will go in the funeral pyre, will he not?

**Questioner:** Yes, he will, Dada.

**Dadashri:** What? And if he finds someone here, then he can get his work done.

**Questioner:** He can get his work done.

**Dadashri:** And if we stop allowing others to cheat us, what if we stop such customers to get in the shop?

**Questioner:** Then they will not come, Dada.

**Dadashri:** Yes, so you allowed others to cheat you at hundreds of places, but you might find just one person that your work will be done.

**To cheat others through intellect brings  
a downfall**

Therefore to knowingly get cheated makes you progress (towards liberation), and getting cheated out of ignorance does not do anything; in that the cheater incurs the loss. How do you think the merchants here treat the *adivasis* (ethnic aboriginal people who have suffered under colonization and modernization) in their business? Do they not use their intellect (*buddhi*) to deceive the simple people? They use their developed intellect to deceive these folks with lesser intelligence. The simple person received what was coming to him according to his *karma*, but the merchant will certainly be a four legged animal, in the next life. So people are cheating their own selves, are they not? They cannot cheat anyone else, can they?

**To knowingly let others cheat brings  
progress**

We should move ahead by knowingly let others cheat us. There is unequalled

progress in practicing this. This is a very high principle. To have trust in the human kind is a very high quality. If ten people betray your trust, should you forsake all? You cannot forsake. What do our people do? If a few of his friends have deceived him, he goes around telling everyone, 'all these people are deceitful, all are cheats'. Hey, you should not do that. These are people of India, they may appear crooked but they are like *Paramatma* (God). Their circumstances may cause them to be like that, but look what becomes of them once they go through one hour of *Gnan vidhi*. So they are like *Paramatma*, but the circumstance (to become one) has not happened to them.

#### **Vitarags would allow others to cheat them, but will not miss the path**

*Vitarags* are not so naïve. Others may be but there is no one as astute as the *vitarag*. They are truly very astute. What did the intellects of the world call them? They used to call them very naïve. Friends of the *vitarags* used to say, 'They (*vitarags*) are naïve. They are fools.' The fools! The *vitarags* are so smart that no one can make fools out of them. They cannot be derailed from their path. They may let themselves be fooled deliberately to stay on course. They will take the approach of, 'If I do not let myself be fooled, they will not let me go on my path.' So people think they are naïve. They are not naïve; they are very astute and wise. There is no one smarter in this world than the one who allows himself to be cheated deliberately. Those who did so went on to become *vitarags*.

#### **Only vitarags get cheated deliberately**

Therefore, anyone who wants to

become a *vitarag* should deliberately allow himself to be cheated by others. As it is, the world is being fooled unknowingly anyway. All these ascetics, saints and such are being deceived all the time, only the *vitarags* get cheated deliberately. The *vitarags*, from a very young age, would allow people to deceive them from every direction, and yet they would not let the other person know that they know that they have been deceived, otherwise he would see it in their eyes. They were smart; they would not let you read their eyes. They had knowledge of, 'these poor people deal on the *pudgal* level so let them take away the *pudgal*; I have to give away the *pudgal* anyway. Let the one with the greed satisfy his greed; let the one seeking recognition get respect.' The *vitarags* would give respect to such people, but they would not lose their own path. They would not lose sight of the main path they had attained. They were very wise, they would not lose track of their path under any condition whatsoever. This is also true for anyone in this day and age, who follows the path of the *vitarag*.

#### **He became God after getting cheated**

We had opened the business of getting cheated knowingly the whole life. The one who continues to get cheated by others is called a God. He always gets cheated. Now I had got cheated the whole life, that is why this God become present, otherwise would he?

Some day, this bubble; the body of the *Gnani Purush* will burst but does that mean this path to liberation will also end? No, as long as there is a stipulation and an understanding that anyone who has an intense desire for liberation and nothing else and as long as that person allows himself to be

deliberately fooled, the path to *moksha* will continue. No one can stop such a person from attaining *moksha* if he meets these two conditions. He can go to *moksha* on his own without any help from a *Gnani* within two life times!

### Take advantage of this final opportunity

It is worth going to *moksha* even if it takes getting cheated by the world. Bad times are coming. For eighty-two thousand years, a person will not have time to even look up. Horrible pains and suffering despite all efforts will prevail for all, even if one takes birth as a human being.

**Questioner:** Eighty-two thousand years?

**Dadashri:** Yes. That is why ‘we’ are saying, ‘beware, beware, beware!’ The one who knowingly surrenders to get cheated by others becomes authorized for *moksha*. That is why Kavi has said, ‘Take advantage of this final opportunity.’ He is saying to take advantage of this final opportunity. Thereafter, whoever is to come, will come.

### I have the desire that you become that

That is why Kavi wrote, Only Dada is so naïve that has given away this *Gnan* freely (*bheladyu*).

**Niruma:** He has given away this unfathomable *Gnan* freely.

**Dadashri:** Kavi wrote like that, Dada is verily naïve, so he has given away freely (*bheladyu*) this *Gnan*. Hey *mooah*, let it all go freely to others. People will feel peace; will feel the coolness. What will I do, if I keep it with me here? Do I just sleep hiding it in the bed with me? But the opinion of the *gurus*

(usual spiritual masters) is such that we should keep ten percent with us as something to be kept without sharing and then give.

I have not kept anything with me. I have given everything. Now this much is your capacity. I have not kept anything in my pocket. Whatever was there, everything, I have given away. I have given everything of the full state.

So this circumstance will not come together again, that is why I am saying out loud. This circumstance is the top most circumstance. This will not come together again that is why I had said. This is because you don’t know; I know how this circumstance is!

I have ninety-five percent; I am giving away the ninety-five percent. If it will work (gets digested) then it will, otherwise it will have a purgative effect. But at least it will, a little, will it not? What am I saying is, you all walk with me. Then some will say, ‘No’. Then I would say, ‘Walk one step forward. But you all walk with me.’

No one would share freely such a *Gnan* at all. They would keep some in their pocket (at hand). When his disciple turns against him then what should he do? So he will keep some in his hand. And I am saying that, ‘Stand up and come against me, but you become a proper disciple. Come in front and hit me, but you become brilliant. You become the one wish I have! I am seventy-five years old, but you become thirty-five years old.’

I don’t want to make you a disciple. I want to make you a God. What other recommendation I have to make in that?

~Jai Sat Chit Anand

### Trimantra Removes Obstacles In life

What is the true meaning of a mantra? Mantra means that which stills the mind. The Lord gave us the Trimantra to help us overcome obstacles in our devotional practices. The Trimantras are :

1. The Navkar Mantra
2. Aum Namō Bhagavate Vasudevaya
3. Aum Namah Shivaya

But the egotistical people, who have created new cults and groups, have divided even this mantra. The Lord had conceded that people could build separate temples and place of worship for convenience but the three mantras should not be separated. Nevertheless, people divided the Mantra. As if that is not enough, they have even divided the 'agiyaras' (Observance of the eleventh day of the moon cycle for fasting); the Shaivites have their own and the Vaishnavas have their own. How can the Lord be pleased with this? God will not be found wherever there is any quarrel or differences of opinion. The Trimantra that I am giving you is very powerful indeed! It will bestow upon you whatever you desire. It will remove your worldly obstacles and will significantly lessen any major difficulties you have to face. This mantra pleases all the gods; it is a completely impartial mantra.

Every morning if you recall my face and recite the Trimantra five times, you will never fall spiritually and will gradually acquire liberation. I am taking full responsibility for this.

I say that let all the misery of the world come to me. If you are strong enough to surrender all your miseries at my feet without any reservation, then do so. Thereafter, if you experience any misery, come tell me. But alas in the current time cycle I have even encountered people who claim that if they were to surrender all their miseries to me, what would they be left with? These poor unfortunate people do not understand that they have within them an ocean of infinite bliss and by surrendering their miseries, they would be left with nothing but bliss. But no one knows how to surrender even his or her suffering.

The expression 'deers in the human form' is written somewhere in the scriptures. The word 'deer' used here is a euphemism. The one who merits a rank of thirty-two points is born as a donkey, but just one additional point will merit him a human body but his intrinsic tendencies and traits are still that of a donkey. He may be a human being but his internal qualities are animal-like and therefore he is an animal. I say it like it is because I covet nothing and have no expectations. Your welfare is my only concern. I speak the naked truth out of infinite compassion for you. I am the only one in this world who speaks the blatant truth.

*(From Param Pujya Dadashri's 'Aptavani-1' Book)*

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**UK:** +44 7956-476-253 **Websites :** (1) www.dadabhagwan.org (2) www.dadashri.org

**Spiritual Retreat in Adalaj Trimandir : Dt. 22<sup>nd</sup> to 29<sup>th</sup> December 2012**

**Spiritual Retreat on Aptavani-8 & Klesh Vinanu Jivan**

Dt. 22<sup>th</sup> to 29<sup>th</sup> December - 9 to 11-30 am & 4 to 6-30 pm - Satsangs & 8 to 9 pm - Samayik

Dt. 30<sup>th</sup> December - 9-30 am to 12 pm - Pranpratistha of Small idols of Lord Simandhar Swami

**Important instructions for those who want to attend above programs:**

- ◆ Mahatma-Mumukshu who wish to attend this retreat must register his/her name on local centre or on 079-39830400 at Adalaj Trimandir registration dept. by 2<sup>nd</sup> December 2012.
- ◆ For Mahatmas-Mumukshus from foreign countries: for registration, pl.visit <http://simcityarrival.dadabhagwan.org/simcityarriv.aspx>
- ◆ For any information or help, pl. contact on +91 9924343434 or send email to info@dadabhagwan.org
- ◆ Satsangs will be in gujarati language but simultaneous english translation will be available.

**Watch Puja Niruma on T.V. Channels**

- India** ✦ **DD-Girnar**, Everyday 7 to 7:30 AM & 3:30 to 4 PM Gnanvani (Gujarati)  
✦ **DD-Saptgiri**, Monday-Friday 7:30 to 8 AM (Telugu)  
✦ **Arihant TV**, Everyday 10 to 10:30 AM & 3:30 to 4 PM (Gujarati)  
✦ **Aastha**, Everyday 10:20 to 10:40 PM (Hindi)  
✦ **Soham TV** Everyday 3:30 to 4 PM (Hindi)

**All over the World** (except India) on '**Sony TV**' Mon-Fri 7 to 7:30 AM (Hindi)

**USA** ✦ '**TV Asia**' Mon to Fri 7:30 to 8 AM EST (Gujarati)

**USA-UK** ✦ **Aastha** (Dish TV Channel UK-849, USA-648), Everyday 8 to 8:30 AM (Gujarati)

**Watch Puja Deepakbhai on T.V. Channels**

- India** ✦ **Doordarshan (National)**, Every Mon-Tue-Wed 8:30 to 9 AM (Hindi)  
✦ **DD-Girnar**, Everyday 9 to 9:30 PM (Gujarati)  
✦ **Arihant TV**, Everyday 7:30 to 8 PM (In Gujarati)  
✦ **DD-Sahyadri**, Every Mon to Sat 7:30 to 8 AM (Marathi)

**All over the World** (except India)**SAHARA ONE**, Mon to Fri 9 to 9:30 AM EST (In Gujarati)

**USA-UK** ✦ **Aastha** (Dish TV Channel UK-849, USA-648), Everyday 9:30 to 10 PM (In Gujarati)

**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. DEIA41250#. And if you notice ## sign next to the membership number on the cover page of Dadavani, then know that the next month's issue of Dadavani will be the last issue; e.g. DEIA41250 ##. 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:** 800 Rupees **USA:** 150 Dollars **UK:** 100 Pounds

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

**A Grand 105<sup>th</sup> Birthday Celebration of  
Param Puja Dada Bhagwan (Dadashri)**

**Dt. : 23<sup>rd</sup> to 27<sup>th</sup> November 2012 : In the presence of Atmagnani Puja Deepakbhai**

**Spiritual Retreat :**

**23<sup>rd</sup> Nov. (Fri) , 7-30 to 10 pm**

**24<sup>th</sup> Nov. (Sat) , 9-30 am to 12 pm & 7-30 to 10 pm**

**25<sup>th</sup> Nov. (Sun) , 9-30 am to 12 pm**

**26<sup>th</sup> Nov. (Mon), 9-30 am to 12 pm & 7-30 to 10 pm**

**Gnanvidhi :**

**25<sup>th</sup> Nov. (Sun), 4 to 7-30 pm**

**Birth Anniversary Celebration : 27<sup>th</sup> Nov. (Tue), 8 am to 1 pm, 4-30 to 6 pm**

**Venue : Jawahar Ground, Vagha Wadi, Opp. Reliance Mall, Bhavnagar (Guj.) Con.9924344425**

◆ Mahatmas-Mumukshus who wish to attend this celebration must register their names in advance.

**Spiritual Discourses & Gnanvidhi in the presence of Puja Deepakbhai**

**Kolkata**

**Dt. 30<sup>th</sup> Nov.- 1<sup>st</sup> Dec., (Fri-Sat), 6 to 8-30 pm - Satsang & 2<sup>nd</sup> Dec. (Sun) 5 to 8-30 pm - Gnanvidhi**

**Venue : Vidya Mandir, 1, Moira Street, Near Minto Park, Kolkata. Tel.: 033-32933885**

**Raipur**

**Dt. 4<sup>th</sup> December (Tue), 6 to 8-30 pm - Satsang & 5<sup>th</sup> Dec. (Wed) 5 to 8-30 pm - Gnanvidhi**

**Venue : Shahid Smarak Bhavan, Rajbandha Ground, Raipur, (C.G.). Mob.: 9329644433**

**Mumbai**

**Dt. 7<sup>th</sup>- 8<sup>th</sup> Dec.(Fri-Sat), 6-30 to 9 pm - Satsang & 9<sup>th</sup> Dec. (Sun) 5-30 to 9 pm - Gnanvidhi**

**Venue : Shri Datt Krida Prabodhini Ground., Opp. D-Mart, Nr. Fortis Hosp., Mulund (W). Mob.: 9323528901**

**Valsad**

**Dt. 11<sup>th</sup> December (Tue), 6 to 8-30 pm - Satsang & 12<sup>th</sup> Dec. (Wed) 5-30 to 9 pm - Gnanvidhi**

**Venue : Gujarat Housing Board Ground, Opp. Shantinagar, Tithal Road, Valsad Mob.: 9924343245**

**Adalaj Trimandir**

**Dt. 5<sup>th</sup> January (Sat), 4-30 to 7 pm - Satsang & 6<sup>th</sup> Jan. (Sun), 3-30 to 7 pm - Gnanvidhi**

**Surat**

**Dt. 25<sup>th</sup>-26<sup>th</sup> Jan. (Fri-Sat), 8 to 10-30 pm - Satsang & 27<sup>th</sup> January (Sun) 5-30 to 9 pm -Gnanvidhi**

**Venue : Vanita Vishram Ground, Opp. RTO, Ring Road, Surat Mob.: 9574008007**

**Godhra**

**Dt. 29<sup>th</sup> January (Tue), 6 to 8-30 pm - Satsang & 30<sup>th</sup> January (Wed) 5 to 8-30 pm - Gnanvidhi**

**Venue : Godhra Trimandir, Bhamaiya Village, Opp. FCI Godown. Mob.: 9825431503**

**Vadodara**

**Dt. 1<sup>st</sup>-2<sup>th</sup> Feb. (Fri-Sat), 7 to 9-30 pm - Satsang & 3<sup>rd</sup> February (Sun) 5 to 8-30 pm -Gnanvidhi**

**Venue : Parsi Agiyari Ground, Opp. Surya Palace Hotel, Sayajiganj. Mob.: 9825032901**

November 2012  
Year-8, Issue -1  
Continuous Issue -85

## Dadavani

RNI No. GUJENG/2006/17257  
Reg. No. GAMC - 1501/2012-2014  
Valid up to 31-12-2014  
LPWP Licence No. CPMG/GJ/100/2012  
Valid up to 30-6-2014  
Posted at AHD, P.S.O. Sorting Office Set - 1  
on 15th of each month.

### One who knowingly surrenders to get cheated by others becomes authorized for moksha

After seeing what has happened to this world and understanding what has happened at each and every home; I have become a Gnani Purush. I wanted to attain the Self. For that, nothing that could be done, has been spared; and now behold, the entire Akram Vignan has manifest! This is a science that can cleanse the whole world! It is worth going to moksha even if it takes getting cheated by the world. Bad times are coming. For eighty-two thousand years, a person will not have time to even look up. Horrible pains and suffering despite all efforts will prevail for all, even if one takes birth as a human being. That is why 'we' are saying, 'beware, beware, beware!' The one who knowingly surrenders to get cheated by others becomes authorized for moksha.

- Dadashri



Printed and Published by Dimple Mehta on behalf of Mahavideh Foundation-Owner. Printed at Amba Offset, Basement, Parshvanath Chambers, Usmanpura, Ahmedabad-380014.