

# Dadavani

February 2014

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**NONDHA**

It has scorched my heart...  
I will get even with him...  
I have marked you...  
He is taking advantage of my helplessness...  
He cheated me...  
Just wait until I get older...  
I will get revenge...  
I will see how you feel...  
He did this to me...  
His words have wounded my heart...  
I will heart when out when I grow up

Nondha raises worldly life again.  
Liberation and harboring an  
intense note,  
the two can never be together.  
If you want moksha,  
You will have to let go of nondha,  
trash the book of nondha.



Editor :  
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# DADAVANI

## Intense Mental Notes Carry Countless Dangers on the Path to Liberation

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### EDITORIAL

Having attained the experiential knowledge of the Self (*Atmagnan*) from absolutely revered *Gnani Purush* Dadashri, the unflinching determination (*nischaya*) for *moksha* arises, and the goal (*laksha*) is set. At times, in the *Purushartha* (progress as the Self towards the absolute Self) of attaining this goal, the awareness (*jaग्रuti*) of the Self does not remain. The desired result does not come. What is the reason for this? The answer is that despite knowing about the ways and tools that accomplishes the goal of *moksha*, there is lack of exact knowledge of the hidden dangers along the path, and this is the reason for the lingering weakness in the *Purushartha*. On the path of *moksha*, the importance of knowledge of, and careful watch at the locations of the slippery places (where one may fall seriously), is much greater, than knowing how to climb higher. Without knowing that, the desired result will not be attained, no matter how much *Purushartha* there is.

Amongst the reasons that obstruct liberation, that Dadashri has described, *nondha* (an intense mental note) is one mistake that cannot be easily seen. This mistake gets nurtured knowingly or unknowingly, and that is why one is not able to become free from this mistake.

Dadashri asks, 'What is the greatest sign of ignorant state (*aGnanata*)?' It is *nondha*, intense mental note. It is simply because of keeping intense mental notes that the worldly life has arisen. If a collection of intense mental notes remains after Self-realization, then one will remain as he was in the worldly life, ignorance will be revived again. Any *nondha* will create attachment-aborrence (*raag-dwesh*). *Nondha* 'sees' the doer, and opinion (*abhipraya*) 'sees' the thing (*vastu*). If someone had used insulting words to you, there should be no *nondha* of it. To make *nondha* means to see the other person as a doer (*karta*). And the doer is actually *vyavasthit* (scientific circumstantial evidences). So after having taken this *Gnan*, there should not be any intense mental note. As long as *nondha* remains, there will be partiality towards the *pudgal* (non-Self complex) for sure; there the authority will be of the *pudgal*. The authority will not be of the Self. We are all the Self, so then how can we afford to stay under the authority of the *pudgal*? Therefore, there should always be awareness (*jaग्रuti*) of and against this mistake.

How is this intense mental note actually made? It is made whenever the slightest aversion arises to the self, at the hand of a *nimit* (someone instrumental). When aversion happens but *nondha* is not made, then liberation will happen. It is a step towards liberation (*moksha*). The step which one uses to ascend is the very step one descends on; so then when will he reach the top? When you make an intense mental note, you are creating a *tanto* (prolonged feeling of grudge that continues to be linked with that conflict) with the other person. *Tanto* is a tremendous liability. To want to go  
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to *moksha* and to make intense mental notes cannot co-exist. If you want to go to *moksha*, you will need to stop making intense mental notes.

By taking intense mental notes, the mind becomes vicious. It will hurt the self and it will hurt others too. Therefore, now we know about the doctrine (*siddhant*) of the *Vitarags* (absolutely enlightened Ones), and we have seen their *vitaraagata* (state of absolute, without any attachment or detachment). Now we should silently finish the path of the *Vitarags*.

The bad habit of the *prakruti* (mind-speech-body complex) of making intense mental notes, has been around for eternity. To become free from it, Dadashri says that it is the *prakruti* that makes the intense mental note, and You, the Self, are separate from the *prakruti*. Therefore, You should know it as separate. The *prakruti* will make intense mental note due to its nature, but You should not agree with it. When the agreement departs, so does the *nondha*. This habit of making intense mental notes will not leave without understanding *Vignan* (science of the doer in the Vision of the Self).

This compilation of discourses through Dadashri about *nondha* is presented with its wonderful analysis at the elemental level. Every seeker of *moksha* who wants to proceed with the *Purushartha* of awakened awareness and understanding, will find very helpful this *satsang* collection with Dadashri.

~ Jai Sat Chit Anand

### Intense Mental Notes Carry Countless Dangers on the Path to Liberation

{ 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. }

#### Where There is Nondha, There is the Domain of the non-Self

**Questioner:** What does the *Akram Vignan* (the science that allows final liberation to happen through the direct experience of the Self and the Vision of the Self on the doer) say about dissolving the *prakruti* that makes *nondha* (deep mental note)?

**Dadashri:** Do worldly people make and keep *nondha*?

**Questioner:** Yes, for sure!

**Dadashri:** That indeed is their business, the business of keeping *nondha*. 'He did this to me, and he did that to me.' What is the greatest sign of the ignorant state (*aGnanata*)? It is indeed *nondha*.

Do you still keep *nondha* or not?

**Questioner:** Making *nondha* is the greatest fault of the *prakruti*. Please bring about some solution for this now.

**Dadashri:** After attaining *Gnan*, only *nondha* should not remain. Making intense mental notes and the non-Self (*pudgal*) stand together. The non-Self remains as long as there is *nondha*; during that time, the authority is that of the non-Self, not of the Self.

#### Difference between Nondha and Opinion

**Questioner:** Are *nondha* (intense mental note) and opinion (*abhipraya*) considered the same?

**Dadashri:** To make a *nondha* and opinion are both different; they are not the same.

**Questioner:** How are they different?

**Dadashri:** If a man describes something, we make a note (*nondha*) of it. *Nondha* means to register (note book), and *abhipraya* means the opinion we give on what he says. To give an opinion is different and to make a note is different.

**Questioner:** What is the difference between *nondha* (intense mental note) and opinion (*abhipraya*)?

**Dadashri:** There is a difference. *Nondha* gives rise to the worldly life and opinions give rise to the mind. Intense mental notes give rise to the entire worldly life, the way it was; it rejuvenates the whole tree, all over again.

**Questioner:** But it is because we make notes that we form opinions, is that not so?

**Dadashri:** That is true, but a *nondha* is not the same thing as opinion. Opinion is something we give after a *nondha* is made. We may give opinion of good or bad, but only if we make an intense mental note (*nondha*) of something. But making a *nondha* is the biggest mistake. We can deal with opinions.

### Danger Lies in Nondha

**Questioner:** Is *nondha* made first and then with a verbal expression that follows, an opinion is created?

**Dadashri:** Once a *nondha* is made, it all falls on the side of the non-Self (the *pudgal*). The side of the non-Self body complex starts working. The other side (Self) stops, and that is why one comes on the side with non-Self complex. The Self comes to a halt. During that time the Self is not to be found.

**Questioner:** So when we make notes (*nondha*), is there an opinion within that...

**Dadashri:** There is no problem with an opinion. It is not as harmful. It simply creates a mind; that is all. Opinion simply creates a new mind. The harm is entirely in making intense mental notes.

*Nondha* can be kept without giving opinions.

**Questioner:** How can a *nondha* be kept without opinions?

**Dadashri:** If you are called for tea earlier than your usual time, you will make a *nondha* that, 'This man is calling me for tea earlier than usual.' You will make a *nondha*. Now even in this, you don't have an opinion of any kind. In many *nondha*, there are no opinions indeed. *Nondha* signifies something very different. *Nondha* means 'noted', that is, *nondha* means 'to note down'; whereas an *abhipraya* is an opinion.

**Questioner:** When someone curses or swears at us, we first take *nondha*; at that time, can *nondha* be taken without an opinion?

**Dadashri:** Yes. Yes, one can keep *nondha* without opinions that, 'This man does not know how to talk. He spoke negatively'; we make such a *nondha*. If he spoke positively, we will make a *nondha* of the positive.

### Opinion Binds Where There is Attachment-Abhorrence

**Questioner:** What is wrong in giving an opinion (*abhipraya*) about something exactly the way it is, if we do not have a negative intent behind it?

**Dadashri:** Do you have any authority to say it as it is? You simply do not have that vision. You cannot say anything without the exact vision. The word opinion is completely unnecessary (for You). You should have only

one opinion and that is, 'There is the *Atma* (the Self), the *pudgal*; there are only six elements.' This is the only opinion, there is no other opinion; that is how it should be.

Otherwise, an opinion will only be formed if there is some attachment or abhorrence (*raag-dwesh*), otherwise it will not form. Opinions are formed when there is like or dislike.

**Questioner:** Is giving an opinion indeed considered doing *panchat* (involvement, interfering)?

**Dadashri:** Whether one is from India or from a foreign country, everyone is involved in worldly matters. Instead of getting involved in the matters of the Self, they are involved in the matters of the world, and that is why tension has increased. The one who is involved in the matters of the Self, will not have any tension.

If you did not like the tea you drank, you will give an opinion that, 'The tea was not good.' So you cannot refrain from criticizing the tea. Not only that, but you will also make an intense mental note (*nondha*) of it! And in doing so, you also criticize the one who made the tea. It is because you have criticized the tea, that you are now 'married' to it. So are you likely to stop drinking tea? No. It is better to have less attachment to anything, and if there are attachments, I am not saying 'no' to them. I am simply saying 'no' to the opinions (*abhipraya*) and the intense mental notes (*nondha*) you are making. You can eat and drink what you like; why don't you make *basundi* (sweet milk dessert)! You can make and eat *basundi*; 'we' do not keep notes of such things. 'We' do not have a problem there. Our *Vignan* does not raise objections with anything else. There is a tremendous liability for making intense mental notes (*nondha*). One has to understand this!

### Basis for Making Nondha

**Questioner:** Please give an example of how an intense mental note (*nondha*) is actually made?

**Dadashri:** If you are out walking and someone says to you, 'You don't have to follow this Dada, things will be fine. You are needlessly creating difficulties for yourself.' He may use a few words that you do not appreciate, and so you make an intense mental note of, 'Why did I have to meet such a worthless person?' Such a note is taken. Or else, one will not even refrain from making a note of something that one likes. So people make intense mental notes of things they do not like as well as things they do like.

The slightest dislike arises and one will make an intense mental note of it. If you do not make *nondha* of your dislikes, you will achieve *moksha*. If you do not make a note when someone does you wrong, you will achieve *moksha*. That is the step to *moksha* and it is the same step that one uses to go down. The step that takes you up, is the same step that takes you down.

### Nondha Means 'Noted'; it Remains in Awareness

*Nondha* in English means 'noted'.

**Questioner:** Does 'noted' mean to keep in mind awareness (*khyal*)?

**Dadashri:** Awareness in mind. It will be there in the mind that he did this to you. Therefore, to make a *nondha* is tantamount to keep in awareness in the mind.

**Questioner:** No, but I did not quite understand that; what is awareness (*khyal*) and what is *nondha*? *Nondha* is taken into doership, isn't it?

**Dadashri:** *Nondha* means something to be retained in the mind (*khyal*). It goes towards *khyal*. It is only to keep in our awareness, like when we tie a knot in order to remember something. We may keep a note that, 'This man took vegetables from the farm.' We do not call him a thief. When we call him a thief, that is called an opinion.

**Questioner:** But Dada, when we come across that person again...

**Dadashri:** Even then one will make a note of it.

**Questioner:** Then the note (*nondha*) he had made, will become present again, won't it, that he had taken vegetables?

**Dadashri:** No, he will not give an opinion right away, he will just make a note to be aware of him. Otherwise, he will give the opinion. When the opinion is spoken, it is called an opinion. For the most part, one does not give (speak) an opinion; he will make a note (*nondha*).

**Questioner:** But Dadaji, when the person who took the vegetables comes in front of us again, that note will present itself again, won't it?

**Dadashri:** If one has made a *nondha*, he will make it again, but then he will give an opinion much later. He will not give an opinion right away. Making a *nondha* is a very different thing; it is not even like the way I am saying. I can understand it but it is difficult to show it.

### **Nondha Sees the Doer and Opinion Sees the Thing**

**Questioner:** Dada, the way the talk came about was that *nondha* reaches the doer and opinion reaches the thing. To make a note that '*kadhee* (yogurt soup) is salty' is one thing, and then there is the opinion that '*kadhee* is

salty'. So, we're saying that the opinion is not so harmful, but the note about 'who made the *kadhee*' is more harmful.

**Dadashri:** [In reality] A person conducts himself according to the resulting unfolding (*udaya*) *karma*. Now, as a result of this unfolding *karma*, if one becomes obstinate with you, you will make a *nondha* (intense mental note) of that, whereas if that person did the same with me, I would not make a note of it. There is no such opinion there. *Abhipraya* means to give an opinion that, 'This man is indeed like that' or 'The *kadhee* is indeed like that,' and *nondha* is a thing that is merely noted.

Some people do not keep opinions about others but they do keep more intense mental notes. They only keep intense mental notes. What do these mental notes (*nondha*) do? If someone 'stings' you, your mind will become inclined to sting back. So, do not keep intense mental notes about anyone. The poor man keeps wandering due to the result of his unfolding *karma*. *Nondha* creates worldly life for the next life. *Nondha* does not rule over the mind, nor does it create another mind. *Nondha* is a 'poisonous' sting; the 'poison' is harbored within. When too much poison of the *nondha* accumulates within, one will not refrain from stinging. He will sting the other person; he will take revenge.

**Questioner:** I still want to understand the difference between opinion and *nondha* in more detail.

**Dadashri:** There is no problem if a little of an opinion remains, but not even a fraction of a *nondha* should remain. *Nondha* means the non-Self (*pudgal*); *nondha* is exclusively biased towards the non-Self. When a person makes a *nondha*, he reverts to the way he was before. When one who has taken *Gnan*

makes a *nondha*, he is no different from a person who has not taken *Gnan*.

**Questioner:** But is opinion not formed only when one makes a *nondha* of something?

**Dadashri:** There is always an opinion behind it. We can accept an opinion, but there should not be any *nondha*. Opinion only binds the mind. When you give an opinion like, 'This *kadhee* (yogurt soup) is salty,' then you bind the mind, but when you make an intense mental note, then the fault is attributed to the one who made the soup.

**Questioner:** What kind of an intense mental note is made at that time?

**Dadashri:** Many kinds of notes such as, 'He said this to me,' 'He said that to me,' 'He spoke in this manner,' 'He spoke in that manner.' When I make an intense mental note that, 'This Chandulal went to a hotel', which side is that on? It is on the side of the *pudgal*. There is grave danger in making a *nondha*.

**Questioner:** How is an intense mental note of, 'This *kadhee* is very salty' made?

**Dadashri:** An intense mental note such as, 'The *kadhee* is salty,' immediately places the blame on the 'doer', the person who made it. The *nondha* sees the other person as a doer and opinion sees only the thing.

### Ego Makes the Nondha

**Questioner:** Who makes intense mental notes and who forms opinions?

**Dadashri:** The ego does both!

**Questioner:** Does the intellect make a note?

**Dadashri:** It has nothing to do with the intellect. To give and take is not part of its

business! To give and take is the job of the ego.

**Questioner:** In any given incident, in which situation does one make a *nondha* and in which situation does one give an opinion? Do habits of the past play a role?

**Dadashri:** One casually keeps making *nondha* every moment, all day long. He does not give an opinion now and again that, 'This man is worthless.' He does not give such needless opinions.

### What is the Reason for Keeping Nondha?

**Questioner:** Dada what is the reason behind one keeping intense mental notes?

**Dadashri:** One does not realize the harm it causes and that is why he continues to do so. Now that he understands this, he will tend to do less of it.

*Nondha* is indeed a useless thing in this world. *Nondha* is indeed what causes harm. Do not make a *nondha* if someone gives you a lot of respect, or if someone uses abusive words like, 'You are worthless; you are unfit.' Even after hearing this, you should not make a *nondha*. He can keep a *nondha* if he wants to. Why would you want to take on the pain of that? Why would we bring out the books and make notes of such things? The one who wants to keep a notebook and maintain the ledger, may do so. You can say what you want to; 'we' do not make a note (*nondha*). Such speech will come about only due to past *karmic* accounts, otherwise it will not.

### Nondha of Unfolding Karma Should not be Made

**Questioner:** If one understands that it is an unfolding (*udaya*) *karma*, then the question of *nondha* does not even arise, does it?

**Dadashri:** If one understands that it is unfolding *karma*, then there is nothing else there, everything is unfolding *karma* indeed. This is nothing. And to protect it unnecessarily is a fault. To take a protection in the unfolding *karma* is a fault. What do you lose when the record keeps saying, ‘Chandubhai, you are a thief; Chandubhai, you are a thief’?

**Questioner:** Yes, Dada that is correct.

**Dadashri:** These are all records indeed. Still, do people weigh (consider that) and say it, or say it without weighing?

**Questioner:** Without weighing.

**Dadashri:** Then, how can you buy his goods? One day, an acquaintance came to visit. In those days, I did not have knowledge of this ‘record’ (that speech is a record). This was many years ago, when I was twenty-five years old. He spoke some very bad words. He was a relative. How could I afford to have a quarrel with a relative? So, I told him, ‘Why don’t you sit now? A mistake must have happened and if it has, then it is mine.’ After drinking some tea, he calmed down. Then he said, ‘I am leaving now.’ So I told him, ‘Take that package (harsh words) of yours. I did not taste the gift you gave me, because it was not measured; I cannot take it if it has not been weighed. That which has been weighed is useful to me. I do not accept anything that has not been weighed. Take it back with you.’ And so, he calmed down.

### **Making a Nondha is a Lingering Link**

When someone insults you, what does the justice of nature say? The person insulted you as a result of the unfolding (*udaya*) *karma*. The time of expression of that *karma* is over for him, and it is over for you too. Now, you are done with it, you have nothing to do with

it anymore. But now, you are seeing it again through the link (*tanto*) that you have maintained, and thereby are bringing back the fruition (*udaya*) of the very *karma* that has passed. Therefore, you are creating an entanglement. Now, that other person is in some other *karma* all together at this time. Is this not worth understanding? This is very subtle.

There is no closure in this matter of keeping a *tanto* (lingering link connected to a specific incident, internal or external) is there? And it is verily those who keep such links (*tantos*) who look for closure and justice! Then when will all this end?

**Questioner:** Is making an intense mental note considered the same as keeping a lingering link (*tanto*)?

**Dadashri:** If a *tanto* happened at night, it will be remembered again in the morning. If one has a fight with his wife at night, when she gives him tea in the morning, she will slam the cup down. Then you will know that it is not gone from the night. That is called *tanto* (lingering link).

**Questioner:** That is considered taking *nondha*, as you have said?

**Dadashri:** It is making a *nondha*. Making a *nondha* is a lingering link (*tanto*). Therefore, what is *tanto*? *Tant* (thread). If someone had done you harm some twenty years ago, you may have forgotten about him, because it happened so many years ago. However, if you come across him in Surat, that link will immediately come up, as if it were new all over. That is called *tanto*. That *tanto* is there forever.

### **Nondha Perpetuates Pains of the World**

An intense mental note (*nondha*)



remains because of this lingering link (*tanto*). One cannot see the *tanto*; it is not evident. But when one makes a *nondha*, then know that the link (*tanto*) exists there.

If someone insulted you yesterday and you make an intense mental (*nondha*) note of it, then I will know that you have a *tanto*. This *tanto* – this link is a very dangerous thing to have. There should not be any *nondha* at all. The essence of telling you all this is that, nothing happens on its own; everything is *vyavasthit* (scientific circumstantial evidence). How can there be a *nondha* in the face of *vyavasthit*? An intense mental note is a *tanto*.

**Questioner:** Even when we do not have a habit of doing so, we still end up making an intense mental note.

**Dadashri:** Yes, that will happen. But you have to erase it later by saying, ‘Making an intense mental note was a mistake.’ Just by saying this, it will be erased. You should be of the opinion that You are separate from the one taking the note. Then You are not one (in agreement) with the one making that note. If You do not ‘say anything’ from within, then it implies that You are in agreement with the opinion of the note. This note-making is an age-old habit but this *Gnan* is such that no note will remain. All your current problems are due to intense mental notes.

**Questioner:** We have made a habit of making intense mental notes only.

**Dadashri:** Yes, but that habit will have to be broken, won’t it? Up until now, you were ‘Chandubhai’, but now You have become ‘*Shuddhatma*’ (pure Soul). So if that has changed, should this not change too! Will You not have to let go of the intense mental notes? How long can you keep making such notes? ‘We’ do not have any kind of notes, no matter

what anyone might say. From the very beginning, ‘we’ have not kept any notes. What do worldly people call that? They call it dissipation of previously held opinions (*purvagraha*). Call it what you will, call it prejudice or anything else, but keeping intense mental notes is harmful. Intense mental note itself is a *tanto*. How can there be even the slightest of pain (*dukha*)? If there is any pain, it is due to *nondha* (mental notes). How can there be any pain in the ocean of bliss? Is this *Gnan* not the ocean of bliss?

**Questioner:** It is Dada, it is.

**Dadashri:** But even then you make *nondha*, don’t you?

**Questioner:** Dada, they linger on.

**Dadashri:** Do not harbor them anymore and if that happens, erase them. To keep a *tanto* means to be obstinate. It means to insist! Don’t you think that people come and say things to ‘us’ too?

**Questioner:** But what is the reason to keep a *tanto* (link of intense mental note) now?

**Dadashri:** Yes, keeping a *tanto* has not helped; it only fills up the book of *karma*.

### Why Make Nondha of Changing Karma?

So if someone insulted you yesterday and you see him again today, then he should verily appear as a new person to you; and he is new indeed, but not seeing this is verily your own mistake. We see him in the other way. He is indeed in the new form. One *karma* is over, and therefore now he is indeed in another *karma*. Will he be in a new *karma* or will he be in the same old *karma*?

**Questioner:** He will be in another *karma*.

**Dadashri:** And if you are still in the

same old *karma*, how much garbage is that? Do you ever make such mistakes? Do you keep intense mental notes?

**Questioner:** I had a habit of making intense mental notes, but I do not have it anymore.

**Dadashri:** So you do not do it anymore, do you? Why waste a notebook unnecessarily? People keep notebooks.

One man told me, 'You dance according to your *prakruti*. You are like a spinning top.' But even then, 'we' do not make *nondha*. I then scolded him, 'Hey! How can you say such a thing to me? What kind of a man are you?' 'We' will tell the person directly but then 'we' will not make a note of it. It is a grave mistake to make intense mental notes.

Therefore, pay no attention to anyone, nor complain about anyone, do nothing. If someone has insulted you, even then you do not have to come complaining to me or seek justice. Complaints or seeking justice go in vain. Whatever happens is correct, is that not justice? There is no question about it, is there? That is how this *Vignan* is; it is exact and clear.

### **Nondha Remains Even at the end of Life**

An eighty-year old man was admitted to the hospital. I knew that he was going to pass away in two to four days, but even then he tells me, 'That Maganlal did not come to see me.' If he was told that Maganlal already came, then he would ask, 'What about that Nagindas?' So as he lay in bed, he kept making *nondha* of who came to visit him. Hey, take care of your body, why don't you? You are going to go away in a few days. First take care of your 'baggage'; at least gather the bags that you are going to take with you. What does it matter if Nagindas came to see you or

not? But that old man kept making a note of, 'Who all came to see me?' Hey, what do you benefit from someone coming to see you? What do they go say when they go out after seeing you? They say, 'The old man is getting ready to leave now. He is a guest of a couple more days!' The kind of blessing they come and give is that he is ready to leave! So those who come to see you, say this. So what did you gain from them coming to visit you? It is better that they do not come; at least they will not give you such blessings. Those who come and visit will say, 'Now, the oil in the lamp has run out, and only the wick is burning!' And the old man says, 'That Maganlal did not come to visit me.' If one becomes free from this my-ness (*mamata*), then there will be a solution. Hey, you have to go soon, so why don't you pack your baggage! Would you not need the basic necessities for your trip? He would not create all these problems if he had the understanding, would he? But he keeps getting deeper into the entanglements due to lack of understanding. How much desire one has of the world!

When a person falls sick, people go to visit him. Now, this man has pain in the body, he is already suffering and top of that he has botheration of answering questions from his visitors! Many people are only satisfied when people come to visit them and ask after their health. 'We' feel 'we' don't want to trouble anyone, and so it is better not to let anyone know. And yet people are on their deathbed, preoccupied with 'Nagindas did not come to visit me.' They will make such *nondha*, because the ego is there, isn't it? That is the interaction of the world; one will speak according to what suits him. There is benefit in seeing only his *Atma* (Self), there is no worth in seeing all the other madness. There is no telling what madness will say.

**Maintain Awareness Against Past Habits**

**Questioner:** If our boss does not talk to others, people start criticizing him; that he is like this and he is like that.

**Dadashri:** Then?

**Questioner:** On what account do people talk negatively about the boss? Why is the boss being slandered (*ninda*)? On what basis does that happen?

**Dadashri:** The boss must be doing that, or do you do that?

**Questioner:** I do it.

**Dadashri:** Ah! Is that so? You are great, aren't you?

**Questioner:** When I am talking to others and the talks turn towards the boss, then I speak negatively about the boss. We speak ill about the boss.

**Dadashri:** Yes, therefore you harbor enmity (*veyr*) towards him.

**Questioner:** That is what happens.

**Dadashri:** Why does that happen? It is because you make a *nondha* (note) of something the boss had said. You should not make or keep a *nondha*. When you say something, if You know that it is *vyavasthit*, then it (*nondha*) will go away. Do you keep any *nondha*?

**Questioner:** I do end up making and keeping one.

**Dadashri:** A son of a *Vania*...oh ho ho! You (*Vania* clan) do not get cheated, do you? You will not refrain from making a note. Do you understand what mistake you are making?

**Questioner:** We make a *nondha*, is that

why some kind of enmity remains? Does enmity remain pending?

**Dadashri:** No, you are not using *Gnan* there. No matter how badly he speaks with you, that, 'I will throw you out; I will do this, I will do that, I will fire you'; at that time if You say, 'What he is saying is *vyavasthit*,' then all questions will cease to arise. Questions arise in the mind, because You do not see it as *vyavasthit*.

**Questioner:** Afterwards, I feel pain that what happened was very wrong.

**Dadashri:** Yes, but this is a habit of keeping enmity.

**Questioner:** I want to get rid of that habit.

**Dadashri:** Wherever you know you get trapped, that is where you should maintain greater awareness. 'You' should 'see' wherever 'he' (file one) ends up stumbling.

Do you want to go to *moksha* or have you delayed it?

**Questioner:** No, I want to go to *moksha*. I do not like this, but the habits that were formed in the past come forth. That is why I approached you with this problem.

**Dadashri:** The problem is obvious. 'Our' *Gnan* is indeed wonderful. Habits formed in the past will inevitably make the poor man stumble, won't they? What if the habit was not formed?

**One Brings up the Past to Hide Weakness**

**Questioner:** Those who do not have anything in the present (*vartmaan*) will ruminate in the past. 'It was like this and like that in my grandfather's days...' They recall the past and

derive pleasure from it. Is that considered as having made a *nondha*?

**Dadashri:** People talk about the past in order to hide the weaknesses of the present time. They will go around telling everyone, 'My father's lineage descends from King Chatrapati Shivaji'; they will bring up such talk. They will keep saying things like, 'We are descendants of Rana Pratap.' Well now Rana is gone! So now tell me what kind of a Rana you are? But with such people, we can understand that they are weak people. They have no 'light' of their own and so they go around wearing the 'light' of someone else's grandfather. Of what use is that? Should one not have a 'light' of his own? But people live depending on just this support, otherwise what else will they survive on? There is nothing left for one to live on and that is why people live depending on such things. We cannot make them let go of it. We cannot do that for him; we should not make a *nondha* of it. There are all kinds of people!

We should remain Knower-Seer (*Gnata-Drashta*) of the past. So if you remember anything from the past, then remain as the Knower-Seer, 'He is saying this and that.' All this is meaningless. There is nothing here worth endorsing (nothing of significance, nothing worth supporting). It is worth 'Knowing' and 'Seeing'. And what is it telling you, and what is it not telling you? On this very basis, You will come to 'know' what you had attachment for and what you had abhorrence for.

### **One Should Never Beat the one who is Dependent**

**Questioner:** Dada, many times I lose my temper and hit my wife.

**Dadashri:** You should never hit a woman. She will remain silent as long as you

are strong; then she will overrule you. Beating a woman and beating the mind are the two causes that will make you wander life after life. You can never beat these two. You have to explain things to them and reason with them in order to get your work done.

I had a friend who would slap his wife the minute he saw her make mistakes. I told him in confidence, 'She makes an intense mental note (*nondha*) of every slap you give her. You may not remember anything, but she definitely will, without fail. Hey! When you slap her, your little children are watching you intently and they too will keep a note of it. Then, the mother and the children will join forces against you and take their revenge.' So you must never hit a woman. On the contrary, the beating will result in you hurting yourself; it creates obstacles for you.

Let me tell you what dependency is. If you beat a tethered cow, where can she go? People in a household are like tethered cows, if you beat them, you are nothing but a shameless beast. Why don't you untie her and then beat her? Then she will either hit you back or run away. How can you ever call it a noble act if you beat someone who is absolutely helpless?

**Questioner:** Even though there is no wish to do so, the counter attack of hitting arises.

**Dadashri:** It will, it will indeed. That will happen; it's not as if it's not likely to happen. Many hit women with *saansi* (heavy duty metal clamps used for handling hot pots and pans). They interact with women through striking them with *saansi*! Such noble and reputable men; the Patels of *chha gaam* (six towns: Sojitra, Dharmaj, Bhadran, Vaso, Karamsad and Nadiad. In Gujarat, the Patels of these six towns had given themselves the

title of respectability)! They just sold out on their honor. They just auctioned off their reputation. Striking a woman with a *saansi*; isn't that considered as auctioning one's reputation?

### **Wounds of Words do not Heal, They get Imprinted in the Heart**

I ask some women, 'What is your husband like?' They will tell me, 'He is not straightforward.' So I ask them, 'Has he not improved after taking *Gnan*? They will say, 'He may have improved somewhat, but the wounds of the words, the speech he uttered to me in the past still remain ingrained in my heart!' Oh my goodness! They are ingrained in the heart! Alas, get rid of them now, now that he has improved. Indeed, the wounds of words remain ingrained in the heart. They can be such that they will break the heart. Those other wounds will heal with medicine, won't they? Those will, but not these! This is because the stone that is hurled will touch, the words do not touch anywhere at all. They will hurt your heart if you desire this, when you desire it, then it will hit the heart within. Then they remain there for upto fifty years. I ask many women, they tell me, 'The wound still does not go away. He said it fifty years ago, but the wound has not healed yet.' The heart was wounded; the wounds are caused by words. Therefore, do not hurt anyone with words, and if someone does so, then do words cause bleeding? Can they make one bleed? Why aren't you saying anything? And as far as words are concerned, that poor man is not saying them; it is a record that is speaking.

### **Accept the Returning Wounds with Deliberation**

Do you know what she will do later on? She listens without reacting, does she

not? She does not retaliate right now because you intimidate her. But when the time comes, she will give it back to you. You will wonder, 'Why is she doing that?' She will say, 'I am giving back what was 'written' on my heart.' And men do not imprint (make *nondha*) on their hearts. Whatever you say to a woman, you will be held accountable for it. She will always make a *nondha* (intense mental note) of even a single mistake of hers you point out, and these guileless men do not make a note of anything; they forget, the poor fellows.

**Questioner:** Yes, now I realise that.

**Dadashri:** She makes a *nondha* that, 'That day when there was too much salt in the food, you told me off. But when the time is right, I will let you know.' Then if someone walks away with your sandals from the temple, and you go home and say, 'Today, I lost my sandals.' She will then say, 'That day you were telling me off about adding too much salt, but are you competent yourself?' So the conversation of that day is brought up today. Its reaction came today! The reaction of men are immediate, whereas their (women's) reactions...! Their reactions will manifest even after twenty years. The very same words; I have seen it; I have experienced it. If you had uttered one word to her, she will give you its reaction twenty years later. Where did she store it? In which cave had she stored it? It is the very same word!

A woman will see that now he is weak in his body and limbs; do you understand the meaning of this?

**Questioner:** It is when one gets old.

**Dadashri:** When one becomes ill and weak and he tells his wife, 'I have a bad cold, can you rub some dry ginger on me?' She will

say, 'You have no sense, you're useless!' One will have to listen to this. Had he maintained good relations from the start, he would not have to hear this now. Do the limbs and joints not become weak? Do you understand, brother?

### **Beware, Making a Nondha she will Bind Vengeance**

When a woman is repeatedly abused verbally, she will decide in her mind that, 'I too, will beat him when the time comes.' Conflict will increase. One should not harbor any enmity (*veyr*) at all. If she hurts you with verbal abuse (*godo marvo*) a couple of times, you have lost. There is still time to win after having lost, but there is no advantage in winning. Whom do you have to win against at home? Win your battles outside. At home, they are all your own people; you have to be with them every day. Do you not have to meet them every day?

And women will not forget their whole lives if their pride has been hurt severely (*maan bhanga*). That *rees* (inner hurt reaction of suppressed anger waiting to erupt) will be evident till they die! If they could forget that *rees*, then worldly life (conflicts) would have been over a long time ago. It is not likely to be forgotten; therefore be vigilant. One ought to be very careful and alert in getting work done (in worldly interaction). What joy is there in all this? Seek out such joy that allows you to live in peace and happiness and go to *moksha*. Otherwise, even if slightest enmity has been bound, she will say, 'I will see how you are going to *moksha*!' She will target you for sure. Kamath was after Lord Parsvanatha for ten lives. He severely harassed Parsvanatha to the point of exhaustion. But because he was enlightened, as Lord Parsvanatha, he succeeded.

### **Maintain Nobility and Settle**

So you should not make *nondha* when the wife scolds you. If something happens in the mind, keep it unexpressed and contain it.

**Questioner:** But when I scold the wife, she keeps it in her mind and makes a *nondha* of everything, what about that?

**Dadashri:** That is because it is our weakness, isn't it! 'We' had done some scolding in 'our' young age, and consequently had to taste a bit of its reaction. So then, I told myself, 'I need to stop this. This is not for me.' Thereafter if she did it, I would let her. She cannot get rid of it on her own (become free from *nondha* and reaction); what could I do about that? But I would not be trapped into it, I would not even allow divisiveness due to differences of opinions (*matabheda*) to arise.

Why should we do anything that would hurt her? And if she hurts you, 'deposit' (accept) it, but do not hurt her. Should you not have an attribute of nobility in you?

**Questioner:** That is correct, Dada, I agree. Now I understand it exactly. That adjustment has happened.

**Dadashri:** It is unnecessary; otherwise if we were to do that, the *kadhee* (yogurt soup) will be ruined. Because if her mind is not attentive, she will put too much salt in the *kadhee*; and that would create a problem, won't it! Instead, say, 'No, it is very good, I like what you've said.' What is wrong in saying that, even if you do not like it?

### **Now Bring Closure in This Manner**

Do you understand what I am trying to say? Become crazy and foolish in outward appearances and set yourself free. The wife too will tell you, 'You're a little off in the head.'

Then say, 'Yes, truly I am a little off from within; otherwise would I be saying such a thing?' Then she will say, 'No problem.' But do not cause problems with your wife. You should turn it around.

**Questioner:** Dada, this indeed is the main thing, is it not? We get to learn the art of turning things around from you.

**Dadashri:** Yes, 'we' will teach you that. But you should know how to say, 'I am stupid and crazy,' shouldn't you?

**Questioner:** Yes, but what's happened is that I have learned to say it, but I have not learned to turn it around.

**Dadashri:** I even please Hiraba by saying such things. She will say, 'You are a very good man, why are you saying things like that?' Turn things around. Our intentions are not bad. It is only bad to turn things around if you want to gain some worldly thing from her. It is to cleanse her mind that we turn things around. The stones that we have hurled will bind enmity.

No matter how weak or powerless a person is, even if he can't have his way with you, if his mind is hurt with the 'stones' you cast, he will bind enmity with you. So, in those situations, do whatever it takes and clear his mind. Say, 'I have been like this from the start. I am a fool.' So then he will think, 'This happened, but he is a good man.' He will immediately remove your name from his 'book' of intense mental note (*nondha*). He will tear out the note. Won't you be able to say that 'I am a fool'?

**Questioner:** Yes, Dada.

### **Reform her by Nurturing Good Values**

**Dadashri:** Do not harass any woman. If a woman harasses a man, he should endure

it. You (men) have a big heart. You should not harass her. If you harass her, she will make a *nondha* (note) of that, but you do not make a *nondha*. You have simple minds, you have royal hearts. She has a narrow mind, and she will make a *nondha*, 'He is strong right now and that's why he is throwing his weight about, but I'll see to him when he gets old.' She will wait to avenge you, so tread carefully. And you should not look for any time to take her on. You are of royal (noble) mind, you are a man, whereas she will take revenge. But not all women are like that, there are some good women. If you have the skills to improve her, then she can become a *devi* (with divine qualities like a celestial diety). If you improve her by nurturing helpful values, she can become a *devi*.

A woman endures *matabheda* (divisiveness and separation due to difference in opinions) with her husband; she even does rites of his *saravani* (ceremony of giving bedding, cot, etc. to a Brahmin priest on the thirteenth day after person's death). If you remind her, 'Auntie, uncle beat you up that day, and pushed you down.' She will tell you, 'Son, even then I will never find a husband like him.' Such are the *nondha* these people make. These are the *sanskara* (moral upbringing); they are called *Arya sanskara* (value system nurtured in the land of *Aryans*)!

Therefore, you should lower your ego to some extent. You should live very beautifully with a woman. There is a lot to be understood about women. You cannot insult a woman. Whereas here, is this how you treat them, *mooah* (you mere mortal)! Outside, you endure a policeman's insults, and here (what do you do)? And what do people tell me at that time? 'If I speak this way, she will overpower me'. Hey you! She will not over

power you. Do you think she'll grow a moustache? No matter how much water you sprinkle, is she likely to grow a moustache? How would she overpower you? What kind of a man are you? How is she going to overpower you? This is how men overpower them. He keeps on taunting, taunting and taunting and she will realize that he is worthless. And [as the saying goes] 'If the husband maintains boundaries then his wife will remain respectful'. Often if she does wrong, she will be remorseful, 'I've made a mistake and he's not said anything.' So it should not be this way. No woman should be hurt even in the slightest. Nor should you get angry with the children.

You can never hurt anyone in your household; only those who have no understanding will do so.

### Understand Prakruti and Be Cautious

Men will forget events, but women will remember them for the rest of their lives. Men are *bhoda* (relatively simple and uncomplicated, without guile) and easygoing, they have generous minds; they are forgiving by nature. The poor men, they forget things easily. Women, on the other hand, will rehash by saying, 'That day you said such and such to me and it really wounded my heart.' Alas even after twenty years, her memory is so fresh! The son is twenty years old, he is old enough to get married, yet she has still held on to those words? Many things will rot, but not her memory! Whatever you give to a woman, she will store it in a very appropriate place, her heart; so do not tell her anything! You cannot afford to say anything hurtful and besides it (hurtful speech) is not something one should give anyway. You have to be very cautious.

That is why it is written in the scriptures,

'It is easy to play with a woman, but when she gets upset, you are doomed!' When she gets upset, there is no telling what she may do. So you cannot keep picking on her, you cannot complain, 'Why have the vegetables become cold?' or 'The *daal* does not have enough salt.' Why must you nag so? It is acceptable if you complain once in a while, but for you it is an everyday affair! There is another saying, "If the father-in-law keeps within his boundary, the daughter-in-law will show respect." (*bhabho bhaarma to vahu laajma*) You have to maintain your boundaries. If the vegetables are cold or the *daal* does not taste good, it is well within the laws of nature. If you find it unbearable, then you say something like, "These vegetables taste very good when they are hot." If you say it like this, then she will get the message.

But here one intimidates the wife, 'If you don't do it this way, it won't be tolerated!' Oh ho ho, the great *dhani* (boss, husband) has come! So then she makes a *nondha* that, 'He is strong so he is threatening me. I will do the same to him when he becomes weak.' Therefore, the consequences of any actions are always inevitable, aren't they? If you do something wrong, there will be consequences, won't there? And what if you don't do wrong at all!

### Where There is Love, There is no Nondha

**Questioner:** It is the same between a husband and a wife, isn't it? They say, 'I love you. I need you,' but then they fight.

**Dadashri:** That indeed is called *aasakti* (illusory attraction). There is no stability there; there is no telling where it is and where it will end up. The great lovers! A man with true love will not let go of her until she dies. No *nondha* will be made there, no matter what



happens. Where there is *prem* (true love), there is no making of *nondha* whatsoever. It is not possible to have both love and a 'mental notebook'. When you make a note of, 'You did this... You did that,' there is no love there.

**Questioner:** 'Where there is love, there is no *nondha* (intense mental note)'; this is a very important statement.

**Dadashri:** Yes, love where mental notes are made, is not love. The love of this world is such that it has mental notes. A woman will make a note of, 'He said this to me today.' Now how can you call that love? There is no need to make any notes if it is love, otherwise it will become *aasakti* (attraction that leads to repulsion). Love that increases or decreases is called *aasakti*. The world will not refrain from making notes! It doesn't matter if they don't say anything to your face, but in their mind they will say, 'He told me off day before yesterday.' She will keep that note in her mind! So that note is with her, isn't it? The one who does not keep notes has real love! I do not have a notebook, how can there even be such a book? There can be a notebook only if you make a mental note. Now you must throw away your mental notes. They are not worth keeping.

**Questioner:** When an intense mental note of, 'You said this to me and you said that to me,' is made, then the love is broken.

**Dadashri:** Yes, but one cannot refrain from making an intense mental note. Would even the wife not do that? Will your wife not be keeping them?

### **Gnani Never Has Nondha**

**Questioner:** Dada, everyone keeps them, but can't we wipe (erase) them through *Gnan* and by doing *pratikraman*?

**Dadashri:** No matter how much you

try to erase them, you will not succeed. Once you make an intense mental note (*nondha*), you cannot get rid of it by attempting to erase it. The intense mental note will weaken a little but one cannot refrain from making a comment, can one? Whatever this man here may do, or whatever changes may happen in you, 'we' will not make any note. Therefore, there is no interference or its effects from 'us' at all. Have you ever seen Dada making a note about you?

**Questioner:** Never.

**Dadashri:** Yes, there is no note on anyone.

**Questioner:** So is that pure love (*shuddha prem*)?

**Dadashri:** Yes, it is pure love. So, you will never be disliked by 'us'; you will always be dear to 'us'. 'We' have no concern with what you said to 'us' two days ago. If 'we' keep mental notes, then 'we' would have problems, right? 'We' understand that your weakness has not gone away and so mistakes are bound to happen!

**Questioner:** But I have a big habit of making intense mental notes.

**Dadashri:** That habit will now reduce, now that you have heard this *satsang*. Now that you understand the harm in it, *nondha* will happen less often.

You are now convinced (*pratiti*) that it is wrong to keep intense mental notes. Now you will experience (*anubhav*) the benefits of not doing so. You will gradually get the taste that, 'Truly, it is very beneficial.' Then it will manifest in your conduct (*charitra*). This is how it works!

So if one wants to be free of such conduct (*acharan*), one must first have a conviction (*pratiti*) of it. Then he will come to

experience (*anubhav*) it, and then the negative conduct (*charitra*) will go away. So everything happens through a scientific process and hence the results are scientific! If you want to climb stairs, can you do it in one leap? You can only do it step by step! You cannot do it in one leap.

Do you understand all this? From the moment you hear this, you will start making fewer notes. You keep intense mental notes about your wife, do you not?

**Questioner:** Yes.

**Dadashri:** The 'wife' whom you call your own! You keep a note even about her and she does the same about you. If you say something to her, she will say to herself, 'Wait until I have my moment.' That is not true love; it is *aasakti* (attraction that is prone to repulsion). True love will not decrease. 'Our' love is true love. 'We' never keep a note of anything!

**Questioner:** With your grace (*krupa*) may this happen fast.

**Dadashri:** 'Our' grace and blessing is always there, but what can be done when you do not want to get rid of it yourself? You say, 'My wife did this, she did that,' but don't you do the very same thing that you are accusing your wife of? She will make an intense mental note when you make an intense mental note. 'We' do not make a note of anyone and so no one makes a note of 'us'. They do not make a note even when 'we' scold them. The reason for this is that I do not make a note about anyone. So then of what use are these notes that you keep making?? However, you keep making notes about your wife, so is she likely to leave you alone? It is good that this man here is not married, otherwise would he also not start making notes of his wife? 'We' never

make any note about anyone! And another thing, 'we' do not talk about one person to another.

### **Nondha Gives Rise to Tendency for Revenge**

**Questioner:** Dada, if we do not keep a *nondha*, it will go away, won't it?

**Dadashri:** You should not make a *nondha*; what have you gained so far from making *nondha*? On the contrary, the pains have increased. You should not make *nondha* at all. Did you not notice that Dada does not make any *nondha*?

**Questioner:** I got to experience that today, Dada; you don't make any mental notes. But it's not something one can know, is it?

**Dadashri:** No, but you must be noticing, that this Dada does not...

**Questioner:** You do not make a *nondha*, but you remember everything.

**Dadashri:** 'We' remember but do not make *nondha*.

**Questioner:** What is the difference between the two, Dada?

**Dadashri:** When a person makes a *nondha*, there is enmity associated with it. And remembering means that 'we' would understand that, 'This man still has some weakness within,' that is all. We will remember that he has weakness, for the purpose of blessing him. However, 'we' do not have any *nondha*. If 'we' made *nondha*, it would give rise, on my part, to a tendency to take revenge. I do not keep *nondha*, so you do not keep a *nondha* about me either! If Dadaji has scolded you, you do not make a *nondha*; that is how this is.

**Questioner:** Even if you scolded me, there is only love for you.

**Dadashri:** Yes. Therefore, you should not make any *nondha*. Half your pain will go away if you do not make a *nondha*; it will go away very easily.

### **It Will Come Back to you Compounded**

What do you do if your son goes against you?

**Questioner:** I explain to him that it is wrong and that he should not do that.

**Dadashri:** But do you not become strict when he opposes you?

**Questioner:** That does happen sometimes.

**Dadashri:** But don't conflicts arise? Don't utensils collide and make noise sometimes?

**Questioner:** They do, that is when I have to strike back (*foonfado*) a little. That is all, nothing else.

**Dadashri:** Do you strike back? So what happens when he strikes back?

**Questioner:** I have not had such an experience. He does not respond by striking back.

**Dadashri:** Yes, but what if he did? Is he not *Atma* (Self)? He will understand immediately, he will realize, 'He is trying to scare me with his eyes. I will sort him out when I grow up.' He will keep all that in mind. All this remains in his *nondha*. You should not take it for granted that all this is hollow and false. Whatever you do to the children, it is in their *nondha*. It does not go outside their *nondha*. They will pay back with compounded interest when they get older!

### **Your own Fiasco, Caused by Your own Mistake**

So you should not even make a seeming attempt to strike (verbally) at anyone (*foonfado*). Why should you? Snakes strike back. Why would you need to strike at people? And how would you even know how to strike? You don't even know what it means to strike. In *foonfado*, there is no ego (sense of 'I am doing'). There is ego in your *foonfado*, isn't there? So then a fiasco (*fajeto, typho*) is bound happen, isn't it! He will call you worthless and you use another weapon against him, so what becomes of your home? Then people will gather around. 'Just look at the son, he is so well-educated. The father has no sense,' they will say. So, people will question your commonsense. Instead, why don't You 'see' your own sense? People like to see *typho* (conflict that becomes a humiliating public spectacle) like that.

Therefore, this is my discovery. And tell your son, 'Son, take this package; it is yours. Take it.' Here people 'dish out' without weighing the consequences, so just keep the 'package' aside. If we try to say anything, or else, if the whole night is spent weighing what was dished out to us, suffering will ensue. Have you ever spent the whole night weighing things? You must have done it in the past, right?

**Questioner:** Yes, it has happened before.

**Dadashri:** Yes, one will weigh it. He will do it at night, even if it is midnight, he will do it. 'Oh goodness! So much! So big!' There is no rhyme or reason and yet he weighs it!

### **Why Make Nondha When it is the 'Taped Record' That Speaks?**

**Questioner:** You had said that these

children fight and curse so much, but even then he does not remember any of it. He has so much *moha* (illusory attachment) that he forgets all that! Whereas even after ten years, I will have it in my awareness as to what was said to me. And then I would sever my relationship with that person.

**Dadashri:** No, even I would not cut it off. If the relationship is breaking off on its own, then I will let it. And if it does not happen, then 'we' know that it is not worth keeping a *nondha* about it. I keep feeling like it is a radio that is playing. On the contrary, I laugh within but I do not let him know because he would get upset. In my mind, I laugh that, 'See how this radio is playing!' I feel that even when he is cursing me. These are all radios indeed! That is why I openly declared to the world that, 'This is the original tape record speaking.' All these (the speech of everyone) are 'radios'. There is ego within. Nevertheless, these are all taped records indeed.

### **Intense Mental Notes Perpetuates the Worldly Life**

**Questioner:** This is an important point, but Dada, we have been taught to keep *nondha* (intense mental notes) in the worldly life.

**Dadashri:** You need such teachings as long as you want to remain in the worldly life, but if you want to go to *moksha*, you need to learn not to keep notes (*nondha*). There should be no notes whatsoever. Whereas here, if someone said something to us yesterday; we will have every note of it.

**Questioner:** In the worldly life one is taught to keep precise notes of, 'What he did, what the other person did, and what you have to do.'

**Dadashri:** When you keep such notes,

you are regarded as being competent in the worldly life. And as long as the note remains, the worldly life will not let you go. You will not be able to move away as long as *nondha* remains. The worldly life ends when you cease to keep notes.

**Questioner:** In the worldly life, I am in the habit of making notes like, 'This person is very particular (*chokkas*),' and when I see carelessness (*achokkas*), I think, 'What is this?'

**Dadashri:** The fact that you see carelessness is the same as saying that the supports of the worldly life are now disintegrating. Would the worldly life remain when the supports fall away? Once the support of the worldly life collapses, can the worldly life continue to exist? Worldly life will fall away, won't it? People will begin to wonder, 'What happened here?' But it is only when one becomes carefree and disorganized, without any mental notes, that he goes to *moksha*. Otherwise, the same old clothes and guise, being very particular about this and very particular (*chokkas*) about that, very particular about money; how can one achieve anything this way?

### **He who is Very Particular in Worldly life, is Haphazard in the Self**

Now, what do people assert? They say, 'Only this man can go to *moksha*. Only when someone is so very particular and fastidious (in worldly life), will he go to *moksha*.' Whereas, I say that only the one who is not so very particular will go to *moksha*. The solution will arise when you become bankrupt in the 'worldly shop'. If you want *moksha*, you will have to enter into this bankruptcy. Here you want to be fussy and very particular, and at the same time you want to go to *moksha*. Both are not possible. How many

people amongst all these seekers of *moksha* are those without intense mental notes?

**Questioner:** The desire of *moksha* is only in words, is it not

**Dadashri:** Therefore, whoever is particular and meticulous in religion, they are all haphazard (for matters of the Self). So, one has been very fastidious in religion but as far as going to *moksha* is concerned, they have not awakened to the Self (*atmasanmukh*). That is why I am saying, 'Who has embarked upon spirituality? Who has realized the Soul? It is the one who has relinquished all desires, who has let go of everything from his grasp, and has not kept any *nondha*, such a one can attain Self-realization.' It is not possible for both to happen; to be very particular and fastidious in the worldly life and to attain liberation. That is why the Lord had said, 'Leave your home and come to me, if you want to go to *moksha*.' Why? It is because it will not happen, if you remain particular and fastidious (*chokkas*) in the worldly life.

For us here (in *Akram Vignan*) however, we have to achieve all that while living at home. So what do 'we' make people do? 'We' make them stop making intense mental notes. Remain at home, but without keeping intense mental notes. Get rid of all that. That is the interference. Do not keep mental notes. What you need to 'keep' in the worldly life is not to be kept here and what is to be kept here is not to be kept there.

### **If You are not in Agreement With the one who Makes Nondha, You are Free**

**Questioner:** What should one who is desirous of liberation do if making intense mental notes (*nondha*) has become part of his *prakruti* (non-Self complex)?

**Dadashri:** You have to tell Chandubhai (the relative self), 'Now stop making notes.'

**Questioner:** But what should be done about this *prakruti* that is bent on keeping intense mental notes?

**Dadashri:** If the *prakruti* does it, what does it matter to You! However, here, you and it both agree and do it. There will not be any note (*nondha*) when Your agreement is not there! Thereafter, the *prakruti* will not even do it; it will get tired. If you do not make a note then the other person will not do it for sure. If I do not make a note of what you take from my shop then you will not do it either. You yourself will say, 'He does not make a note so why should I?' Is that not the rule?

**Questioner:** It only becomes natural and spontaneous to stop making notes when one gets to taste the sweet bliss of Your Gnan, Dada.

**Dadashri:** Yes, otherwise such habits do not leave.

**Questioner:** Otherwise and until then, it is very difficult to let go of making intense mental notes.

**Dadashri:** A person will say, 'I would rather die than let go of the *nondha*. I would rather throw myself off a cliff than let go of the *nondha*.' It is because he feels that it (the *nondha*) is his basis for living. Then if you ask him, 'Will it suit you if we take away your food?' He will say, 'No, I do need the food.' He will indeed need food, won't he? Nevertheless, keeping notes keeps him going. Keeping intense mental notes will not let go of anything.

### **What is the Nondha-Free State Like?**

'We' have so many *mahatmas* here but 'we' do not make a note of anybody, no matter

what may happen to them. There is neither an external note, nor an internal one. If an inner mental note (*nondha*) is made, then tension will arise even when there is no cause for it. You will see 'us' tension free, no matter when you see 'us', day or night, and that is why there is no hassle anywhere! Even when 'our' health is not good they all say, 'Dada is smiling.' There is a smile because there is no tension! So do not get involved with anyone's affairs. Tension will arise if you excessively interfere (*panchat*) about this body that, it has this problem and that problem!

'We' cannot afford to have any mistake in any way. The moment a mistake happens, 'our' inner machinery starts working, so mistakes will not remain at all. Everything becomes pure (*shuddha*) by settling the files with equanimity. Everything should be cleared.

### **Vyavasthit Eliminates Intense Mental Notes**

All that is in the relative realm is based on illusion. So then, what is the use of keeping intense mental notes about anyone in this world? You should not make an intense mental note even if your wife says, 'Your nature is bad. I am going to my parents' home and I am not coming back,' because everything is under the control of *vyavasthit*. Is it under her control? Is it under her control or in the control of *vyavasthit*? So then, what happens if you make an intense mental note in response, 'Is that so? What arrogance on her part! Let her try! I too will see how she does it!' What will happen then? A war will break out!

**Questioner:** If she talks like that, the mind will go berserk. A lot of agitation will arise.

**Dadashri:** Yes, a lot of agitation will arise, and a mental war will break out. That mental war will lead to a verbal one. It may even turn into a physical war. What if you remove the cause of all this from its very root? Everything will clear when you remove it from its root. So, it is not worth getting into all these problems.

Therefore, it is not worth keeping an intense mental note at all. What is referred to as *vyavasthit*? It is when you do not keep a note of anything; that is called *vyavasthit*. How can you call it *vyavasthit* when you keep intense mental notes?

### **The Totally Encompassing Elemental Vision of The Gnani**

'We' do not keep *nondha* of anything. All these situations (*avasthao*) arise, but we do not keep any *nondha*.

**Questioner:** What do you see at that time?

**Dadashri:** 'We' look at the whole picture and not just the isolated note like, 'He was the only one running.'

**Questioner:** But even in the whole picture, he is the one running, is he not?

**Dadashri:** He is part of the picture, but I look at the whole picture.

The world speaks with the *avastha* (situation) view, and I speak with the *tattvik* (elemental) view. I see it through elemental vision (vision as the Self, *tattvik* vision); the world sees it through the vision of the situation (*avastha*).

### **Business of Nondha Broken Through Flawless Vision**

**Questioner:** Many times it so happens that I am alone, nothing is going on. Whenever

an event takes place, the awareness of *Shuddhatma* arises immediately...how everyone is *nirdosh* (flawless) is going on within. Two weeks after that event, when someone brings up the subject again, based on the statement that comes out, I realize that a *nondha* (note) had been made that 'It was indeed like this or like that.' And based on that, *pratikraman* is done. So during the event, the flawless vision is maintained. Despite this, later on it is known that some *nondha* has been made.

**Dadashri:** When one stops seeing fault in others, his salvation (*kalyan*) has happened. No one indeed is at fault.

**Questioner:** This is how I have maintained about the *prakruti*. So whatever worldly interaction (*vyavahar*) is happening, the vision is always there behind it, as to what mistakes are being made by the *prakruti*. In this, there is the clear decision that some mistake has happened of the self (*prakruti*) for sure. No fault of anyone else should come in the vision.

**Dadashri:** Were they being seen last year? For an hour or two?

**Questioner:** Indeed all that was going on.

**Dadashri:** Did you see it for two hours, continuously? If you see a fault, it should be seen for only one *gunthanu* (forty eight minutes), not beyond that. Then you should immediately know that he is not at fault at all. A mistake has happened. Do you see it for one *gunthanu*, or two *gunthanu*? Or do you see it for thirty days? If the other person sees fault in you, should you see his fault or see what?

**Questioner:** We should only see him as pure (*shuddha*).

**Dadashri:** You are to see the *shuddha* (the pure) only. Now You do not have responsibility for anyone. So after that, it has not happened like this, has it?

**Questioner:** Now, it has increased tremendously that, 'I do not want to come under the liability of such a mistake under any circumstance, whatsoever.'

**Dadashri:** Yes, you should not. When seeing faults in others stops, salvation (*kalyan*) has happened! If seen, it may be for just one *gunthanu* (forty eight minutes), thereafter it must immediately come into the awareness (*khyal*) that this mistake has happened. It had taken you two-four *gunthanus* at that time, right? But if a fault is seen, it should not be for more than a *gunthanu*. It should come into awareness (*khabar*) after a *gunthanu* that such a mistake happened in this way. Otherwise, the Self (that has awakened in the *Gnan Vidhi*) will be veiled.

**Questioner:** It does come into awareness (*khabar*), Dada. It does come into awareness when it arises, but seeing (the faults) does not stop.

**Dadashri:** It will not do! It is of no use, then!

**Questioner:** Then what can I do, so that it stops?

**Dadashri:** Would anybody drink poison on purpose? This is equivalent to drinking poison on purpose.

**Questioner:** Does the root cause of the fault need to be found? The reason for why the fault arises needs to be found by analyzing?

**Dadashri:** What else needs to be discovered? If there is no fault at all (of the

other person), then why are the faults being seen?

**Questioner:** But 'he' (the relative self) should be able to see in what way the opponent is flawless (*nirdosh*), should he not?

**Dadashri:** Yes, that too should be seen. A fault of the other person happens due to the unfolding of the *karma* of the relative self. The other person represents the evidentiary doer (*nimit*). When the unfolding *karma* is ready to give its result, in it, all *nimit*s are joined. In that too, the unfolding of *karma* gives fruit. Therefore, no one is at fault (*doshit*) at all. This is like biting the *nimit*. Should a person not understand even a little? How long will this falsehood last? For how long have you been hearing that it is not anybody's fault, and the other person is a *nimit*?

**Questioner:** For a long time, but why does it still not fit?

**Dadashri:** That is because one's *dahpan* (interfering intellect) is also there within.

**Questioner:** Can that happen when one has not yet taken *nondha* in that particular matter? A *nondha* has not yet been made.

**Dadashri:** *Nondha* would have been made but there is his *dahpan*; he sees the outwardly evident fault. He does all such things and says that no one is at fault. When you were the doer, were you not at fault?

**Questioner:** What are you saying?

**Dadashri:** When someone sees your fault, it is a change in the vision, that is why he is biting (blaming) the *nimit*. What is visible to the eye is what the world believes as the truth. That is called illusion (*bhranti*). To know that that is not the truth, is *Gnan*.

**Questioner:** Only by listening to this speech, the closure comes; otherwise it is not possible at all.

**Dadashri:** Many times Dada does not say anything. One will know this when on a rare occasion, He scolds.

**Questioner:** When he scolds, at that time, I try to analyze, 'What is the intent of what he says? What he is trying to make me understand? How far he does he want my vision to reach? Why is he telling me this?' All this is going on. The vision, that opens up by you speaking; opens up the entire path. Then these very words make one do the *pratyakhyan* (avowal to never repeat the mistake) of the whole matter.

**Dadashri:** It does open up, you are correct. There is still a lot of progress to be made, isn't there?

**Questioner:** A lot.

**Dadashri:** Has the station not arrived yet?

**Questioner:** As compared to doing *pratikraman* on my own and making a firm decision, whereas here just one word that arises gets the work done forever.

**Dadashri:** This 'not seeing of mistakes' is something very important you have learned. Then the salvation (*kalyan*) has happened for sure. There is nothing more to be seen thereafter. It is this ego that raises an objection.

**Questioner:** You mentioned that the mistake (of seeing fault of the other person) continues to happen. On one side, *pratikraman* goes on and on the other, the mistake is happening again, and you just said that the job of the ego is verily to see the fault. So, is the ego the root cause of the fault happening?



**Dadashri:** The moment someone is seen at fault, the applied awareness of the Self (*swa-upayoga*) cannot prevail. In this world, no one is at fault. The fault that is seen is an illusion (*bhranti*).

**Questioner:** Generally no one's fault is seen, but when the *vyavahar* (worldly interaction) arises, then such words come out that are associated with a faulty vision of an internal *nondha*. When such words come out, then it is known that internally a *nondha* has been made that he is at fault. When such conversation happens, then it is known that the reason such a sentence came out was because there was an internal note that this person is at fault. This is how he has made a fault, and then its *pratikraman* happens.

**Dadashri:** There is no graver liability in this world than one where one makes the mistake of seeing anyone at fault. Because there, *swa-upayoga* (the applied awareness of the Self) cannot prevail. Even if he makes the setting of 'I am pure Soul', it is not considered the state of the Self. It is not considered applied awareness of the Self, even when he sees like 'I am pure Soul'. His enlightened vision (*samyak darshan*) is not clear. What is the clearance of the enlightened vision? It is when no fault is seen in anyone.

### No one is at Fault in this World

No one is indeed at fault; so then why do you become involved in seeing faults? In reality, no one is at fault at all. If you see through calculation, then truly no one is at fault, but people do not know how to do this math and that is why they see faults. People see with their own vision, they do not have the *Gnani's* vision and that is why they see faults of others. If something happens to him, if he gets hurt with a stone, he will look to see, 'Who is the one responsible?' Someone will

say, 'It was that boy,' and so he will see the boy at fault. But if someone told him that the rock fell down the hill, then he will let go saying, 'No one was there.' 'It was my own *karmic* account,' he will say. He will let go by saying it was his own *karmic* account, because the hill would not throw the stone. Now unless he attributes the fault on the other person, the intellect would not be pacified. Now if the intellect does not become pacified, then one will not enjoy his meals, he will not be able to sleep at night. So, what 'we' say is that, 'The whole world is flawless. So that means, I am the one at fault.' Then the intellect will become still. Will it not become still? If one accepts the mistake as his own in exactness, then the intellect will become still. Or else it will become still if the blame is attributed to someone else. Now what happens when others are seen at fault? It increases the number of future new lives; it perpetuates worldly wandering. And by placing the blame on our self, we become free. This is because this knowledge is indeed as it is. The other is relative knowledge; it is illusory knowledge. So of what use is it to make *nondha* (notes) in that?

Never is there a need to make a note. The reason for this is that every living being in this world is indeed flawless (*nirdosh*). Every living thing in this world, snakes, scorpions, lions, tigers, all are flawless. 'We' see them as *nirdosh* indeed, but with which vision can I show this to you? The Soul is indeed pure, is it not?

**Questioner:** Pure.

**Dadashri:** A man who is doing wrong right now, whether it is his desire to do so or not; it is his unfolding *karma* effect (*udaya*) that makes him do so. The poor man is not doing it. He is not at fault in it. That is why we accept the fault to be our own.

Now *karma udaya* (unfolding *karma* effects) means that we will only encounter that man if it is the unfolding effect of our own *karma*, otherwise we would never encounter him. Therefore, he is indeed *nirdosh* (flawless). Is there any need to make any *nondha* when you understand that he is indeed *nirdosh*, is there?

### Opinion is Separate due to Current Knowledge

**Questioner:** Yes, Dada. But many times it happens that my own opinion may be different and the mind will show something else. And so, contradiction arises.

**Dadashri:** It is because of all the friction and clashing and that is the very reason this world continues to exist. The mind is telling you to take note (*nondha*), whereas your knowledge of today is telling you not to. And so, the conflict between the two continues.

The mind is the opinion of the past life and this opinion is based on today's *gnan* (knowledge).

### You Need Awareness, Not an Intense Mental Note

**Questioner:** In short, the machinery of intense mental note will not remain if there is awareness (*jagruti*).

**Dadashri:** It will not remain. The problem lies in the awareness (*jagruti*) becoming dim! You have to bring on the awareness, and not keep any intense mental note. If one does this, then he becomes that much aware! Or you can increase awareness by seeing 'us'. A person may say anything to this 'Dadaji' and yet he will not see any change in expression on 'our' face. Why is that so? Hey you! What kind of results are

you looking for here? Have I written an article on it? Have I written an essay on it? I do not keep any *nondha* at all! Many such people come and go. Regardless of what 'we' tell them directly, that is not what 'we' believe. He is a *Shuddhatma*. He is not at all at fault! He is completely flawless (*nirdosh*) on the outside and he is a *Shuddhatma* within. That is 'our' vision when 'we' speak. As it is, this is 'our' colloquial *Patidar* language and language cannot go away, can it? However, 'we' do not keep a note. So you only have to understand this talk.

That is why 'we' have to say something about *nondha* every fortnight or so. 'We' have to keep warning and cautioning everyone. By making intense mental notes, the non-Self comes in power and not the Self. There, the Self is powerless.

### Wash it off Invoking the Name of Dada

One becomes a *vitaraḡ* (one who is free from all attachments) if he does not make any *nondha*. One who does not make *nondha* is called *vitaraḡ*. 'We' are not saying that you absolutely should not make any *nondha*, but it is more than enough if you reduce them even somewhat.

So 'we' will know when one seems to have become *vitaraḡ*. From that, 'we' would believe that some level of the *vitaraḡ* state is there! Nevertheless, 'we' cannot truly use the word *vitaraḡ* in this situation.

When does that happen? It is when attachment-abhorrence (*raag-dwesh*) decrease; otherwise, one will not refrain from making a *nondha*, will he?

**Questioner:** Is it because that *nondha* will indeed keep bothering him, Dadaji? That *nondha* will continue to lead him astray?

**Dadashri:** That *nondha* will continue to lead him astray.

It will not stop suddenly, will it? That part of *mithyatva* (wrong belief) is huge; it will not stop suddenly. You have to slowly get rid of the shop.

**Questioner:** If any *nondha* happens, the mind will not remain free.

**Dadashri:** But now (after *Gnan Vidhi*), that is considered *nondha* that is free of attachment-abhorrence (*raag-dwesh*). *Nondha* that is free of attachment-abhorrence (*raag-dwesh*) does not have any value.

**Questioner:** No, but if I know that *nondha* happens, the mind does not remain free, the laughter (of liberation) does not arise; I become aware of all that.

**Dadashri:** That is why I tell you to make a *nondha* (when you make a *nondha*) and at night, take the name of Dada Bhagwan and say, 'This has happened.' Cleanse it this way. Now what? You should ask for forgiveness.

### **How can the one who Wants Moksha Afford to Take Nondha?**

If you do not make an intense mental note in the first place, then where is the problem? Wanting *moksha* and keeping deep mental notes (*nondha*) cannot co-exist, can they? Now, do people refrain from keeping intense mental notes? You have to stop making notes if you desire *moksha*. You have to get rid of such a notebook. Become *bhoda* (simple and without deceit or guile) like 'us'. If a note gets recorded in a shop it is fine, and if it does not, even then it is not a problem. We do not want the shop at all.

Making intense mental notes glorifies

worldly interactions, but it will not let you get out of worldly life. And now, 'we' do not have to trouble 'ourselves' by making notes of anything; 'we' do not even have to carry a notebook. What is the point of picking up a pen? It is good that 'we' are so simple and guileless that 'we' do not keep any notes; 'we' got rid of our 'notebook'. And no one keeps any notes about 'us'. Therefore, 'our' problem is solved and 'we' are free. No note and no problems!

**Questioner:** You do not make note of any - if praise is given, if you are showered with flower garlands, or if someone hurls stones at You!

**Dadashri:** Yes, otherwise the notebook will eventually fill up, resulting in negativity, and then it will change the inner vision (*drashti*) towards the other person. When the other person sees you, he will be able to sense it in the way you look at him. Will the other person not know about the note you have made about him? He will immediately know that you have made a note of something he said to you a while ago. These people know how to see things. They may not know anything else, but they will know how to look into other people's eyes and see what kind of notes have been made! But they see that Dada is the same as he was! They see *vitaragata* (the absolute state without a trace of attachment or aversion) in 'our' eyes.

### **Compassion Flows From That State of Vitaragata**

**Questioner:** Dada, in those eyes we get to see compassion, free of cause.

**Dadashri:** Yes, that is all; you are not going to find anything else, are you? The reason? If it were causal compassion (*karan karuna*), then it would result in effect. This is cause-free compassion (*nishkaran karuna*).

The vision is only on the Self, not on his *puḍgal* (non-Self complex). Still, 'we' take care of *vyavahar* (worldly interaction), that this man is beneficial to *satsang*. That is why 'we' say, 'Welcome, come in,' and we seat this man down, seat another man down. We welcome people who would benefit other people. 'We' have to take care of that *vyavahar* (worldly interaction). We do take care of that *vyavahar*. Whereas those, the *Tirthankara* (the absolutely enlightened Ones, with a human body, who liberate millions) Lords, they do not take care of such *vyavahar*. They do not interfere (*khatpat*), do they? This is 'our' *khatpat*.

**Questioner:** But Dada, the interfering part (*khatpat*) of four degrees still remains, and that is why we are all able to come near you this way!

**Dadashri:** Yes, and that is indeed why I have stayed back (with the intent of), 'How can people attain salvation like me'; that is all. Meddling (*khatpat*) for it! The meddling is just for that! This whole 'business' is about that, isn't it? But people become blessed, do they not? People get to see *vitaraḡta* here.

I am telling you the essence of all this talk, and this is indeed the whole essence. This is the essence of all our experience. Now when you keep listening to such talks, things will automatically begin to release their grip over you. You do not have to perform any rituals or fast or anything like that. You only need to understand this talk.

~ Jai Sat Chit Anand

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**Satsang & Gnanvidhi Programs in the presence of Pujya Deepakbhai**

**Chandigarh**

Dt. **8 March** (Sat), 6 to 8-30 pm-**Satsang** & Dt. **9 March** (Sun), 5 to 8-30 pm-**Gnanvidhi**  
Venue : Tagore Theater, Sector-18, Opp. Govt. Model High School. Ph: 8427413624

**Surendranagar**

Dt. **14 March** (Fri), 4-30 to 7 pm - **Satsang** & **15 March** (Sat), 3-30 to 7 pm - **Gnanvidhi**  
Venue : Trimandir, Surendranagar-Rajkot Highway, Nr. Lok Vidhyalay, Muli Rd. Ph : 9924343434

**Surendranagar Trimandir Pranpratishtha Celebration**

Dt. **16 March 2014** (Sunday)

**Pranpratishtha** : 9-30 am to 1 pm, **Pujan-Darshan-Aarti** : 4 pm to 7 pm.,**Bhakti** : 9 to 10 pm  
Venue : Trimandir, Surendranagar-Rajkot Highway, Nr. Lok Vidhyalay, Muli Rd. Ph : 9924343434  
Note : Due to only one day event, there is no accommodation facility will be available during this function.

**Adalaj Trimandir**

Dt. **19 March** (Wed), 10 to 12 pm - **Sp. CD on Pu. Niruma.**

4-30 to 6-30 **Samarpan Vidhi for new Sadhaka's of Aaptsinchan.**

8-30 to 10 **Sp. Bhakti on occasion of Pu. Niruma's 8<sup>th</sup> Death Anniversary.**

**Mumbai**

Dt. **2-3 May** (Fri-Sat), 6-30 to 9 pm-**Satsang** & Dt. **4 May** (Sun), 5-30 to 9 pm-**Gnanvidhi**

Dt. **5 May** (Mon), 6-30 to 9 pm- **Satsang for Mahatma.**

Venue : Andheri Sports Complex, J.P. Road, Andheri (W).

Ph: 9323528901

**Spiritual Retreat in Hindi at Trimandir Adalaj - Year 2014**

Dt. **29 May to 1 June 2014** - **Spiritual Discourses**

Dt. **31 May** - **Self-realization Experiment (Gnanvidhi)**

Dt. **2 June** - **One day Pilgrimage tour**

**Note** : This retreat is specially for Hindi Speaking people. If you are one of them and want to register for this retreat, you must register your name at your nearest satsang centre and if there is no satsang centre in your nearby area, then register your name on Tel. (079) 39830400 at Trimandir Adalaj latest by 15<sup>th</sup> May 2014. If you want to join Pilgrimage tour, kindly book your return ticket on or after 3<sup>rd</sup> June 2014.

**Instruction for annual members of Dadavani magazine**

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

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### Be Forewarned About the Serious Liability of Intense Mental Notes

But here one intimidates the wife, 'If you don't do it this way, it won't be tolerated!' Oh ho ho, the great dhani (husband) has come! So then she makes a nondha that, 'He is strong, so he is threatening me. I will get even with him when he becomes weak.' Therefore, do not ever say anything hurtful. Men forget such events, but the nondha of women remains for the rest of the life. She will even say, "That day you said such and such to me and it really wounded my heart." Alas! Even after twenty years, her memory is so fresh! Their little boy has now grown up and is even ready to be married, yet she has held onto that note! Many things will rot, but not her memory! Whatever you give to a woman, she will store it in a very real place, her heart; so do not tell her anything! It is not worth giving at all; you have to be constantly cautious.

-Dadashri



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