

# Dadavani

December 2016



After adding some yogurt culture to the milk, if at night one repeatedly sticks his finger in it and stirs up the yogurt to check; 'Has the yogurt formed or hasn't it?' That is referred to as interference and its effect in the morning is that the yogurt has become useless! In the same way, people live by interfering in worldly life!

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# DADAVANI

## Interference Impedes Progress

### EDITORIAL

How can those who have received Self-realization on the *Akram* path know whether or not they are progressing after having attained the Knowledge of the Self? Absolutely revered Dadashri gives the answer to this in one sentence that, “See whether *dakho* (interference of the ego in unfolding karma) arises within you or not”; it can be understood from that. As long as there is interference with anyone, or even with the self, then know that everything is spoiled.

Dadashri says that human beings live after creating interference in worldly life. Having done *dakho*, the human life goes to waste. Everywhere one looks, people only continue to interfere. In the home, the husband and wife point out each other's mistakes and keep on doing *dakho*, creating divisiveness due to difference in opinions, and on top of that they say, “That is the cycle of worldly life.” Then, how can one's development take place? For that one has to examine, ‘Why is this happening?’ And solutions for this have to be found in order to progress. The husband and wife should certainly not interfere in each other's work. Parents should certainly not interfere with their children. To say anything to anyone in your home is the biggest disease of the ego. Everyone has come together due to the bondage of attachment-abhorrence created in the past life, and everyone has certainly brought their own karmic account. Then why should one interfere in it and spoil things for himself?

You need to settle with equanimity with everyone in the home as well as outside. If you simply adjust everywhere and avoid clashes, then there will never be interference in worldly life. If you happen to clash with someone, then you should understand that to be your mistake and avoid interference. Do not point out the faults in others at all, because the person who is clashing with you is doing so because of *dakhal* (effects of interference caused by the ego in unfolding karma) done by you in the past [life]. No one in this world is in a position to cause interference or its effects (*dakho-dakhal*) with you. The suffering, difficulty or entanglements that you face in your life are because of the effects of interference (*dakhal*) you have done in the past. Even a mosquito cannot touch you without a karmic account; that is how independent this world is. So, if all your interference and its reaction come to an end, then everything will be cleared. Otherwise, this *dakho-dakhal* does not let anyone go.

continue...

There is no superior above You, and nor is there any interference in your affairs from any living being. Whatever interference these people do, they are doing it as a result of your mistake. You have done many interferences in the past, and this is the effect of that; and all the obstacles are in fact due to that. Otherwise, You are the owner of the entire universe; however, you have become bound only by your interference. What happiness is there in the world? Prevalence of the bliss of One's own state as the absolute Self is possible. It is possible to attain the kind of true independence whereby no one can interfere at all. So you should not interfere (*dakhal*) at all with anyone. If a person does *dakhal*, then you should endure it. And if you happen to do *dakhal*, then you should *pratikraman* (confess, apologize and resolve not to repeat that mistake), and clear it off.

It is our ardent prayer that this compilation is helpful to *mahatmas* to progress on the path to liberation by helping them recognize the *dakho-dakhal* that happens in worldly life and thus avoid *dakho*.

~ Jai Sat Chit Anand

## Interference Impedes Progress

*{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.}*

### When Interference Ceases, Progress Takes Place

**Questioner:** Sometimes you ask, “Is progress taking place or not?” So then, where is it that progress can be seen? Meaning, what can be seen in terms of progress? How can that be known?

**Dadashri:** It is when the interference of the ego in unfolding karma (*dakho*) does not happen; when the interference of the ego in unfolding karma and its effects (*dakho-dakhal*) do not happen with anyone. And also, when *dakho* does not happen to you. When you see this much, then progress has taken place. If *dakho* happens with anyone, then it ruins [the progress].

### Understand the Meaning of Dakho

**Questioner:** Dada, what does *dakho-dakhal* refer to?

**Dadashri:** What is the meaning of *dakhal*? If someone asks me, “How can yogurt be made? Teach me the method. I want to make yogurt.” Then I would explain the method to him, “After heating up some milk, let it cool down. Then take one teaspoon of yogurt and stir it in. And then cover it up and go off to sleep peacefully. Then, do not do anything.” Now if that fellow gets up at two in the night to go to the bathroom, and then he goes into the kitchen and sticks his finger into the yogurt and stirs it to check, ‘Has the yogurt started forming or not?’ That is referred to as having done *dakhal*, and that is why in the morning there will be *dakho* of the yogurt [the yogurt will not have set]! Similarly, people live this worldly life (*sansaar*) having done *dakho* in it!

## There Is No Interference Where There Is One Family

Do both of you [husband-wife] live together as one family, or as separate families?

**Questioner:** As one family!

**Dadashri:** Is that so? Do you ever have problems at home with your wife?

**Questioner:** It does happen sometimes.

**Dadashri:** Is that how it should be in a family? Are you not one family? She is considered to be your family. Do such things even happen within a family?

**Questioner:** Yes, it certainly happens.

**Dadashri:** Within one's own family? It may happen with another family.

**Questioner:** It even happens within one's own family.

**Dadashri:** So then, one certainly doesn't know what is meant by 'a family'. Your family means your own, there should be no interference (*dakho*) in it. What do you think; does that happen in the family?

**Questioner:** Yes, it does happen.

**Dadashri:** In one's own family? 'I and my wife, and my children' that is considered your family! There should not be *dakho* of any kind in that. With outsiders, with other families, there may be *dakho*.

**Questioner:** Each one has differing personalities, and therefore there are conflicts in the family, aren't there?

**Dadashri:** So then it cannot be considered a family. And you say, "This is my family!" It can be considered a family, when there is no *dakho*.

## Begin by Avoiding Interference at Home

What should a family be like? What advice do you give others? "Do not quarrel amongst each other, do not argue with each other?" That is what you tell them, don't you? You are the one to give advice yet you have arguments at your home! That is all I am telling you, nothing more. Do not talk about final liberation (*moksha*) for now, if you do this much, then you will not have any conflicts at home.

First, begin practicing religion at home. Become such a family member that there is no interference even to the slightest extent, and no one is hurt by you.

## Pointing Out a Mistake of the Wife Is Interference

At home, doesn't your wife cook delicious food for you?

**Questioner:** She cooks very delicious food.

**Dadashri:** Yes, so then you should not interfere with her. But your egoism will not refrain from acting mad, will it! It has become a habit. So what do you do? If your wife bought excellent mangos and made mango pulp, if she made deep fried bread (*pooris*) and cooked a very tasty vegetable curry, everything has been prepared; she has cooked a very delicious meal. But if

there is a little extra salt in the yogurt soup (*kadhee*) and you eat all that, and upon tasting the *kadhee* you say, “This *kadhee* is salty...” Foolish one, wise up and eat. Keep the *kadhee* aside and eat the rest of the meal. Not only did the fool not wise up, but he also ruined it for everyone else! Let alone the fact that he did not eat, but he left a sour taste in everyone else’s mouth. The poor children get scared. How can this suit you? Is it not possible for the *kadhee* to turn out salty some day? Is it appropriate to start complaining that day? Hey, the *kadhee* turns out good every day, so be sensible the one day when it does not turn out good! Should you not be sensible just for one day? What do you think about this matter? You like it, right? But what our people do is, if the *kadhee* happens to be salty someday, then he puts her [his wife] down because of that.

[In this way, the essence of] Human birth has been lost! This human existence has gone in vain. Human existence is very precious. The human body is considered a jewel that cannot be envisioned, but can fulfill all that one envisions (*achintya chintamani*), yet the fool spent it in this! In just eating and drinking? And in a wife. And he wouldn’t even know how to take care of his wife. Day and night he will keep on interfering (doing *dakha*) and have quarrels with her.

### **The One Who Does Not Interfere Makes an Impression**

When you put up with some of your wife’s mistakes, then it makes an impression on her. On the contrary, what

would happen if one were to point out mistakes that are not actually faults? Many men complain about women; they are all unfounded complains. Many bosses are such that in the office they keep interfering with the clerk. All the clerks also understand that their boss has no substance, but what can they do? His merit karma (*punya*) has made him a boss, isn’t it? While at home, he has an unresolved case with his wife for 15 days at a stretch! If you ask the boss, “Why?” Then he will reply, “She has no sense.” While he is a know-it-all! And if he were to sell his intellect, he would not even get a quarter of a rupee for it! If one asks his wife, she will say, “It is not worth talking about him, he does not have any substance at all!”

### **By Settling with Equanimity, Interference Does Not Remain**

With all the members of your household, your neighbors, everyone at your office, [through this *Gnan*], make sure to clear [the files] with equanimity. When food that you do not like appears on your plate at home, then clear that with equanimity. Do not provoke anyone, eat whatever food is served on the table. That which comes forth is a circumstance (*saiyog*), and the Lord has said, “If you push away a circumstance, then that push will come [back] to you!” That is why, even when I am served food that I do not like, then I take two morsels of it. If I do not eat it, then a quarrel would arise with two individuals. One is with the person who brought the food, the person who made it; there will be a

problem with that person, he will feel contemptuously rejected (*tarchhod*). The other is with the food item; it will say, 'What did I do wrong? I have come to you, and why are you insulting me? Take however much suits you, but do not insult (*upmaan*) me.' Now, shouldn't we give it respect (*maan*)? If someone were to serve it to us, even then I give it respect. This is because ordinarily this dish would not have come forth, but when it does come, you have to respect it. When food is served to you and you find fault in it, then will the happiness derived from it increase or decrease?

**Questioner:** Decrease.

**Dadashri:** You would not engage in a transaction that decreases [happiness], would you? The transactions that decrease happiness are transactions that should not be made, should they? I am often served a vegetable curry that I do not like, but I would eat it and even say, "The vegetable curry today was very tasty!"

**Questioner:** Is that not betrayal? When something is not liked and you say, "I like it"; is that not pacifying the mind falsely?

**Dadashri:** You do not have to falsely pacify the mind. For one thing, the food will go down your throat easier if you say, "I like it." When you say you do not like it, the vegetable curry will get offended, the person who made it will get offended, and the children will think, 'This meddlesome person always does things like this!' Your children will assess your worthiness.

## The World Is Vyavasthit, There Is No Interference Anywhere

Even in my home, no one knows what Dada does not like or what He likes. To cook a meal, is that really under the control of the one who is cooking? Food ends up on the plate according to the account of scientific circumstantial evidences (*vyavasthit*) of the one who is eating; interference (*dakho*) should not be done in that.

**Questioner:** Dada, you said that when you are given something bitter, even then you will take a little bit. Now, if we do not like certain bitter [food], then how can we take it? So now we are talking about why [we take the food] we like.

**Dadashri:** But get rid of the word 'no' from your dictionary. It is from that very 'no' that this world persists. It is because one says 'no' that people lay a claim. After saying, "Yes I'll have some," if you want to spit it out of your mouth, even then it is okay; there is no problem! But do not insult it. Many times, when people say, "Dada, here, take some *prasad* (food that has been offered to God)," I will take it, and if it is peanuts, then I will put them in my pocket. And when I leave, I will give it to someone, but I do not insult him. This is because it is on the basis of *vyavasthit* that he said to me, "Take this."

**Questioner:** Yes.

**Dadashri:** And you cannot refrain from interfering. Do not do *dakho*. This entire world is based on *vyavasthit*. Whatever takes place is *vyavasthit*,

whatever happens is *vyavasthit*, do you not think it is *vyavasthit*!

**Questioner:** It is *vyavasthit*.

**Dadashri:** And the one who is doing it is also *vyavasthit*, so whom will you scold? Your children, your wife? Is it worth scolding anyone in this world? I have given a clear-cut ‘geography’ of all this. Absolutely clear-cut. As You come to understand it with more clarity, You will experience more bliss and understand this matter even more. I am telling you that I have not experienced any tension for the past twenty-seven years.

This Knowledge (*Gnan*) is indeed getting all the ‘work’ done; no one else is doing anything. One just needs to Know this Knowledge. ‘You’ have already attained that Knowledge of, ‘Who am I,’ but if You get to Know all the knowledge of worldly interaction, there will not be any *dakho* of any kind.

### Do Not Interfere in Each Other’s Work

**Questioner:** In which of her husband’s affairs should a wife not interfere?

**Dadashri:** A wife should not do interfere in any of her husband’s affairs. Husbands and wives should help each other. If the husband has a lot of worries, then the wife should speak to him in a manner that would not worry him. Similarly, the husband should look out for his wife such that she does not have any trouble. The husband should understand how much trouble the children

must be giving her at home! If something breaks in the home, the husband should not complain. Yet, the husband keeps shouting that, “I bought a dozen of the nicest cups and saucers last time; why did you shatter all of them? You have destroyed everything!” So, then the wife thinks, ‘I shattered them? Why would I do that? If they broke, they broke, what can I do about it?’ There will be fights even over that. When things have nothing to do with each other, when there is no reason to fight, even then fights take place!

Hirabaa [Dadashri’s wife] and I never had *matbhed* (divisiveness due to difference in opinions). I never interfere with anything she does. I never interfere in any domestic matters. She too never interferes in my affairs. She never asks what time will I wake up, when will I take my bath, what time will I come home, what time will I leave. And if some day she tells me, “Take a bath early today,” then I will immediately ask for my clothes and take a bath. Oh, I will even fetch my own towel and take a bath. This is because I know that she is sending a signal, so something must be going on. She would only tell me to take a bath early if the water was going to be shut off later on or something like that, so I would understand. So, you should understand a little about worldly interaction as well; that it is not worth interfering in anyone else’s business.

### Live as a Guest at Home, Then Interference Will Not Arise

Is food being served at home or not?

**Questioner:** It is.

**Dadashri:** You are served what you want, your bed is made for you, then what else do you need? And even if she does not make your bed, then you can make it yourself and bring about a solution. Everything needs to be explained patiently. It is not as though, what is beneficial or harmful for your worldly life, would be written in the *Gita* (a Hindu scripture), would it? That is something you will have to understand by yourself, isn't it?

A 'husband' means to even be a wife's 'wife'! But here, men become the boss! Hey, it's not like your wife is going to turn around and become your boss, is she? There should be no raised voices in your home. Is this some sort of a loud speaker? These people shout so loudly that they can be heard at the end of the street! Live like a guest in your home. I, too, live like a guest at home. When you do not find happiness as nature's guest, then what happiness do you expect to find at your in-laws' home?

### **Following the Rules of Being a Guest and Remain Free From Interference**

If you are a guest at someone's home, then what kind of humility (*vinay*) should be maintained there? If I were to be a guest at your house, then should I not maintain the humility of a guest? If you were to say, "You are not to sleep here, sleep over there," then I should sleep over there. If lunch is served at 2:00 pm, even then you should eat peacefully. Whatever is served should be eaten calmly, complains should not be made there. This is because you are a guest.

Now if a guest goes into the kitchen and starts to stir the yogurt soup; then how would that look? If you do *dakho* in household matters, then who would let you stay there? If you are served *basundi* (a sweetened milk dessert), then eat it. Do not say, "I do not eat sweet things." Whatever is served, eat it with ease. If you are served salty food, then eat the salty food. If you do not like [what you are served], then eat a little, but you should eat it! Follow all the rules of being a guest. A guest should not harbor attachment-abhorrence (*raag-dwesh*).

### **Obstinacy Is Itself Interference**

These people will say, "I will not drink tea that is made by you." Oh ho ho! So then whose tea will you drink from now on? Therefore, a husband intimidates her [his wife] this way. What would he say? "Since you ruined the tea, so from now on I will not drink tea that is made by you." He intimidates the poor woman; he becomes obstinate (*aadaai*). So much obstinacy! That is the reason for the unhappiness (*dukh*)!

Therefore, obstinacy is itself the hindrance. Illusory attachment (*moha*) does not hinder at all. The *moha* may remain twice but the third time one will get fed up of it.

There may be a delicious meal, but what if someone were to serve you with a grumpy face, then what? You would not like it, would you? You would say, "The heck with your meal?" Wouldn't you? Even if diamonds are given with a frown on his face, you would not like it. If your husband has a frown on his face,



and gives you diamonds, then what would you say? “Here keep your diamonds to yourself.” Would you not say that? So is there more value for the diamonds or the grumpy face? People here would not accept the diamonds. Whereas in western countries, if William has a frowning face, even then the lady [his wife] will eat. However, here [in India], that would lead to a problem. Nevertheless, these women [in India] will not [be obstinate]. These are noble women with moral values! It is acceptable in western countries. In western countries if someone were to give diamonds with a frown on their face, one will say, “Let the fool shout. I have gotten the diamonds, haven’t I!” While here this is not acceptable. They are considered noble, with values. What do you think?

**Questioner:** That is correct.

**Dadashri:** So, if you do not have a grumpy face at home, then it is worth more than diamonds, isn’t it?

Even a little boy will not let you touch his money. He will say, “These are my rupees, give them back.” [So,] A person may be straightforward (*sarad*) in one matter but obstinate in another. Obstinance is itself considered *dakho*, to more or less of an extent. Someone may have more *dakho*, and when he sees things that are against his inherent characteristic traits (*prakruti*), he cannot refrain from being obstinate. When things happen against his *prakruti*, he cannot refrain from interfering. He will not allow the situation unwind in a straightforward manner. He will interfere in it. As long as the obstinance

does not leave, one cannot become free. This state is such that if obstinance leaves, then it is possible to become God; this place is just so. Dada has emptied out all obstinance!

### Accusations Result in Interference

Everything is available, but people do not know how to enjoy it, they do not know the method of enjoying it. The businessmen of Mumbai will sit to dine on their formal dining table, but after completing their meal, [they will say to their wife], “You did this, you did that, you keep burning my heart for no reason!” Hey! Would anybody burn it for no reason? They burn it duly; they do not burn it unduly. People burn wood, but does anyone burn a wooden cabinet? They only burn that which should be burned. Yet people make accusations. They have no awareness at all. Humankind has become unaware (*bebhaan*); otherwise, how can one make accusations in the home? In the past, people in the home would never accuse each other. Oh! They would not do so even when it was appropriate to do so. They would know, ‘If I make an accusation, then the person will feel hurt.’ And in the current era of the time cycle (*Kaliyug*), people go around waiting for the chance. How can there be *matbhed* (divisiveness due to difference in opinions) in the home?

### To Interfere Is Weakness

**Questioner:** What is the reason *matbhed* takes place?

**Dadashri:** Tremendous ignorance (*agnanta*)! One does not know how to

live in worldly life (*sansaar*), he does not know how to be a father to his son, he does not know how to be a husband to his wife. He simply does not know the art of living! Despite having happiness, people do not know how to enjoy it.

Interference must be taking place for you sometimes, mustn't it? Interference, *matbhed* happens, doesn't it?

**Questioner:** Such is the circle of worldly life.

**Dadashri:** No, that is a good excuse that people have found. He uses the excuse, 'Such is the circle of worldly life,' but he does not say, "This is my weakness."

**Questioner:** It is indeed a weakness. Since the weakness exists, that is indeed why the problem arises!

**Dadashri:** Yes, that's it; so people call it, 'The circle of worldly life' and try to conceal it. So it persists because it is concealed. What the weakness says is, "As long as you do not recognize me, I will not leave." Worldly life does not affect you at all. Worldly life is independent (*nirpeksh*). It is relative (*sapeksh*) and as well as independent. If you do this then it is this, and if you do not do this, then it does not matter either, it does not matter at all. *Matbhed* is a such a huge weakness!

**Questioner:** But at home *matbhed* carries on. That is indeed worldly life, isn't it!

**Dadashri:** Our people quarrel every day, but even then they say, "That it how [life] goes on." Hey you, but there is

no development in that. Why does that happen? Why do they say such things? One has to analyze what is happening.

## Where There Is *Matbhed*, There Is Interference

Such a life is entirely useless! In worrying the entire day, human life is wasted! Don't you want a good life? Have you seen *matbhed* or have you not?

**Questioner:** Yes, I have seen it!

**Dadashri:** You have seen many, haven't you? *Matbhed* is the cause of all the wandering. Where there is *matbhed*, there is wandering. *Matbhed* means to take on different paths. What is the reason for not being able to take an adjustment, for not coming to a resolution? It is because there are many members in the family, isn't it? If there are many people, then there is no harmony with all of them and interference (*dakho*) takes place.

All day long there are quarrels, quarrels, and more quarrels. There is not a single home without quarrels. Some or the other interference indeed happens. Among three people, *matbhed* would have happened thirty-three times by the evening! Meaning each would get a share of eleven.

## One Who Is Dependent Would Not Interfere

No happiness was gained even from a mansion! Such big, huge mansions! Look how much light there is in the mansion? There is red and green lighting! So many stainless steel plates, yet happiness was not gained. The entire

day there is hustle and bustle...! All the crows, sparrows live in harmony within their nests, whereas only humans never sit together in harmony! Even now they must be quarreling at the dinner table, because this species has not been sensible from the beginning. When they were not sensible even during *Satyug* (the era of the time cycle that is characterized by unity in thoughts, speech, and action), then how can they be sensible in the current era of the time cycle, *Kaliyug* (which is characterized by lack of unity in thought, speech, and action leading to strife, discord, quarreling, and contention)? This species is simply full with ego! These cows and buffalos are all 'regular.' They do not have any interference (*dakho*). This is because they are all dependent. Only humans do not have anything to depend on. That is why all these humans worry. Otherwise, in this world no animal or celestial being ever worries. Only humans worry. Though they live in such beautiful mansions, they still have endless worries! Even while eating, he keeps thinking about his shop, 'I left the window open; I forgot to collect the money from that person!' While eating here he keeps worrying, as though he is going to reach there right now! Hey, let it go! At least eat in peace! But he does not even eat food peacefully. He remains vexed because the window has been left open, so then he finds some excuse to start quarreling with his wife. Hey, you are vexed, so why are you taking it out on others and on your wife? That is why, our poets would sing, "A weak husband displays his dominance on his wife." Where else would he be

brave? If he tried to show his bravado outside, someone would beat him up! So he is dominating in the home! Does all this suit us?

### **Interference and Its Effects Arise From Lack of Understanding**

Only human beings are miserable. They use their intellect [in a hurtful way] that is why they are miserable. The Lord has referred to them as beings without anyone to depend upon (*nirashrit*), all other beings are dependent. Those who are dependent do not have fear. The crows, and all the birds, do they have any misery (*dukh*)? Those that roam in the jungle, foxes and the like, they all do not have any misery. Only those who have come in contact with humans, dogs, cows, they are all miserable. Otherwise, human beings are miserable to begin with and all those [animals] that come in their contact also becomes miserable.

Humans are miserable because of lack of understanding. He is unhappy because he went to get 'understanding'. Had he not gone to get 'understanding', then this lack of understanding would not have arisen. Unhappiness is entirely a result of lack of understanding. One believes in the mind that, 'I know this, I know that.' Hey, what have you known? Despite knowing, the quarrels with the wife do not end. If someday a quarrel happens with the wife, you don't even know how to clear it. Your faces are frowning for a fortnight! You will say, "How can I clear that?" As long as one does not know how to clear the quarrel with his wife, what could he possibly

understand in religion? When one has quarreled with the neighbor and does not know how to clear it, then of what use is that? Should one not know how to clear a quarrel?

### Through Understanding Interference Is Resolved

Such senior judges sentence [a criminal] for seven years in jail; and I have met such a judge. Yet he had a dispute with his wife at home, and that case is still left pending. I told him, "You should first settle these cases! Do not worry about the government cases." But how can he bring a solution for this? He does not have the understanding of how to bring a solution to the quarrels he has with his wife! Humans do not have the understanding of how to clear this, so time clears it for them. Otherwise, on their own, these people do not have the understanding to take immediate adjustments.

**Questioner:** They do not even know how to patch it up.

**Dadashri:** No, but they simply do not have the understanding so how can they patch it up? Then time clears the problem. Ultimately, time puts an end to each and everything.

One should have such an understanding that, 'This *dakho* has happened so what is the solution for it?' Why should this be so? All these animals are carrying out a worldly life. Do they not have a wife and children? They too have a wife, children and everything else. They nurture their eggs very nicely, and they get their nests ready before laying eggs. So

is this not considered their understanding? And these wise guys! These sacks of intelligence! They start looking for a hospital at the time of, 'laying an egg!' Hey, build a 'nest!' But these wise guys start looking for a hospital, and the poor animals realize before laying eggs, 'I am going to lay eggs so let's build a nest.' After the eggs hatch if their nest is destroyed they have no problem, however they immediately realize that they are about to lay eggs.

### Do Not Interfere, Adjust

When is it a pleasure to live life; when there are no problems the entire day. When the day passes in peace, that is when one would like to live life. But here, there are interferences at home, so how can one live life comfortably? One cannot bear that at all, can he! There should not be interferences at home. At times, it may happen with the neighbors or with outsiders, but even at home? At home, you should live [together] like one family. What should family life be like? The home should be overflowing with only love. How is this family life at all? If the lentil soup (*daal*) turned out salty, then one makes a fuss. On top of that he will complain, "The lentil soup is salty!" Underdeveloped people! Developed people are such that if the lentil soup is salty, then they set it aside and eat everything else. Can that not be done? Can one not leave the lentil soup on the side and eat everything else? Is this family life? Have problems with outsiders, why don't you! What is the meaning of 'my family'? It means that there are no

problems of any kind amongst us. You should take adjustments. You should know how to adjust within your family. Adjust everywhere.

A man once told me, “Dada, in the home, my wife does this and she does that.” Then I told him, “Ask the lady what she has to say. She would say, ‘My husband has no sense!’” Now, why are you looking for justice in all this for yourself alone? He then said, “My household is ruined. My children have become spoilt, my wife has become spoilt.” I told him, “Nothing has been ruined. You do not know how to look at it. You should know how to look at your household. You should be able to recognize the inherent characteristic traits (*prakruti*) of everyone [in the home].”

The nature of these human beings is not of one kind. The nature of people changes as per the era (*yug*). In *Satyug*, everyone lived in harmony. Even if there were a hundred people in the family, they would all follow according to what the grandfather says. While in this *Kaliyug*, if the grandfather says anything, they hurl abuses at him. If the father were to say anything, then they would hurl abuses at him too. This is how it is in *Kaliyug*; it is contrary. That is the nature of this era.

### **Understand the Science of the Prakruti and Avoid Interference**

What was it like in the past? In the *Satyug*, in one home everyone would be ‘roses,’ in another home they were all ‘jasmynes,’ and in the third home they were all ‘plumerias!’ What has happened

now? In one home, there is a rose and there is also a jasmine! If it is a rose, then it will have thorns, and if it is a jasmine, then it will not have any thorns. The flower of a jasmine will be white, whereas the other will be pink or red. In this way, each one is a different ‘plant’ at present. What used to be farms in *Satyug* have taken on the form of gardens in *Kaliyug*! But what can be done if people do not know how to recognize such things? The one who does not know how to see this will indeed face misery, won’t he? The world does not have the vision (*drashti*) to see this. No one is bad at all. All this *matbhed* is one’s ego. The ego is because one does not know how to see this. If one is able to see this, there is no misery at all. I do not have any *matbhed* with the entire world. I know how to identify that, ‘This one is a rose; this is a jasmine! That one is a datura flower [thorn-apple], or a bitter-gourd flower,’ I recognize all of that!

Now, human beings are simply human beings, but you do not know how to identify them. There may be fifty people in the house, but because you do not know how to identify them, interference (*dakho*) keeps happening. Shouldn’t you be able to identify them? If one person in the house keeps complaining, then that is indeed his nature. So you should understand once and for all that this is how it is. Do you actually identify that this is indeed how it is? So then, is there really a need to inquire into it again? Once you identify it, you no longer have to inquire any further. Some people have a habit of going to bed late and some people have a habit of going to

bed early, so how can the two get along? And if they all live together as one family, what would happen? There would be one person in the home who would say, “You do not have much sense.” So, you should accept the fact that he will indeed talk this way. So you should adjust. Instead if you retort to his insult, you will get exhausted. This is because that person has collided with you, but if you collide with him, then it just goes to prove that you too are blind! What I am saying is, understand the science of the non-Self complex (*prakruti*). However, the Self (*Atma*) is a different thing.

### **By Adjusting, One Becomes Free From Interference**

Worldly life indeed means the path of natural spiritual evolution (*samsaran marg*), it means that it keeps changing constantly. However, the elderly folk hold on to the old ways. Hey, act according to the current times; otherwise, you will get beaten and die. One should take adjustments according to the times. I take adjustments with a thief, with a pickpocket, with everyone.

When the elderly enter the home they say, “This metal cabinet? This radio? Why is it like this? Why is it like that?” They behave like that. Hey, make friendship with a youngster. Times will indeed continue to change. How can they [the youngsters] survive without this? When they see something new, illusory attachment (*moha*) arises. If there is nothing new, then how will they survive? Infinite new things such as these have come and gone, you are not to do

any *dakho* in it. If it does not suit you then do not do it. The ice cream does not tell you to run away from it. If you do not want to eat it, then don’t eat it. The elderly keep getting irritated with it. These *matbhed* arise as a result of the changing generation. These youngsters act according to the generation. Illusory attachment means that new things arise, and completely new things are seen. From childhood, I had deeply thought using my intellect about whether this world is going in the wrong direction or the right direction! And I had also realized that no one has any power to change this world. Nevertheless, what ‘we’ are saying is adjust according to the times. If your son comes home wearing a new hat, don’t ask him, “Where did you get such a thing?” Instead, adjust and ask, “Where did you get such a nice hat from? How much did it cost? You have got a good bargain!” This is how you should adjust.

What our religion says is, “See convenience when there is inconvenience.” One night I thought to myself, ‘This bed sheet is dirty,’ but then I set an adjustment and it felt so soft, you can’t even imagine! The knowledge of the five sense organs shows inconvenience, and the Self (*Atma*) shows convenience. So remain in the Self.

### **Even Awareness of Worldly Knowledge Averts Interference**

There are two kinds of knowledge (*gnan*): One is knowledge attained through the medium of the sense organs (*indriya gnan*) and the other is Knowledge beyond the sense organs (*atindriya Gnan*). *Indriya gnan* is limited and *atindriya Gnan* is

unlimited. In worldly life, people do not have complete awareness even in *indriya gnan*. If one has completely awareness of *indriya gnan*, then he is considered a great saint (*sant purush*).

**Questioner:** What is meant by complete awareness of *indriya gnan*?

**Dadashri:** The five sense organs (*gnanendriya*), the five motor organs (*karmendriya*), the mind, intellect, the inner faculty of knowledge and vision (*chit*), and the ego all fall in the category of *indriya gnan*. When a person has complete awareness of *indriya gnan*, his ego will be such that *matbhed* (divisiveness due to difference in opinions) will not arise with anyone. Even if you try to create *matbhed*, he will escape without creating *matbhed*. If there is a possibility for an argument to occur, then he will prevent the *matbhed* from happening. With the awareness of *indriya gnan*, one will not have even the slightest *matbhed* with anyone, he will become adjustable everywhere, interference will not happen in worldly interactions.

### Avoiding Clashes Avoids Interference

You get off a train and immediately call out to the porters, “Hey come here, come here!” Then two to four porters come running. [You say,] “Pick it up.” After carrying your luggage outside, you then argue with him, “I am going to call the station master, how can you ask for so much money? You are doing this, you are doing that...” Hey *mooah* (mortal one), do not get into clashes (*athadaman*) over this. If he asks for twenty-five rupees,

then you should persuade him and say, “Actually, this is only worth ten rupees but go ahead and take twenty anyway!” You should understand that he would not let you go that easily, so just give more or less and settle the matter. Do not get into clashes over that. As it is he has left his home in a bad mood, and if you were to get into a quarrel with him at the station, and if he gets very aggravated then you mortal one, he is like a buffalo and he may stab you with a knife any moment. At thirty-three percent he was born as a human being and at thirty-two percent he would have become a buffalo!

When someone comes to quarrel with you, bombarding you with harsh and abusive words, then know that you have to avoid clashes. There may be no effect at all on your mind, nevertheless if suddenly there is some kind of effect, then know that the effect of the other person’s mind is affecting you; so move away from there. Those are all clashes. As your understanding grows, you will be able to avoid clashes. Liberation (*moksha*) is attained by avoiding clashes.

### The World Exists Due to Clashes

This world is itself a clash, it is in the form of vibrations. Therefore, avoid clashes. This world has arisen because of clashes; to this the Lord has said, “It has arisen due to vengeance.” Every human being, not only that, every living being harbors vengeance. When things become unbearable, one will not refrain from harboring vengeance. Whether it is with a snake, a scorpion, a bullock or a buffalo! Whatever it may be, it harbors vengeance.

This is because there is a soul (*atma*) in everyone. The energy of the soul (*atma shakti*) is the same in everyone. It is because of the weakness of the *pudgal* (the non-Self complex of input and output) that one has to tolerate, but in the moment of tolerating, one cannot refrain from having vengeance, which he then avenges in the next life!

The basement of this world is vengeance. It is through emotional worldly interactions and *aasakti* (the inner tendency inclined towards attraction that attaches) that seeds are sown, and it is due to this that the world persists. This worldly life simply persists because of people at home. They just see each other's faults. In the home, vengeance and hostility is created through attachment-abhorrence, clashes and disputes, as well as the quarrels and *dakho-dakhal* (interference and its effects caused by the ego in the unfolding of karma). They just keep seeing each other's faults, and keep blaming one another.

If someone talks too much, then no matter what he says it should not give rise to a clash within you; that is *dharma* (your moral duty). Yes, the words may be of any kind. Do the words have a precondition that, 'We just want to create clashes'? These people are such that they would clash until the morning. And to say something that creates interference for the other person is the greatest offense of all. On the contrary, when someone has spoken in such a way, to suppress it; that is considered a true human being.

You should not create *dakho-dakhal* through your words. You should display

some [good] values and not create *dakho-dakhal*, and speak words such that the other person will not get hurt; that is when you have a right to speak words. My words do not hurt others, and that is why I speak.

What does *syadvaad vani* (speech that does not hurt the ego of any living being to the slightest extent) say? Speak such that five people gain benefit from it, and no one feels interfered by it.

### By Avoiding Clashes, Liberation Is Attained

'Do not get into a clash with anyone, and avoid clash.' If you remain devout to this statement of mine, then you will reach all the way to final liberation. Your devotion (*bhakti*) and the power of my words (*vachanbud*) will do all the work. Your readiness is needed.

If one follows just one of my statements, then he will attain final liberation. Oh! If one 'swallows' just one word of what I say entirely exactly as it is, then it is such that liberation will be in his hand, but 'swallow' it exactly as it is. One must not try to 'chew' it or dissect it. Your intellect will not be of any use, and on the contrary, it will create interference.

### Consider Them as a Wall to Avoid Interference

If you bang into a wall, then is it the wall's fault or your fault? What if you try to rationalize with the wall and say, "Move aside, move aside." And what if you say, "I will only pass through this route," whose head will get injured?



**Questioner:** Mine.

**Dadashri:** So who has to be careful? What does the wall care? Whose fault is it in that? The fault is of the one who gets hurt! Hence, this world is just like a wall.

If you collide with a wall, then will *matbhed* arise with the wall? If you were to ever collide with a wall or a door, then at that time, would *matbhed* arise with the door or the wall?

**Questioner:** The door is a non-living thing, isn't it!

**Dadashri:** So it is only for a living being that you believe that he clashed with you. That which clashes in this world are all non-living things. That which clashes is not living. That which is living [the Self] does not clash; non-living things [non-Self complexes] clash. Therefore, you should immediately consider them to be like a wall, meaning that you should not interfere with them.

### No One Interferes in You

Our *Vignan* (spiritual Science) is crystal clear. This world is such that there is no *dakhal* (effect of interference caused by the ego in the unfolding of karma) of anyone with You. The *dakhal* that is visible is an illusion. In fact, You have no superior whatsoever. So, then who is your superior? Your own blunders and mistakes. To be unaware of the Self is considered a blunder. So now [after Self-realization] only the mistakes remain. Now, all that remains is to endure the effects of those mistakes.

What I am trying to convey is that

whatever comes your way is a result of your own karmic account. Pay it off, and do not create any new 'loans'.

**Questioner:** What do you mean by creating new 'loans'?

**Dadashri:** When someone speaks negatively to you and within your mind you feel, 'Why is he speaking negatively to me?' Then you have created a new 'loan' with him. While your previous karmic account [loan] was being settled, you created a new one once again. So, the one abuse that you had hurled [loaned], when it was returned to you, you should have credited it, but instead you gave five back on loan. This one abuse cannot be tolerated, but another five abuses are given back on [a new] loan. So new lending transactions are done, and then you keep getting entangled. This is how [karmic] entanglements are created. Now how can the human intellect comprehend this?

If you cannot afford such transactions, then do not give back anything; do not take any new loans. And if you can afford this, then give back five.

### Interference Happens Due to One's Own Mistake

There must be some kind of fault in you, only then would the other person say something, right? Therefore, just go ahead and destroy the mistake! In this world, no living being can cause distress to another living being; that is how independent it is. However, if someone is causing distress, then it is because of the *dakhal* done in the past. Upon destroying that mistake, there will be no karmic account left.

**Questioner:** If this theory is understood properly, then the mind will have satisfactory closure for all questions.

**Dadashri:** It is not a satisfactory closure, this is exactly the way it is. This is not prearranged; this talk is not through the intellect, it is through the Knowledge of the Self.

If you cannot comprehend that it is your own fault, then you sow a seed for the next life. ‘We’ give a cautionary hint, but what happens if you do not take heed? And if it is not your fault, then there will not be even the slightest interference (*dakho*) within. If you see with a pure vision (*drashti*), then the world will appear pure, and if you see with a faulty vision, then it will appear faulty. So, first make your vision pure.

Do not look at the non-Self complex (*pudgal*); simply do not keep your vision towards the *pudgal*. Just keep your vision only towards the Self. Lord Mahavir saw everyone in the world as flawless (*nirdosh*), he even saw the one who hammered nails into his ears as flawless. No one indeed is at fault in this world. To see others at fault is your very mistake, it is a kind of ego of yours. You are unnecessarily becoming an unpaid judge, and because of that you then take a beating.

### One Who Backbites Gets Entrenched in Interference

What the *vitaraag* Lords (Ones who are free from attachment and abhorrence) say is that one should accept any wise attribute a person has. Whereas the Hindus are a very developed community,

and so they immediately backbite (*ninda*) that, “How can this be?” They have become the judge of even a *guru*! So they engage in interference. Cast your intellect aside.

Backbiting should not be done about anyone. Oh! You should not even talk casually about another person [in a negative tone]. A terrible fault is committed from that. Moreover, here in spiritual discourses (*satsang*), in the gathering with the One who separates the Self from the non-Self (*Paramhansa ni sabha*), there should be not be any negative conversations about anyone at all. Such a big veil (*avaran*) comes over the Knowledge of the Self (*Gnan*) through just one negative projection! So when a person criticizes or slanders *mahatmas* (those who have received Self-realization through *Gnan Vidhi*) then such a dense veil comes over! In *satsang*, one should ‘dissolve’ just as sugar dissolves into milk. It is just this intellect that interferes within. ‘We’ know everything about everyone, yet ‘we’ do not say a word about anyone. By speaking even one negative word, a big veil comes over Knowledge of the Self.

When you say, “He has swindled me”, you bind terrible karma. Instead if you were to give him two slaps, you would bind less karma. You only get swindled when the time ripens to get swindled and when your karma to get swindled unfolds. What fault is it of the other person in this? On the contrary, he exhausted your karma for you, he is a just the apparent doer (*nimit*).

## No One Can Interfere in Anyone Else

When you say that, “People entangle us on the way to liberation,” you speak this way from the view of worldly interaction. You speak in accordance with what you ‘see’ through your senses, but in reality, it is not like that. In reality, people cannot create entanglement at all! This is because this world is such that no living being can create *dakho-dakhal* (interference and its effects caused by the ego in the unfolding of karma) within any living being even to the slightest extent. These poor people are under the control of their non-Self complex (*prakruti*). They ‘dance’ according to the way their *prakruti* makes them ‘dance.’ Therefore, no one is at fault in that whatsoever. The entire world is flawless. I personally experience its flawlessness. When You experience its flawlessness; that is when You will become free from this world. Otherwise, as long as even a single living being appears to be at fault, you are not yet free.

### The World Is Indeed the Echo of Your Own Interference

No one in this world is in a position to do *dakho-dakhal* with you. So, do not blame the world, it is only your fault. These are just the echoes of whatever *dakhal* you had done. If you had not done any *dakhal*, then none of its echoes would rebound at you.

If there was a well, and if one were to climb down into it and say, “You are a thief,” then what would the well say to you? “You are a thief.” Who gave that to you? The world is just an echo; it is

nothing else. Therefore, it is just your own creation. If you do not like, “You are a thief,” then say, “You are a king,” then you are a king. It is your own creation. As a matter of fact, it is not the interference (*dakho*) of anyone else, nor is it the effects of the interference (*dakhal*) of anyone.

So not even a single mosquito can touch you, if you do not create *dakhal*. If there was a bed full of bedbugs, and you were told to sleep in it, and if you are free of *dakhal*, then not a single bed bug would touch you. What is the law behind this? However, regarding bed bugs people would think, ‘Pick them out...do this...do that.’ Doesn’t everyone do such *dakhal*? And do they not spray insecticides? Do they act in line with ‘Hitlerism?’ Don’t they actually do such things? Yet the bed bugs say, “Our lineage will not be destroyed, our genealogy will keep increasing.”

So, if your *dakho-dakhal* ends, then everything will become cleared. If there is no *dakhal*, then nothing in this world will ‘bite’ you. Otherwise, this *dakho-dakhal* will not let anyone go.

### Upon Accepting the Mistake, Interference Does Not Happen

If I have had some kind of conflict with you and I say, “Chandubhai, forgive me if I have made a mistake,” then will a solution not come about or not?

**Questioner:** It will.

**Dadashri:** Then you would let it go, wouldn’t you? And instead if I were to say, “Did you not understand what I am saying?” Mortal one, you are a fool!

What were you ever going to understand! If one had understood this, then this *dakho* would never have arisen, would it! *Dakhal* happens because one did not understand this. So You have to clear it. What would happen if one were to make it complicated? It would all entangle. That is why karma of the people in this world are all entangled, isn't it! Just bring closure to that!

If you make a mistake with your son, and if at that time you do not accept your own mistake because he is your son, then what would happen in that situation? Your son would hold a grudge in his mind that, 'You do not even accept the truth.' So you should tell him, "Son, I have made a mistake. There has been some misunderstanding." It will get solved right away. Is there a problem with that? If you accept the mistake, then is it as if your son becomes your father? Your son would still remain as your son, wouldn't he! Whereas, if you do not accept the mistake, then your son will certainly become your father!

It is just that as one becomes older he believes, 'I would never make a mistake! My son makes many mistakes.' He makes many mistakes, but he believes that he does not make any mistakes, as if he is a magistrate! His son will even tell him, "You do not have any sense." Yet in his mind, he still thinks, 'He is young, he does not have understanding.' Hey mortal one, when he says that, then at least evaluate it. You should evaluate whether you have sense or not! Should you not evaluate, 'He says that I have no sense. Here, let me evaluate that.' So if you start thinking within, then you would realize that there isn't any sense. If there was any sense,

then it would not be like this. If one has sense, then he does not have any conflicts at his home. Everyone eats peacefully in the home of the one who has sense. If they have less, then they live within that limit, and if they have abundance, then they live in abundance; but there is no conflict. So how many homes are without conflict here?

### To Initiate Anything Without Being Asked Is Dakho

**Questioner:** While dealing with the children, I do not understand what is appropriate and what is inappropriate.

**Dadashri:** Whatever you initiate without being asked, that itself is being over-wise, and that should only be done until they reach the age of five. Then when your son says, "Father, give me school fees." Then you should tell him, "Son, money does not flow out of the taps around here. You have to tell me two days in advance. I have to make arrangements to borrow it." Having said this, you should give the money the next day. Children just think that their father gives them 'water' [money] the way water flows out of a tap. That is why you should interact with your children in such a manner that the relationship lasts and yet, they do not become your oppressors or become spoilt. But instead, parents have so much affection towards their children that the children become spoilt! Should there really be such excessive affection? Do you have affection for a goat? What is the difference between a goat and your child? Both have souls (*atma*). There should be neither excessive affection, nor disinterest

(*nispruha*) towards them. Tell the children, “Let me know if you need anything. As long as I am alive, you can always ask me if you have any difficulties.” But only if they are in some difficulty, otherwise do not meddle in their affairs. Whereas here, if money keeps falling out of the son’s pocket [is being wasted] then the father would shout, “Hey, hey...” Why should you shout like that? When he asks on his own, he will find out. Why would you want to cause a quarrel for this? And what would have happened if you were not around? This is all under the control of scientific circumstantial evidences (*vyavasthit*), and you are unnecessarily interfering. Even going to the toilet is under the control of *vyavasthit* and You [the Self] have what belongs to You. For One to remain in the form as the Self (*Swaroop*), that is *Purusharth*, and that is the authority of the Self (*Swasatta*). There is no *Purusharth* in the non-Self complex (*pudgal*). The *pudgal* is subject to the non-Self complex (*prakruti*).

### **There Is Interference Because One Does Not Know How to Speak**

Once the ego of a child awakens, you can no longer say anything to him. And why should you tell him? He will learn when he stumbles. You have freedom to tell them things until they turn age five, and between the ages of five to sixteen years, you may even have to spank them at times. But when he becomes a youth of twenty years, you cannot say anything to him. Thereafter not even a single word can be said. To say something is a mistake, otherwise someday he may even shoot you.

To say anything to anyone in your home is the biggest disease of the ego. Everyone has brought their own karmic account with them! ‘Each grows his own beard.’ You don’t have to tell anyone, “Why aren’t you growing a beard?” His will certainly grow. Everyone looks through their own eyes, everyone listens through their own ears, then where is the need to do *dakho*? Do not say even a single word. That is why I am giving you the knowledge of scientific circumstantial evidences (*vyavasthit*). Nothing ever happens outside the law of *vyavasthit*. What may appear to be outside the laws of *vyavasthit*, is in fact *vyavasthit* as well. So, you just need to understand this point.

**Questioner:** Children are not behaving with the understanding of their responsibilities.

**Dadashri:** The responsibility is under the control of *vyavasthit*, they have already understood their responsibilities. You do not know how to tell them, that is why the *dakho* happens. It is when the other person accepts what you say that it is of use. But here, parents talk nonsense, so then the children’s conduct will be senseless as well.

[People of the] World do not refrain from criticizing. But such criticizing should not happen. The world is such that it will run smoothly without any criticism. This world is not worth doing any *dakho-dakhal* at all, the world is only worth Knowing.

Converse with me. Clarifications should be gained, shouldn’t they! How long can this be allowed to continue?

The son has grown up and when *matbhed* takes place with him, he [the father] does not sleep the entire night. Just look! He couldn't sleep due to his very own son!

### Further Interference Arises Due to the Body

If you were to scold your children for one hour saying, "[You are] Worthless, cunning, a thief, then? Just try and beat him for one hour! What would he say if you hit him?

**Questioner:** If I were to rebuke him, then he would retaliate.

**Dadashri:** If he retaliates then he may try to strike back, so how can he be called your son? One is considered a [true] son if he were to say, "Father, whatever you do [is fine]. I completely belong to you alone," even when you beat him up until he is half-dead. That is when they can be considered [true] children. Are they like that?

**Questioner:** No, they are not; perhaps they may have been like that in the times of Ram-Sita.

**Dadashri:** Such children did not exist even in the times of Lord Ram. When even this body is not Yours, then how can the children become Yours? This body; does your body ever become Yours?

**Questioner:** It does not.

**Dadashri:** Day and night you brush and yet your molar teeth hurt and do not let you sleep at night. So, this body betrays you. Now because of this body further *dakho* arises.

### When It Is an Account of Past Life, What Is the Need for Interference?

It is as though people have gathered on a boat [in the ocean of worldly life]. When the shore arrives, they will disembark. And one will say, "I cannot live without her." This, 'I cannot live without her,' why does that happen? This is the bondage created due to attachment and abhorrence from the previous life (*roonanubandh*). How long can this go on? What kind of *dakho* is this? There is nothing one has to do with the other. If one eats only a little bit of food and has to bear the weight of the village on his shoulders, and when his legs ache, no one will come to ask about his wellbeing. You will have to take care of yourself on your own.

### By Taking Adjustments One Avoids Interference

**Questioner:** Dada, if you have come back after having worked the entire day, and in the evening you do not get anything to eat, and you are extremely hungry, then what would you do?

**Dadashri:** 'The fault is of the sufferer.'

**Questioner:** You get a beating from both sides, don't you!

**Dadashri:** There is indeed beatings from both sides. This whole world is illusory. Your karmic account will come and present itself. Even if you do not say anything, it [food items] will still be on the table. If you say, "Do not make all this," even then it will keep on being

presented before you. So many things are presented to me! So, I have to keep saying no. One will ask, "Can I bring you some mango pulp, can I bring you some mangoes?" Dear man, I do not need any of this! So many things are presented! And that too, I do not need them. What do people not bring for me? What do you think? While eating and other times, what do they not bring for me? I do not have a need for anything at all. At the same time, I do not reject them either. If you serve me, then I will take a piece of it. If you insist, then I would eat a small piece of it even if I do not want to. If you give me something bitter, even then I would drink it. I would drink a little. You should adjust.

### **If Interference Ends, Then the Realm of God Prevails**

This world is relative, it is one of worldly interaction. You cannot say a word to anyone, and if absolute humility (*param vinay*) exists, then you cannot even look at anyone's defect. In this world, it is not worth looking at anyone's defect. The fault committed by finding defects is not known by the one who finds the defect.

Having attained a human life, if one does not do *dakho* in the worldly life that presents itself before you, then it will run so smoothly and be straightforward. But one keeps doing *dakhal* in the worldly life he has attained. *Dakhal* from the moment he wakes up. When there is not even the slightest *dakhal* in the circumstances (*saiyog*) that present themselves, then the authority of the Lord prevails. Instead of that, one does *dakho* and gives rise to

his own authority, "Yes, then, why was it done like this? Like that..." Hey you mortal one, become sensible! Drink your tea and quietly rinse your mouth.

And right upon waking up, even one's wife starts doing *dakhal*, "You are not even rocking the baby in its cradle. Look he's been crying for so long!" Then the husband will respond, "Since he came out of your womb, you take care of him." If she is not sensible then what can the husband do?

### **Learn How to Speak to Others**

**Questioner:** Since you said not to do *dakho*, then should I let everything remain messy as it is, even if there are many people in the home?

**Dadashri:** You should let it remain messy, and nor should you do any *dakho*.

**Questioner:** How can that happen?

**Dadashri:** Can *dakho* be acceptable? *Dakho* is considered madness of the ego!

**Questioner:** If there is some work to be done, then can I not ask [people] at home, "Can you do this much?"

**Dadashri:** But there is a difference in the way it is said.

**Questioner:** Should it be said without emotion? I should say it without becoming emotional, is that it?

**Dadashri:** The speech is so sweet that the other person understands even before saying it!

**Questioner:** What can I do with the speech that is strong, harsh speech?

**Dadashri:** Harsh speech, that is indeed the *dakho*, isn't it! To the harsh speech words have to be added, such as, 'I am requesting, please do this much.' I am requesting..., add these words and speak.

**Questioner:** Now if we say loudly, "Hey, take this plate away from here," whereas if we softly say, "Take this plate away from here," now the tone in the speech that is there....

**Dadashri:** That is not considered *dakho*. If you belittle him, then that is considered *dakho*.

**Questioner:** So, should I speak softly?

**Dadashri:** It is alright if you talk softly. But one may still do *dakho* even if he speaks softly. Therefore, you should say, "I am requesting you, please do this much!" Those words should be added to it.

### **All the Entrapment Is Only Because of Your Own Interference**

In this world, there is no one who can trap you. 'You' are indeed the owner of this world. 'You' do not have any superior at all. Only *Khuda* (God) is your superior. But once You realize the God within, then no one remains as Your superior. Then who can entrap You in this world? No one can say anything to You. But just look at how entrapped people have become! There is indeed entrapment everywhere! Such is this world with entrapment. But this world will only entrap you as long as there is *dakhal* in your 'ledger'. Otherwise, if there is no *dakhal* in your 'ledger', then

no one will entrap you, no one will say anything to you.

For the one who has not done even the slightest *dakhal*, no one can say anything to him even to the slightest extent. If the person who has not done the slightest *dakho* happens to go to a town of robbers, then the robbers will say, "Sir, sir", and serve him a meal! No matter how many diamonds he has, they will not be able to touch them. Whereas they will rob even the person who has gone there with ten policemen.

In this way, no one has the power to do anything to anyone. There is no just need to be afraid in this world. You are indeed the owner. You are indeed the boss of your own self, and all the inconveniences which you face, are all simply your own karmic account. This is the result of the entanglements you had created. Will the result of the entanglements you created come or not? Then how is anyone else at fault? So, you should peacefully suffer the effect, and just ensure that you do not cause such entanglements again. Otherwise, no one does any *dakhal* in your affairs, not even God does any *dakhal*. Even the pickpocket does not do any *dakhal*. The pickpocket is helping you repay your karmic account.

### **These Are All Results of Your Own Interference**

If a person loses his one and only son, that too is justice indeed. No one has dispensed any injustice there. There certainly has been no injustice done by God or anyone else, it is indeed justice.



So, that is why ‘we’ say, “The world is in a state of justice. It is indeed in a constant state of justice.”

When a person’s one and only child passes away, only the nearest family members cry. Why is it that none of the neighbors cry? The family members cry because of their own selfish interest. When you attain the eternal element, [one’s own real form as the Self], then nature is based on justice itself.

Are all these points tallying up? If they tally up, then know that it is all right. Just try to set the Knowledge, then a lot of your unhappiness will reduce!

Not even for a single second has there been a discrepancy in [nature’s] justice. If it were dispensing injustice, then no one would ever attain final liberation. However, people do ask, “Why is it that good people face difficulties?” In fact, people are not able to create any such difficulties. This is because, if you do not interfere in anything, then there is no such force that can challenge you. It is because you have interfered, that all of this has arisen.

### **Your Own Interference Causes You Obstacles**

In fact, these are all obstructions (*antaray*); otherwise, you are the owner of the entire universe. One may ask, “Why do I not experience that?” If all the obstructions leave, then You are definitely the owner. Who has created the obstructions? Lord Mahavir? No, you have created them yourself. You are whole and sole responsible for your life.

One has created the obstructions himself. If you do not tread carefully, then how are you going to survive? So, here the *antaray* says, “Set up a detailed account. This person will not find it agreeable with a superficial one.” *Mooah* (mortal one)! ‘You’ have infinite energy, why would there even remain the need for You to think about such *dakho*? Why don’t You simply See in what way it is going on, without a fuss! He will ask, “What will I do? How will I go to the lodge if I don’t have enough money for the rent?” Hey you, crazy mortal one! You cannot talk like that. Everything is indeed set [in place] further ahead. To speak this way is in fact his obstruction. And will that not then bring him the result? One is indeed the creator of one’s own obstructions.

‘We’ do not speak even a single word. ‘We’ do not even have any obstacles. ‘We’ are in the obstruction-free state (*nirantaray pad*). All things become readily available to ‘us,’ wherever ‘we’ are sitting. In those cases, ‘we’ have not thought about that thing, yet it presents before ‘us.’ Why does this not happen for you? It is because you have created *antarays* for yourself [by saying, thinking,] “I don’t know this. This will not work for me.” So then, what will the thing (*vastu*; inanimate matter) say? “You fool! If you do not know, then remain where you are. Why are you insulting me?” All these things that exist, they are *mishrachetan* (a mixture of the Self and the non-Self). This wood too, is made up of *mishrachetan*. It falls under the category of *pudgal* (non-Self complex that fills and empties). It

is not *parmanu* (smallest, indivisible and indestructible particle of matter). It is in fact *pudgal*. So, if you were to ever harbor abhorrence (*dwesh*) towards it, then the result of that will definitely come to you. If you say, "I did not like this furniture," then the furniture will say, "You and I have an obstruction." The rule (*niyam*) is such that you will not get that furniture again. People have indeed created obstructions for themselves.

In every case, these are obstructions that one has brought on himself. One creates an obstruction with every word. If one speaks even a little negatively, then an obstruction is created. Whereas for the positive, no obstruction is formed.

### **By Interfering in Others, Obstacles Are Created**

When a king becomes pleased with someone, he tells his minister, "Give this person one thousand rupees." But instead the minister gives him one hundred rupees. Sometimes the minister will convince the village head that, "This man has nothing worthwhile in him, all this is just unnecessary." When he [the village head] is ready to give, the minister hinders him. So what result will he get for this in his next life? The minister will never get any money; he will have obstacle against profits (*laabh antaray*). If one obstructs someone else's profit, then *laabh antaray* is created. Similarly, whatever kind of obstacles one creates for others, if he obstructs someone's happiness (*sukh*), if he obstructs someone's sensual pleasures; whatever things he creates an obstacle towards, he will be obstructed

in all those things. And then what does he say? "Obstruction karma hinders me." When someone is ready to go to spiritual discourses (*satsang*) and you stop them, you create an obstruction. So, wherever you create obstacles, you will have to suffer the result of that. Some ministers are so over-wise that they will not let the king gift another person. Would they give such advice to the king? Then what happens? He had created obstacles [for others], therefore obstructions arise for him. Then he will not make profit whatsoever from anywhere. Some people will stop someone else giving to a poor person. Hey you, why are you doing *dakho* in that?

If everybody is sitting down for dinner at your place, and someone tells you, "Seat these four to five people down for dinner." And if you say no to the five, then you are creating an obstruction towards [yourself] eating [in future]. So, then somewhere you will be put into the same difficulty, you will be put in a real difficulty. This problem arose because you did *dakhal* in someone's affairs, did you not! Therefore, you should at least understand why obstruction karma arises? If you know this, then you would not do such a thing again, would you? This is all an effect of your own obstructions. All that you have done has been on your own accountability. You have to do everything with your own accountability, therefore do so with understanding.

### **What Are the Consequences of One's Own Interference Like?**

**Questioner:** In the process of doing any kind of work, there is opposing energy

which obstructs the task. Why does this happen?

**Dadashri:** That which obstructs you while doing any genuine work is called *antaray* karma. It's like this, if one day you happen to get bored of a particular garden then you may even say, "It is not worth ever coming to this garden again." And when you want to visit it, the obstacle you had created comes against you, and you will not be able to visit that garden. All the obstacles that exist are what you have created by yourself, there is no one else's *dakhal* in it. There is no *dakhal* of any living being in the life of another living being. This has all arisen due to one's own *dakhal*. If you have said that, "It is not worth coming to this garden," and when the time comes for you to go there again, then on that day you will get bored from within. You will go all the way to the entrance of the garden and have to come back, that is referred to as *antaray* karma! This is because you had done *dakhal* so an obstacle has formed.

### **The Principle of the World, to Become Independent!**

Whatever you need in the future is already ready for you, provided there is no *dakho-dakhal* (interference and its effects caused by the ego during unfolding karma) of the mind, speech and body! This is because the absolute Self is seated within You.

What happiness is there in worldly life? It is such that the bliss of the absolute Self can prevail! It is such that true independence can prevail without

interference from anyone. The *dakhal* which come your way are a result of the *dakho* that had been done.

This is why I have said, "There is no living being in this world that can do *dakhal* in the life of another living being; they are completely independent." Even God cannot do *dakhal*, that is how much independence there is. Why would God do *dakhal*? God is in fact the Knower-Seer (*Gnata-Drashta*) and in eternal bliss (*parmanandi*). Why should He bother with this? It is more than enough if one knows only this much that, 'This world is not such that any living being can interfere with another living being.' From this, if one can clearly understand the incontrovertible principle (*siddhant*), then he becomes independent.

This era of the time cycle is strange. The poor people are like frightened horses. They have become scared, 'What will happen, what will happen?' When there is no superior over You, what is going to happen? Courage will arise even if you were to come across someone who can give you this much encouragement, wouldn't it! What 'we' said is that, no one is superior over You. There is no one who can interfere with You, and what I am telling you is permanent and decided.

### **We Are Bound Precisely Because of Interferences**

God is actually Your Real form. There is no superior who is above You. There is no one who can do anything at all to You. 'You' are completely independent; you are only bound by your own mistakes.

No one is superior to You, and though there are so many living beings, yet there is no interference (*dakhal*) of any living being with you. And these people who 'interfere' with you, do so due to your own mistake. This is the result of the interference that you have done in the past. I am saying this after having Seen it myself.

In the following two statements I am giving a guarantee, and that is when a person can remain liberated. What 'we' say is that,

"No one in the world is Your superior. Your blunders and your mistakes are your superiors. If those two do not exist, then You are indeed the absolute Self (*Parmatma*)."

And furthermore, "No one has even the slightest *dakhal* (interference) in you. No living being is in a position where it can do even the slightest *dakhal* with another living being, such is this world."

These two statements bring about a resolution to everything.

'You' are the owner of the universe. Therefore, do not do *dakhal* with any living being. If it is possible, then help them, and if it is not, then there is no problem with that, however you should certainly not do *dakhal* with anyone. If the other person does *dakhal*, then you should endure it.

### **If Interference Happens, Then Do Pratikraman**

**Questioner:** Sometimes *dakho-dakhal* ends up happening, or I become sensitive, then what should I do to stop that?

**Dadashri:** *Pratikraman* (confess, apologize and resolve not to repeat the mistake) with repentance and nurture the intent that, 'This should not happen, rather it should be like this.' The one who has learned the Nine Kalams from the books [The Essence of All Religion, *Charan Vidhi*] has his salvation at hand!

When 'we' do *dakho-dakhal*, use stern words, 'we' say them after Knowing-Seeing, but in [the context of] nature, it is a mistake on 'our' part, is it not! And for that, 'we' make him [A. M. Patel] do *pratikraman*. There is *pratikraman* for each mistake. 'Our' conduct is such that the other person does not feel hurt.

**Questioner:** I liked one particular thing you had said. You had said that, "'Our' *pratikraman* take place even before a mistake happens.'

**Dadashri:** Yes, the *pratikraman* happens like 'shoot-on-sight.' They start even before the mistake takes place, automatically. I could not even realize where it came from! That is because it is the result of awakened awareness (*jagruti*), and complete awakened awareness is referred to as absolute Knowledge (*keval Gnan*). What else? Awakened awareness is the most important thing.

Just now 'we' had done *atikraman* (to hurt another living being through mind, speech or body) towards the head of the association (*sanghapati*), and 'our' *pratikraman* for that is already done. Our *pratikraman* happens simultaneously. 'We' speak up and 'we' also do *pratikraman*. If 'we' do not speak up, then things will not move forward.

**Questioner:** Dada, many times it also happens for me that while speaking, *pratikraman* is taking place. But I see a difference between the way you are doing it and the way I am doing it.

**Dadashri:** What is that difference like? [Compared to] Those white hair, this is black hair; it is completely smooth!

**Questioner:** Please tell us, how do you do *pratikraman*?

**Dadashri:** You cannot find its method! After attaining Knowledge of the Self (*Gnan*), and after the intellect goes away, it will arise. Until then do not try to search for that method. You should continue to climb in your own way. Whatever progress you make, that much is true.

**Questioner:** We do not want to search for it; we just want to know, Dada.

**Dadashri:** No, but that method can simply not be found. When everything has become clean, where everything is clear, what else remains to be done there? On the one hand a mistake is being made, and on the other hand it is being washed off. Here there is no other *dakho*. Anything unclear; if there were piles and piles of dirt and rocks lying around, then that would not be acceptable, would it! Nevertheless, You are beginning to See the dirt on the road, so now understand that you will reach your destination. What is the problem now that You are able to See?

### The State of the Gnani Is One Without Interference

If [someone] comes here to discuss

something long, in detail regarding *satsang* or regarding any other topic, it is okay if the discussion continues for an hour and a half, but there is no *dakho-dakhal* within 'us'! And if that were to happen elsewhere, it may even result in *matbhed*. I am able to accomplish one hundred hours of work for you within one hour, but there is no *dakho-dakhal*, is there!

I am an individual who is free from doing *dakho* right from the beginning. If you have become free from interference and people sitting around interfere, then how can that affect you? All the *dakho* will go away due to 'our' very presence. What problem does the One who only dwells in the Self have? Worldly life does not obstruct the One who dwells in the Self.

### Dada's Interference to Eradicate Interference

The *dakho-dakhal* that 'we' are doing right now is to remove your *dakho-dakhal*. Then if someone feels that, 'Dada himself is interfering,' then it means that he has not understood this. 'He' [Dada] is doing that to remove your interference. 'He' is sitting peacefully having removed 'his' own [interference], and 'he' is removing yours for you. 'He' does not scold you rather 'he' accomplishes all this by making you laugh; as if 'he' has stipulated to make people laugh! Actually, the *Gnani Purush* stops your *dakha* and everything else, 'he' stops all your *dakho-dakhal* and takes you ahead in cheerful spirit by making you laugh.

~ Jai Sat Chit Anand

### Where Does True Happiness Lie?

People have the wrong belief that there is happiness in sex. Now, if one were to get happiness that is even more superior to that of sex, then one would not find happiness in sex! There is no happiness in sex, but in worldly interaction, a *dehadhaari* (one who is engrossed in the body) has no choice at all. Otherwise, who would open the lid of a gutter knowingly? If there was happiness in sex, then in spite of having so many queens, the *Chakravartis* (kings of kings) would not have set out in search of happiness! Through this *Gnan*, such superior happiness is obtained. However, this sexuality does not leave immediately after this *Gnan*, but it does gradually leave. Even then, one should indeed think about how filthy this sexuality is!

If it appears to a man that, 'This is a woman,' it is when there is disease in that man that it appears that, 'This is a woman.' If that man has no (such) disease, then he will not see that person as a woman.

*Gnanis* have inner perspective (*drashti*) that sees through and through. It is Seen as it is. If it appears that way, then would sexuality remain? That is called *Gnan*. *Gnan* means to See as it is, through and through. It is an Alphonso mango, so I would not object to that sensual pleasure. If it were to be cut, then blood would not be seen, so eat that at ease. If this (the human body) were to be cut, then it would bleed, but awakened awareness (*jagruti*) of that does not remain, does it? That is why one takes a beating. That is why this worldly life persists. Through this *Gnan*, the awakened awareness keeps on increasing gradually, and sexuality continues to exhaust. I do not have to tell you to put a stop to it; it will come to a stop on its own for you.

What are the minds of people like in *Dushamkaal* (era of the time cycle characterized by lack of unity in mind, speech, and actions)? If they are told, "From tomorrow onwards, sugar will not be available," then they will all get into a frenzy and get sugar. So their minds are such that they will be wayward. That is why 'we' have given all the freedom. In *Dushamkaal*, if you restrict the mind with, 'Do this,' then the mind will not refrain from doing the opposite. The nature of this *Dushamkaal* is such that if you obstruct it (the mind), then instead it will go ahead and do just that, with even greater force. Therefore, in this era of the time cycle, through 'our' evidence (*nimit*), *Akram* (step-less path to liberation) has arisen, where there is no obstructing of any kind. So then the mind does not become young, the mind ages (exhausts). As it ages, it becomes weak, then it comes to an end. It would become younger (more active) if you were to obstruct it. A person who has become content will not stick his hand in the filth of sex at all. It is actually because there is no contentment within that people have become trapped in this filth. The Science (*Vignan*) of the *Vitaraag* Lords is the only thing that will bring about contentment (*trupti*).

Even if we were to count back numerous past lives, men have married so many different women, and women have married men, yet their illusory attachment (*moha*) of sex does not shatter. So when would this come to an end?! Instead, remain single, so the entire problem is remedied!

(From Param Pujya Dadashri's Book: 'Life Without Conflict')

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## Vadodara Trimandir Pranpratishtha Celebration

Date	Program Details
<b>22<sup>nd</sup> February</b> Wednesday	4 to 4-30 pm, - <b>Welcome Ceremony</b> , 4-30 to 7 pm - <b>Satsang</b> 8-30 to 10 pm - <b>Aptaputra Experience Session.</b>
<b>23<sup>rd</sup> February</b> Thursday	9-30 am to 12 pm, & 4-30 pm to 7 pm - <b>Satsang</b> 9 to 10 pm - <b>Cultural Program by GNC kids</b>
<b>24<sup>th</sup> February</b> Friday	<b>Pranpratishtha, Pujan &amp; Aarti</b> : 10 am to 12 pm <b>Padmavati Maa, Padmanabh Prabhu &amp; Other Bhagwants</b> 4-30 pm to 7 pm - <b>Satsang</b> , 8 pm to 10 pm - <b>Bhakti</b>
<b>25<sup>th</sup> February</b> Saturday	<b>Pranpratishtha, Pujan &amp; Aarti</b> : 10 am to 12 pm <b>Amba Maa, Mahakali Maa, Sai Baba &amp; Other Bhagwants</b> <b>Gnanvidhi</b> : (A Scientific Experiment on Self-realization) 4 to 7-30 pm, 9 to 10 pm - <b>Garba</b>
<b>26<sup>th</sup> February</b> Sunday	<b>Shree Simandhar Swami, Shree Krishna Bhagwan</b> <b>Shree Shiva Bhagwan's Divine Pratishtha</b> : 9-30 am to 1 pm, 4 to 7 pm (Prakshal-Pujan-Aarti), 8-30 to 10 pm - <b>bhakti</b>
<b>Venue : Vadodara Trimandir, Nr. Babaria College, Vadodara-Surat Highway, NH-8, Varnama Village, Vadodara (Gujarat).</b> <b>Phone : +91 9924343335, 9825503819</b>	

### Adalaj Trimandir

**17 March (Fri), 4 to 7 pm - Satsang**

**18 March (Sat), 10am to 12pm - Aptaputra Satsang**

**18 March (Sat), 4 to 7-30 pm - Gnanvidhi**

**19 March (Sun), 4-30 to 10 pm - Sp. Program on occasion of Pu. Niruma's 11<sup>th</sup> Punyatithi**

### Pujya Deepakbhai's UK Satsang Schedule (2017)

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

Date	From	to	Event	Venue
31-Mar-17	7-30PM	10PM	Satsang	Shree Prajapati Association, Ulverscroft Road, Leicester, LE4 6BY
1-Apr-17	7-30PM	10PM	Satsang	
2-Apr-17	10-30AM	12-30PM	Aptaputra Satsang	
2-Apr-17	3PM	7-30PM	Gnanvidhi	
21-Apr-17	7-30PM	10PM	Satsang in English	Harrow Leisure Centre, Byron Hall, Christchurch Avenue, Harrow, HA3 5BD
22-Apr-17	10-30AM	12-30PM	Aptaputra Satsang in English	
22-Apr-17	7-30PM	10PM	Satsang	
23-Apr-17	10-30AM	12-30PM	Aptaputra Satsang	
23-Apr-17	3PM	7-30PM	Gnanvidhi	
24-Apr-17	7-30PM	10PM	Satsang	



## Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai

### Rajkot

**17&19 December** (Sat & Mon), 7 to 10pm - **Satsang** & **18 Dec.** (Sun), 6-30 to 10pm - **Gnanvidhi**  
**Venue :** Bapa Sitaram Chawh, Mavdi Village, 150 Feet Ring Rd., **Rajkot. M :** 9879137971

### Spiritual Retreat (Parayan) on Aptavani-13 (P) in Adalaj Trimandir

**24 to 31 December** - 10 to 12-30 pm & 4-30 to 6-45 pm - **Satsangs** & 8-30 to 9-30 pm - **Samayik**  
**1 January** (Sun) - 10 am to 12 pm - **Pranpratistha of Idols of Lord Simandhar Swami**  
**2 Jan.** (Mon) 10 am to 12 pm - **Kirtan Bhakti**, 6 to 7-30 pm **Presentation on Dada & Dadaji's Gnan**

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

- ♦ Mahatma-Mumukshu who wish to attend this retreat must register his/her name.
- ♦ For registration from foreign countries: pl.visit <http://simcityarrival.dadabhagwan.org/simcityarrival.aspx>
- ♦ Satsangs will be in GUJARATI language but simultaneous ENGLISH translation will be available.

### Mumbai

**6-7 January** (Fri-Sat), 6 to 9pm - **Satsang** & **8 January** (Sun), 5-30 to 9 pm - **Gnanvidhi**  
**9 January** (Mon), 6-30 to 9pm - **Aptaputra Satsang** **M :** 9323528901  
**Venue :** BMC Ground, Opp. Kamla Vihar Sports Club, Boraspada Rd, Mahavir Nagar, Kandivali (W).

### Aurangabad

**9 & 11 January** (Mon & Wed), 6 to 9pm - **Aptaputra Satsang** & **10 Jan.** (Tue), 5-30 to 9 pm - **Gnanvidhi**  
**Venue :** Sant Eknath Rang Mandir, Osmanpura, **Aurangabad (MAH).** **M :** 8308008897

### Jalgaon

**12 January** (Thu), 5-30 to 8-30pm - **Satsang** & **13 January** (Fri), 5 to 8-30 pm - **Gnanvidhi**  
**14 January** (Sat), 5-30 to 8-30pm - **Aptaputra Satsang**  
**Venue :** BalGangadharva Khule Natya Gruh, Nr. B.J. Market, **Jalgaon (MAH).** **M :** 8806869874

### Mehsana

**4 February** (Sat), 7-30 to 10-30pm - **Satsang** & **5 February** (Sun), 5 to 8-30 pm - **Gnanvidhi**  
**6 February** (Mon), 7-30 to 10-30pm - **Aptaputra Satsang**  
**Venue :** Police Pared Ground, Police Head Quarters, Opp. Civil Hospital (Guj). **M :** 9408551501

### Ahmedabad

**10-11 Feb.** (Fri-Sat), 7 to 10 pm - **Satsang** & **12 February** (Sun), 5 to 8-30 pm - **Gnanvidhi**  
**13 February** (Mon), 7 to 10 pm - **Aptaputra Satsang**  
**Venue :** Event Centre, B/h. Tagor Hall, River Front road, Paldi, Ahmedabad (Guj). **M:** 9909545999

### Himatnagar

**18 Feb.** (Sat), 6 to 9 pm - **Aptaputra Satsang** & **19 February** (Sun), 5-30 to 9 pm - **Gnanvidhi**  
**20 February** (Mon), 6 to 9 pm - **Aptaputra Satsang**  
**Venue :** Modasiya Kadava Patidar Samaj Vadi, Nr Sahkari Jin Cross Rd, NH 8. **M :** 9825823766

## **Do not Make the Intellect Strong by Nourishing it**

If the intellect arises, then You should maintain such an awareness that this intellect sits down. You should tell it, 'I have listened to you for many days. You have helped me obtain a lot of fame (!) Now take leave.' The intellect is not beneficial to us, it creates harm. It is worth cutting all its sprouted shoots. All its shoots are useless, they have sprouted without any purpose, and they are such that they do not even let you sleep the entire night. This is how the interference of the intellect sets in. If one person's intellect is used, then the other person's intellect will certainly also be used. When one uses his intellect, its effect continues to occur on the other person. So you should do something such that an effect does not remain for You. Along with Your progress as the Self, 'we' will shower 'our' grace upon You, and then all the interference of the intellect will cease. But you will have to use the knowledge that, 'Whatever happens is correct.' Carry on further with this. In this way the intellect does not become strong through repeated use. Otherwise, the intellect 'exercises' all night and thus becomes strong, it fights the following day.

-Dadashri

