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DADAVANI



Infinite Glory to the Lord Who has Manifested
Within Atmavignani 'A.M.Patel'
'Dada Bhagwan na Aseem Jai Jaikar Ho'

Editor :
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**You Must Not Protect
the Ego, the Prakruti**

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EDITORIAL

Jagruti awakened awareness starts after attaining *Atmagnan* Self-realization through Akram path—step-less path to Self-realization. One starts to see one's own mistakes. *Purusharth* spiritual endeavor-of seeing the other person as faultless commences. The filled stock of *prakruti* the non-Self, flows out, but due to lack of experience, lack of understanding and previous habit; instead of settling the matter, one ends up protecting the non-Self—the *prakruti*. If an insult comes along one ends up protecting the self and seeing the other person at fault. There, Gnani Purush Dadashri unveils, with unprecedented clarity, to Self-realized mahatmas, his own experience. He shows how he observed his ego from many phases and how he kept awareness against the ego and did not protect the ego and brought it to an end. He shows how to drink worldly poisons with a smiling face and what inner understanding is to be held within, in the process. This is His mastery. He remained in the awareness of separateness with his self by conversations with it. In addition he had kept one principle in his awareness, he never protected any of his mistakes, even amidst thousands of people.

In Akram Vignan, when one attains Gnan—Self-knowledge, the charge ego ends instantly and discharge ego remains. That ego does not get charged if one takes the side of the discharge ego or Agna is followed to a variable extent. However, if one stops following the Agnas, then his ego will become live and his state then is not much different from an *agnani* one without Self-realization.

Dadashri gives the scientific understanding that while one can forgive the *prakruti* one cannot take its side. One can remain separate at the time of forgiveness whereas one becomes one with the mind-body when one protects the *prakruti*. In forgiving the Self is separate from the *prakruti* and thereafter, no matter how *prakruti* behaves, it comes to an end only.

Mahatmas have all kinds of understanding of Gnan but the *prakruti* that expresses is of all kinds, and in the absence of a living ego to contain it, what is to be done? Here, Gnani Purush Dadashri gives a wonderful key: remain *vitarag* absolutely detached, do not create any attachment or abhorrence, do not even protect but grant the forgiveness.

Gnani Purush Dadashri gives all levels of understanding to become free from mistakes. First of all he shows how to identify and see a mistake from all the different phases, then he shows us, that which is beneficial and that which is not. And he shows the ways to get out of

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all these mistakes and finally talks about the science as it is, that even if you were to protect *prakruti* then also You ‘know’ that. He establishes the ‘knower’ in his own original abode.

Thus in the Dadavani that follows, there is the Gnan of how to set *jagruti* awareness, against *prakruti* and ego so that one will not protect them. Thus, one ascends and progresses in the higher stage of *gnandasha* state of the Self. All these steps, displayed with clarity, will grant *mahatmas* the subtle awareness necessary for *purusharth* highest inner spiritual endeavor.

~ Deepak Desai

You Must Not Protect the Ego, the Prakruti

(Please note that ‘S’ for Self, or ‘Y’ for You, refers to the awakened one in Akram Vignan, or the eternal Self. The ‘s’ for self refers to the worldly self. For a detailed glossary please see: www.dadashri.org/glossary.html)

The Task Becomes Easy When You Recognize the Ego

Questioner: What should I do when the other person does not improve, no matter how hard I try?

Dadashri: One has not improved the self and tries to improve others—it only leads to the other person becoming spoiled instead. The moment one tries, the other becomes worse. What can happen if the one trying to improve, is spoiled? The easiest thing is to improve the self. If you haven’t improved, and try you to improve others, then it is meaningless. Until you improve your self, your words will fall on deaf ears and bounce back; if you say, “Don’t do it like this,” then the other person will say, “Go away. I will do it like this only!” You have just made him worse!

There is no need of ego in this at all. If you try to get your work done through the ego—I am Chandulal, and with intimidation, the opposite person will get more aggravated. Where there is no ego, there all are sincere to him, and there morality exists.

Our ego must not express. Ego hurts everybody. Even a little child would become obstinate with words like, “You are senseless,

stupid, an ass.” And if you say, “Dear boy, you are very smart,” he will listen to you promptly.

Questioner: And if praise him excessively with, “You are very smart,” then will he also become spoiled?

Dadashri: Whether we tell him “stupid,” or “very smart,” either way he will get spoiled. The reason we say “smart” is so his ego gets encouragement; and if we say “stupid” then it will have a reverse psychological effect on him. If we say “stupid” 25-50 times to a smart person, then he will feel doubt in his mind that, “Maybe I’m really a crazy person?” By thinking this, he would become crazy. That is why I give encouragement even to a crazy person by saying, “Nobody in this world is as good and wise as you are.” Always take the positive in this world. Do not walk towards the negative. There is a solution *upaya* for the positive. If I tell you that you are smart, and if your ego gets excessively encouraged, then I know when to “slap” it gently. Otherwise, it will get on the wrong track and, if we do not encourage it, then it will not even progress.

Know for once and all that the ego creates harm. From then onwards, all work

will proceed with ease. It is not worth protecting the ego. The ego itself is such that it will fend for itself.

Protection of Ego: Why Protect it At All?

Ego is *gneya*—that to be known and ‘You’ are the Knower *gnata*. In the relationship between the Knower and that to be known *gneya*, the *gneya* is not to be protected. If you protect one ego—*gneya*, then you have to protect all that follows. This is because all of them are *gneya*—that to be known. There are infinite *gneya*.

From now on invisible penance *adeeth tapa* is needed. You have remain alert to avoid becoming *tanmayakar*—one with the body and mind. That awakened awareness—*jagruti* is verily the invisible penance. This kind of penance is needed because from time immemorial you have formed the habit of becoming one with the mind and the body. With this *jagruti*, this habit will become weaker, the ego will become weak too and the solution will be reached. Once the resolution has been made, penance will happen on its own.

Of what use is protecting the ego that has no substance, made one stumble and fall in all worldly interactions, and shown the ugly side despite the intrinsic beauty? *Jagruti*—awakened awareness is that which does not allow the *gneya*—*the ego* to become the knower—*gnata*. That is invisible penance. The awareness that is kept to render the sweet juice of ego insipid is invisible penance—*adeeth tapa*.

Obstacles—*antaray* will come from the outside as well as from within. Ego is the obstacle against which you will have to be well prepared.

Even respect is not easy to suffer. Only the one who can endure an insult—*upmaan* will be able to endure respect—*maan*. Someone once asked me, “Why do you accept the garlands of flowers people give you?” I replied, “Here, let me put a garland around your neck also. But you will not be able to endure the honor.” People will be awed to see so many garlands. If you bow down to someone he will quickly get up, he cannot bear the respect.

Is everyone not preoccupied with respect and disrespect?

Questioner: But Dada, has this not been the case from the very beginning?

Dadashri: This is the same old stock from endless time. Respect and disrespect begins from the time one enters the human life form. There is nothing like this in other life forms; it is only here in the human life form and the celestial life form that there is a lot of it.

To Protect One’s Words Is the Highest Violence

Questioner: You had said that the speech comes out through ego.

Dadashri: There is no problem when you speak, but You should not protect your speech by holding within, “I am right.” To protect one’s viewpoint in conversation—spoken speech is the greatest *himsa* violence. To insist and subtly enforce upon the other, “my point is right,” is verily the violence. The world is perpetuated because of speech. If speech were absent, the world would not have been like this. Therefore, speech is the key foundation.

Questioner: Not to protect, does it mean that one should not feel, ‘I am right’?

Dadashri: 'I am right' is verily called protection *rakshan*. And if there is no protection, there is nothing. All the cannon balls will burst without much hurt to anyone. The *rakshan* protection of ego is very hurtful to others.

If I spank a little kid with some force, even then, he will not be hurt; and through irritation even if you were to tap him gently, he will be very hurt and cry his head off. Therefore, his pain is not due to the physical hurt, but rather due to the wounding of the ego.

Know This Ego

The scripture writers have said that the ego is such an attribute that it makes everybody very blind. Even among brothers, it creates enmity. He will think, 'when will my brother be ruined?' Even a father will bless (!) his son with wishes of total ruin! What harm can the ego not do? So we should come to know what this ego is all about, and what its relationship to us is.

Questioner: But the ego is needed to do our work, is it not?

Dadashri: That ego which is necessary to get the work done is there for sure. Who is negating that? But that ego is to be known, that it has all such qualities. This knowing will make you free from loving it or becoming attracted to it.

Crazy Ego Is Such A Nuisance

It makes a person believe he is superior and yet others around him will not think so. That is a mad ego; it is an ugly ego. The Chakravarti emperors used to have an ego too, but it was a malleable ego. One could mold it anyway one wanted. People accept such ego; it is a wise ego, whereas the other

is mad and foolish ego. We can ask this ego, "When have you ever been at peace? Where will you find people who are thrilled to see you and welcome you warmly telling you they could not do without you?" Instead, people will say, "Everything was fine until he showed up!" You have suffered endless insults. What good is such an ego? Why would you protect such an ugly ego? Why would you take sides with it?

The ego should be wonderful, people should like it and it should be malleable. You should ask the ego, "Show me your record book. Show me instances where people have given you respect. Show me where you have suffered insults. What kind of happiness have you received? Has anyone ever held you in high regard?" His father and brothers will also say, "He is worthless!" So ask the ego, "Have you won anyone's heart?" Even if one were special to just a few people, the ego would be considered good, but wherever he goes, people think, 'It would be nice if he goes away.' That is an ugly ego. People may not say anything to his face, but in their minds they say, 'What is it to me? He will meet his death through his bad deeds.' Everyone thinks of his or her own benefit except the Gnani Purush; the Gnani is the only one who will tell it to you straight.

People will not associate with you if they feel they will lose their reputation. 'What would be my worth?' they fear. This kind of ego is mad and foolish. Before Gnan I too had an ego, but it was a wise ego. I was dear to several people. And there would be at least four cars parked in front of my house everyday. But even then the ego used to bother me and I felt that if the ego were to leave, then I would be the king of this world. The ego

should be beautiful. What is the point of having a beautiful body and an ugly ego? You can make do with an ugly body but the ego should not be ugly. Many people have ugly faces, but their ego is so beautiful that people will welcome them with open arms, 'Welcome sir. Come in.'

What is the need for the ego? Why keep it alive? The one that has made you miserable for infinite lives is nothing but an enemy. Why must you abandon the kingdom of this entire world only to delve into petty things like 'this is mine' and 'this is yours'?

The ego is a crazy thing; you should not pick it up even if it is lying on the road, free for you to take. You have to remain the Self, you have to become the Self and the moment the mad ego arises, throw it out.

Drink Poison With A Smile

I am a *nilkantha* the blue throated— Lord Shiva who could swallow all the poisons of the world. Whoever served the glasses of poison—pain in all forms—I drank it with a smile, while blessing him, and thus became *Mahadevji—Shiva*.

You too will have to drink the poison. It is your account (from the past life) and therefore the poison will come to you no matter what. So whether you like it or not, you will have to drink it with a smile or with a frown. People will force you to drink it, whether you like it or not. So why not drink it with a smile and bless the one who serves it to you? How else will you become a *nilkantha*? Those who offer you poison come to bestow upon you a higher spiritual state: there if you make a wry face, it will elude you.

As long as 'I am Chandulal' exists,

everything will taste bitter, but for us all now, this has become nectar. Respect-insult, sweet-bitter, is all duality. From now on, we are free from such duality; we are beyond such duality. That is why we do these *satsang*. Eventually, everyone wants to attain the state beyond duality, does he not?

When someone serves you the bitter and you drink it with a smile while blessing him, then your ego is cleansed and you become free by that much. In this, your opponent will also have a reaction and he too will change and retreat. He too will feel better. He will realize that this hurtful offering is his weakness while appreciating that you are the strong one for swallowing the bitter with a smile.

Do you think you would drink anything bitter of your own volition? How benevolent is the one who make you drink it? The one who serves you is raised to the title of a mother! Moreover, you have no choice but to accept and drink it. You will have to drink the bitter to become a *nilkantha*.

Know: The Drinker and The Server of Poison

'You' should tell 'Chandubhai', "You will have to take this bitter drink a hundred times." That is all, and there after he will get used to it. We have to force bitter medicine to a child but once he realizes that the medicine is good for him he will not have to be forced to drink it, he will drink it on his own. Once you make a decision that you want to drink all the bitterness served to you, you will be able to do so. It is easy to drink the sweet but you have to know how to drink the bitter also. Will you not have to drink it some time or another? Besides, it is a profit for You, so should you not practice drinking it?

You feel a loss when someone insults you in front of everyone, but there is a tremendous gain for You in it and once You realize this, You will not see it as a loss, will You?

You say, “I am pure Soul *Shuddhatma*”, so you want to remain in that state, do you not? For that, you will have to cleanse this ego *ahamkar*. If you go after it relentlessly through an unflinching decision—*nischaya*, it will cleanse for sure.

How appropriate is it for a vagabond to continue saying, “I am a vagabond,” after he has been made a king? After attaining the state of the Self *Shuddhatma*, there is nothing else for You.

Render The Ego Tasteless

Do You not want to move away from this state, of perpetual bitter-sweet sufferings? So then why do You still keep one foot in it? Once having made a decision, how can You keep your feet in both; the Self and the non-Self? You cannot do that. When does one become upset and non-communicative *risavoo*? It is when someone serves him something bitter. During the Gnan Vidhi you say that you are a pure Soul, so then should you protect the pure *shuddha* Self or the relative self—Chandulal? It is very difficult task to render the ego juiceless—unpleasant and unattractive to the owner—through your own efforts. Therefore, it is very good if someone does it for You. Thus, the ego will remain dramatic and the inner harmony—in the *antahkaran*—will prevail. Now that it is so beneficial, why not take the bitter offered to you with a smile, in order to render the ego dry? When the ego becomes completely insipid, the Self becomes complete. Just decide

that You want to render the ego juiceless, for sure, and it will continue to become so.

If this bitter medicine becomes agreeable then there will be no other *dakho*—becoming the non-Self. In addition, you now know that it is very profitable for You! Whatever you feel sweet, that much bitter lies therein. Therefore, digest all the bitter first, then, only the sweet will fall off naturally. It will not be difficult to deal with. Once this bitter medicine is digested, much of the work is done! Everyone smiles when accepting flowers, but what about the time when is facing a barrage of stones?

The Experiment Of Conversation To Become Free From Mistakes

Even now, one takes its (ego’s) side and protects it. If You—the awakened Self, talk to it (ego)—talk to Chandulal, then it will settle down.

Questioner: That is right.

Dadashri: Your plan, to attain moksha, is vast and lofty. Don’t You want to progress in Gnan in my presence? Otherwise, one would start talking with file number one—term familiar to those who have received Gnan—upon hearing this.

I used to talk with A.M.Patel—the self. I would engage in conversations that were enjoyable to me. I would talk with this senior seventy-six year old Ambalalbai! I would tell him, “Have you become any wiser due to the seventy-six years Ambalalbai? It is rather through being molded by life events—*ghadatar* that the wisdom has come.”

Questioner: Since when were you conversing with him?

Dadashri: After the Self-realization. How would I converse before the Gnan? I started to converse after I realized that ‘I am separate’.

Recalling the scene where he was sitting at the time of wedding, I would tell Ambalal, “Wow Ambalal! You were really in the mood for the wedding, were you not? Then when the elaborate headgear *paghadi* shifted a bit, you had a thought of becoming a widower.” I would tell him such things. The scene is visible—how the headgear had shifted and what the wedding scene under the canopy was. It is visible the moment the thought arises. ‘We—The Gnani and the Lord within’ would converse thus, and ‘we’ would experience bliss. Telling him such things would cheer him up.

The Gnani Never Protected His Mistakes

‘We’ have not protected our mistakes. When a mistake arises, I know what perpetuates it. At times, a person would approach me and in the presence of other people, ask me how I have the audacity to call myself a Gnani when I cannot even get rid of my this mistake. I would admit to him that it was an obvious weakness on my part, which I had been aware of for a long time. If I were to tell him that the Gnanis are impervious to everything worldly, the mistake would immediately realize that it has been granted an additional longevity of twenty years, because its master is kind and protects it in any way that he can. I am very shrewd and have never protected any of my mistakes. Do people not generally defend themselves?

One man was using snuff. I asked him whether he really needed to do so. He said that there was nothing wrong in using snuff. I told him that he had no idea that he was

increasing his addiction for snuff by another twenty years. How does that happen? Any event that takes place occurs only after its end has been decided. People lengthen the event even after its end has been determined. What can one do when the living one, augments and reduce things in this way? Everyone extends its—mistake’s—life, by protecting it in all matters saying, “There is no problem; it is not going to touch me, affect me.” By protecting the mistakes, people lengthen the duration of the mistakes. To defend a mistake is a terrible mistake.

The Mistake Leaves Once It Is Known As A Mistake

The one who decides for once and all, that he wants to destroy all his mistakes, can become fully enlightened. We are bound by our mistakes. If we destroy our mistakes, then indeed we are the supreme Self *paramatma*. The one who is flawless—without a mistake is indeed a *paramatma*. What do these mistakes loudly proclaim? They are crying for recognition. One used to consider a mistake as one’s own good attribute. It is the nature of a mistake to overpower and rule you, but once you recognize a mistake as a mistake, it will leave. What one does however is that he remains unaware of the mistake as a mistake and furthermore, he continues to defend and protect it. This is akin to feeding the mistake in the owner’s home, it only reinforces the mistake and strengthens it.

Whenever you hurt someone even slightly, you should realize that it is your mistake. You will understand this because you will feel uneasy and agitated from within, because the other person is obviously suffering the hurt. Granted the mistake is his, but you have become an instrumental doer *nimit* in his

suffering. You are the one who told him off and so the mistake is also yours. Why does 'Dada' have no suffering? It is because he has no more mistakes. If someone gets hurt or affected by your mistakes, you should immediately do *pratikraman* in your mind and settle the matter. If you make a mistake, without a doubt you will create a new account, but you may easily reverse it with *pratikraman*.

When the Intellect Is the Lawyer, the Mistake Is the Winner

Once You become the Self, You become aware that here this mistake is happening, and this is how it is happening. Otherwise, you can never find even a single mistake of yours. You may be able to see two to four big mistakes. That too, only the ones, which are evident to the self. He may even admit that on occasion he gets angry or that there is a little greed in him. If someone were to tell him, "You are an angry man," then he will react with anger, self-protection *rakshan* and intellectual reasoning-lawyering *vakilaat*. He would say, "My anger is not considered anger." He would defend thus. Whatever you defend will always overpower you.

Everyone in this world seeks to rid himself of anger, pride, deceit and greed. No one wishes to possess any of these. These are your archenemies. Despite knowing this, people continue to nurture their mistakes and make them stronger. In not being able to see the mistakes of the self, one continues to nourish them.

Protector of Greed Is Deceit and Protector of Pride Is Anger

Of all the *kashayas*, anger-pride-deceit-greed, the lingering effect of greed is the heaviest and the most difficult to get rid of.

Greed means to harbor some desire for sure. A greedy person will manage to smile even if insulted. A Gnani too will smile if insulted, but when a greedy person smiles, he smiles while making his tuber of greed even larger.

On the other hand, a man who has the *kashaya* of pride would not laugh if someone were to get angry with him. His anger would immediately flare up, but a greedy person will never exhibit anger.

The Lord (Mahavir—the last Tirthankara) has said that people suffer pain because of anger *krodha* and pride *maan*. Pride instantly breeds contempt. Anger burns the self and others. After listening to these sentences of the Lord, people set about trying to find the solution. They said, do not become angry. Do not be proud. They started *triyoga sadhana*—harnessing the mind, speech and the body. Through this *sadhana* spiritual practice, the anger-pride decreased somewhat, but then the light of intellect *buddhi* increased. With the increased light of intellect, they started protecting the greed *lobha* through increasing deceit *kapat*. Anger *krodha* pride *maan* are without deception—guileless. Someone or the other will point them out—expose them. Whereas, this greed *lobha* and deceit *kapat*, are such that even the owner is not aware of them. Once they enter, they will not leave.

When does a greedy person become angry? In the final moment, when the thing he has the most greed for is slipping away. Where even his deceit proves unsuccessful, he resorts to anger.

From the moment he is born, the greedy person will never become free from the thread that perpetuates his greed. His awareness is the constant preoccupation in his greed. As

far as a proud person is concerned, his pride wells up when he walks around outside of his home. Wherever he goes, he is under the influence of his false pride *maan* but if anyone were to insult *upmaan* him, he would get angry.

What impedes your path to liberation? It is anger, pride, deceit and greed. To protect their greedy tendencies, people use deceit, like the shop owner who stretches the material when he measures. To protect their false pride, people use anger. People live enslaved by these four *kashayas*.

However, the tubers of deceit and greed are heavier and stronger than those of anger and pride. You cannot get rid of them easily. Why greed is considered the most guilty one? Because it robs others. If one drains out all the water from a reservoir by opening all the water faucets in his home, would others not be deprived of water?

Anger, Pride, Deceit, Greed, Leave When Not Fed

There are many people who have some awareness; they do say that this anger arises, but they do not like it. They do not like it yet they have to do it. Many, on the other hand, when they do become angry, believe that unless they do get angry, they will not accomplish anything.

People do not realize that they feed their anger-pride-deceit-greed; these *kashayas* steal from none other than one's very own self. If these four (anger, pride, deceit, greed) were starved for three years, they would leave. Now what is the food they survive on? How can you starve them to death if you do not know what feeds them? Because people do not have an understanding of this, all four continue to thrive. How do they survive? How have they

managed to survive since time immemorial? One must stop feeding them. No one has thought about it in this way and they continue their struggle to rid themselves of these *kashayas* by beating on them and trying to suppress them. These four are not likely to go easily. When the Self leaves—final liberation, it does so after a thorough cleansing of everything within. These *kashayas* will not submit to violence or coercion. They will only submit to non-violent means.

A spiritual master will scold his disciples when he gets angry. If someone questions his anger, he would say that his disciples deserve a scolding. That is it! He is finished! Such a comment is food for anger. When people become angry, they protect and justify their anger, and that is the very food anger survives on.

A tight-fisted person asks you to buy a packet of tea for him. You pay thirty *paisas* for the tea packet but when he says to you, "How could you pay so much for the packet?" his words become food for his greed. On the other hand, an extravagant person will say it's a good quality tea at eighty *paisas* per packet. These, too, is food for his greed of lavishness—free spending. You should remain within normality.

Now what nourishes deceit? A businessman is heavily involved in black-marketeering but when it comes to deceit, he will clearly and vehemently announce that under no circumstances does he deal in the black-market. On the contrary, he will give the impression of being an ethical and honorable person. This is the food for his deceit.

And what is the food for pride? If you see Chandulal passing by, and you call out to

him and greet him with respect, he feels pleased and elated and his ego becomes inflated; that is food for Chandulal's pride.

Everything, except the Self requires food to survive. We should welcome—accept all four *kashayas*; anger-pride-deceit-greed but do not feed them.

Infinite Lives Ruined Due To Protection Of Mistakes

How can a Gnani Purush help you with your mistake? All he does is simply shed light on your mistakes and show you ways not to support and protect those mistakes. However, if you ever say something like, “Oh but I have to live in this world, how I can possibly do that?” you are supporting the mistake. You should never support and feed a mistake in this way. When you do this, not only are you supporting the mistake, but also creating bondage for infinite lives.

Once you begin to recognize the mistakes, they will be destroyed. Some cloth merchants swindle their customers by stretching the cloth before cutting it in order to sell them short, and then even say, “Today I saved a quarter yard.” This is hard *raudradhyan* adverse internal meditation which will bind grave negative karma, and furthermore, he protects the mistake. One must not protect such mistakes. If a merchant earns five hundred Rupees by selling adulterated ghee—clarified butter, he effectively has sown the entire tree instead of a seed, and this is sure to ruin infinite lives to come.

Bavo and Mangaldas Perpetuated by Protection of Mistakes

If you defend *mangaldas*—the non-Self complex of discharging mind-speech and act,

then you will remain *bavo*—the internal one with beliefs and *kashayas*, and if you defend *bavo* then you will become *mangaldas* again. They will keep getting their account which they have, ‘We—the Self’ have to continue ‘seeing’. Seeing what happens is verily our path.

This person says, “Why are you not showing our mistakes?” I said, “If I see them, then only I will show it to you, no?” If you ‘get caught’ then we will open that file. If his mistakes do not come in my hand—under my ‘eye’—I would know that they are probably gone, and when they come in our knowledge, then ‘we’ point them out.

When one will be able to see one's own mistake then it is decided that now *bavo* is not going to stay for a very long time. Now he will not remain as *bavo* for very long time. Now he will become Bhagwan—a God. When one starts seeing his own mistakes, then he embarks on a journey towards becoming a God.

Therefore, You should go ahead and ‘see’, “What happens if someone asks me to get out of the car in which I have been invited to sit, repeatedly?”

Questioner: That is right, Dada. One should get immediately in the opposite person's position.

Dadashri: Yes. You should turn about if you commit a mistake with anyone. If a mistake has occurred then you should bring the matter to an end. Yet you are not responsible if he gets confused on his own. It is your responsibility if he gets confused on your account. Certain mistakes cannot be shown. And I am such a disciplined person that I would ask, ‘If I point out your mistakes then you will not feel sick, will you?’ Then he

will say, 'No Dada, I want to know from only you and you only.' Then I would show him. Now where is the point of getting fever, since you want to stop being a *bavo*? And there is a possibility of making a mistake as long as you are a *bavo—kashaya* laden believer.

Questioner: Dada, please tell me too, point out my mistakes, because there are deficiencies in the *pudgal*—the non-Self complex. I can see the gross mistakes, but I would not know of the subtle mistakes.

Dadashri: That is correct. Many mistakes are evident to You now, but some specific ones continue to remain unseen within. I would tell them to you. By any means we want to get rid of that *bavapanu—kashaya* laden interaction. *Bavapanu* must leave. This very same business had commenced infinite lives ago. Now by any means whatsoever, I want liberation. That is the unflinching decision of all of us.

I have become free from the mistakes so I am able to show mistakes to others. It will still take some time for you to find out your own mistakes. To make the mistakes as the self and to know the mistakes as the self is difficult. I have 'given' Gnan and therefore, You have come to know who You are. The *bavo—kashaya* laden believer—would not know that, would he? If You are the 'I'—the Self, then You can see all the mistakes of the *bavo*. But even now, often times you do become *bavo*, don't you?

Ego Becomes Alive When You Miss Agna

Questioner: If someone tells me that you are like this and like that, that I am crazy, then I should not defend, should not protect. I should say that I have been like this from the beginning. If I took a side *uparanu* or did

protection *rakshan* then *nirjeev* lifeless ego, will become *sajeev* living ego, is it true?

Dadashri: It does not become a living ego, but because you sided with it *uparanu* means you will have more *dakho* interference (one will have to do more *purusharth* to clear the discharging karma). If you took a side, the whole night will pass in restlessness due to interference. If he says, you are like this so be it, then it is over. If you try to do plus or minus then you will not get any solution the whole night. That is why you should say, "I am indeed like what you are saying." If you talk like that then the file will settle to some extent.

Questioner: The file got resolved, what after then?

Dadashri: After then what is your concern?

Questioner: What about the defeat I accepted in front of him? Like saying, I am what you say I am.

Dadashri: The one who accepts and admits the defeat, what else is left for him to do? I have just shown you my way, the way that I followed.

And the moment one misses the five Agnas, the ego starts to become alive *sajeev*. It will not take time, will it? For many people it has become *sajeev* alive again. You missed Agna, if you forsake the five Agnas then everything becomes alive again. All those who have given up, their ego is alive again. This ego that has been given life takes its position where it used to be in the past. If you do not abide by the five Agnas then *kusang*—company that takes one away from the Self, will eat you up. This *kusang* all around you will eat up lifelessness *nirjeevta* of ego entirely.

Forgive But Do Not Support

Questioner: There was a statement of yours in your *satsang* that one can forgive one's own *prakruti*—the non-self complex, but one cannot defend or protect it. Please explain this difference by giving examples.

Dadashri: If you defend, side with and protect it then you went along with *prakruti* only. Thus you become the owner of *para*—the non-Self. If *prakruti* did something wrong, then it can be forgiven, because You remain as the Self and forgive it, whereas in the other, you become the self, the *para*—the non-Self and then you have to do—protect it. One becomes the owner of the non-Self. No matter what kind of mistake has been committed, it can be forgiven. To forgive one can remain separate as the Self, whereas in the other, the protection happens only as the owner of the non-Self, becoming the non-Self. To side with is verily becoming the owner of the non-Self. One becomes a member of that side. And to forgive, one does not have to take any sides. To grant forgiveness is the *swabhav* inherent nature of the Self.

Questioner: What does it mean, that we can forgive *prakruti* by staying in *swabhav* innate nature?

Dadashri: No matter how wrong the *prakruti*—the formed complex of mind, speech and body—is, there is nothing better than forgiving it. All other ways make one *tanmayakar*—to take the form of body-mind. Therefore, one remains separate to the extent of the forgiveness. If one protects the *prakruti*, which is bad, then he slipped on to its side. If one protects or takes sides, the *prakruti* grows increasingly. When *prakruti* that presents is suitable, then the process called *raag*

attachment has happened. To take its side *uparanu* means one has developed attachment for *prakruti*. To protect *rakshan* the *prakruti* non-Self complex, that too is attachment.

Questioner: Forgive this *prakruti* only, what does it mean?

Dadashri: The one who is doing the *pratikraman*, he is doing it, is he not? He asks for forgiveness for the mistake, which has happened. The one who does the *pratikraman* is *prakruti* and the one who grants the forgiveness is God. So the one who asks for forgiveness is separate and the one who forgives is separate. The two of them have no relationship. And there is a big relationship in protecting. Only where there is a tremendous relationship, the protection happens.

Questioner: Yes, he will not protect without attachment *raag*.

Dadashri: You say it is attachment or whatever. Call it *raag* attachment or whatever. But the greatest relationship is where one is the owner of the *para*—the non-Self, and there he will not refrain from protecting it. There is no other word left for protection, is there?

Questioner: That means the *prakruti* is not to be nurtured or protected?

Dadashri: Yes, after becoming the Self—*Atma*, to side with and defend the *prakruti* is wrong, isn't it? If one gives any weight to its side, then one has become of that side for sure. This trouble has arisen by protecting the *prakruti* and taking its side, and now *pratikraman* reverses it, cleanses it.

Questioner: You gave us this *drashti* vision for cleaning it all, yet why is it that one ends up taking sides and protecting the *prakruti*?

Dadashri: That is exclusively because you are still on the side of *prakruti*. ‘We—the Gnani’ cannot take the side of *prakruti* even for a second. There is readiness to forgive the *prakruti* the moment a mistake is ‘seen’. Any protection given from now onwards is a grave mistake. If one conceals, that is also being partial; it is also a mistake. If you say, “Dada, this is wrong.” Then I should readily admit, “Brother, it is wrong.” If I use other words to protect or do *vakilaat*—plead like a lawyer—it is a mistake.

Questioner: To cover up is a weakness.

Dadashri: It is a mistake indeed.

Questioner: And Dada, one can forgive the *prakruti* of another person. Can one forgive one’s own *prakruti*?

Dadashri: That can be done, for sure! One must forgive it. If you do not forgive, then there is no other way that is this easy.

Questioner: Dada, this forgiveness also means it is a kind of a verdict.

Dadashri: Yes, call it a judgment or whatever you want. This judgment is on the basis of the *prakruti*. There is no judgment in Gnan. Judgment exists over there, where egos are traded.

Questioner: How can one forgive the *prakruti*?

Dadashri: There is no need to be irritated with *prakruti*, or anything else. One should not to be irritated with or to take the side of one’s own *prakruti*. And granting forgiveness means not to have attachment or abhorrence, but have *vitaragata* absolute state beyond attachment-detachment. The bad—offensive will express for sure. This may happen to the Gnani even, on a rare occasion,

but ‘we—the enlightened one with the Lord within’ would become instantly *vitarag* towards that.

Whatever happens through *prakruti*, what is it all about? It has come to fruition. Whatever *prakruti* has to suffer—pleasure or pain—that is what you are suffering. Whatever I speak, the mind might say, why did I speak this? But it will not do, because it is simply not under ‘our’ control, it is already woven into the (now unfolding) *prakruti* and hence he will speak for sure, and ‘we’ are to continue ‘seeing’ that. Do you understand what I am trying to convey? If this is understood completely, major work will be accomplished!

**If You ‘See’ Then You Are The Boss
And If You do not ‘See’ Then Prakruti
Is The Boss !**

Questioner: Suppose someone’s *prakruti* is of an interfering *dakhodakhal*—interference in what is unfolding—type, and unrelentingly so, and then he rationalizes by saying, “my *prakruti* is like this only,” such protection is simply not to be done, no?

Dadashri: Know *jaano* the one who is protecting and taking sides. The protector is the *prakruti*.

Questioner: To exercise *purusharth*—being the Self, one has to make *prakruti* a horse and ride on it with the rein in hand. Having refused and chided it once, and twice, if it does not pay heed, am I not to understand that it has taken the seat on me, is riding over me? So then, how am I to regain the dominance-control over it?

Dadashri: As long as you can ‘see’, You are the rider, and when You cannot ‘see’, then it is riding over you.

Questioner: That means that when ‘see’ this bad *prakruti* I am really in charge for sure. Suppose my *prakruti* is of the suspecting type, amidst the unfolding of such circumstances, when suspicion arises, then that *prakruti* is totally bad, because one must not harbor any suspicion. So at that time what should I do to straighten up this *prakruti*?

Dadashri: ‘You’ should become straight.

Questioner: Does that mean to let it do whatever it does?

Dadashri: Yes.

Questioner: But in general it seems that I am seeing my own *prakruti*, what *prakruti* is doing from morning till night!

Dadashri: You have to see the *prakruti* only.

Questioner: And it happens that if I see around then I see the other’s *prakruti* too.

Dadashri: Everything will be seen. That which is evident needs to be ‘seen’. Who is looking for any mistakes? *Prakruti* will present to be seen. What is called a mistake in *prakruti*?

Questioner: Dada, it is such that due to many past habits, sometimes he will say, ‘such thing should not occur, this that happens I must not do it, etc.’ such words come out.

Dadashri: No, it is not so. Who sees mistakes in *prakruti*? The one who still has some attributes of illusion. Otherwise, there is no such thing as a mistake in the home of the Lord. Everything is *gneya*—that to be known, that which is front of the Self—only. There is no such *bhaav*—feeling—that this is good and

this is bad in the eyes of the Lord. There is no duality. So there, this worldly vision is not to be employed. So ‘we’ continue ‘seeing’ the bad too, very nicely. ‘We’ would see everything but our intent will not spoil inside. Our Gnan will not spoil. Society has made this distinction of good or bad. What might be bad for us may be good for another person. I would like to eat *jalebee* (sweet and flavored golden rings fried to crispness) and you might not prefer that. So where is the question left of good or bad? This is just that it is necessary to understand the facts from the Gnani. ‘We’ remain constantly like this. You should express your problems and ask a question and I would answer. Everything was an illusion, was it not? Where did the good or the bad not exist?

Questioner: We had done same thing until now, no?

Dadashri: No, not like that. This was in illusion only, was it not? But as one does the setting, all this will unfold. And then as you ask, it will come out. As you ask and inquire further, more will come out. Then after a time, one forgets, and then it returns again, to be forgotten again. Thus it keeps on decreasing. What is the ultimate stage? It is that in which, You see and know what Chandubhai—the worldly self is doing. And what has happened is correct. These two represent the ultimate stage. Is it possible to be in that stage or not?

Questioner: It is possible.

Dadashri: Hmm, what then, is next? Therefore, we have got the thing—the Self—in our hand. Where is the problem when you have gotten hold of the kite (goal of final liberation) in your hand, what does it matter even if takes a few wild downward spirals towards the ground? Just by mere pulling on

the string (5 Agnas) it will fly. In the pre-Gnan stage you did not have the string in your hand at all. How could you ever control its downward spiral and free fall?

Questioner: When can one say that rein of *prakruti* has come in his hand?

Dadashri: The day the *prakruti* obeys and reverses, is the day when it becomes known to You, that now it is becoming malleable and that its reins have come in Your hand. Can you not see ‘our—Dada’s’ *prakruti*?

Questioner: The *prakruti* can be seen, but it cannot be molded or changed.

Dadashri: That means it is in some excess. As long as it disobeys, You have to hold the reins. In this manner, sooner or later it will obey and turn around. No one can defeat the one who wants to defeat the *prakruti* at all costs.

The Price of Sitting On The Wrong Seat

Questioner: Dada, what Chandubhai wants to do, rather than what Chandubhai should do, are two different things. Say, for example, Chandubhai wants to go see a movie but many guests have come to his home. Then he should stay at home; he knows this. But his sincerity is not there. So how can he bring sincerity into this?

Dadashri: ‘You’ hold your patience and keep ‘seeing’ what happens. That is good enough. Then complete sincerity is there.

Questioner: But Chandulal is like that; he would indeed poke his hand in the fire.

Dadashri: No, even then You should see to what extent and how long Chandulal

puts his hand in – this much or this much – You should see that. ‘You’ are clear; I have placed you on a clearance seat. Why are You becoming unclear? Which internal place (seat) are You taking? Are You taking Your reserved seat? Are You sitting in the place where your reservation is, or in an unreserved place? Chandubhai is very fond of taking the unreserved seat. That is his fondness. He is fond of sitting on the seat, which is not his.

Questioner: How is one to avoid sitting in that other seat, which has become a routine, and how can one adhere to the seat of the Self? This means one enters the realm of doer ship time and again.

Dadashri: If You sit on that other seat and feel a shock, then know that it is not Your seat. You should get up when You feel the shock. The chair, which shocks, is not Yours.

Questioner: He feels the shock but he does not get up, how can he get up? Also he cannot remain the *gnata-drashta* knower-seer. So how can one remain the *gnata-drashta*?

Dadashri: He does not get up, but You do see that, don’t You? The one who does not get up – that is not You. One is Chandubhai and one is You, the Self. The one who does not get up is Chandubhai. You should say to Chandubhai, “Stay asleep. If you want to sit, then sit if you like! I will keep seeing and you remain seated.” There should be a solution, no?

Questioner: So do we need to keep on making notes *nondha* of everything that happens?

Dadashri: You have to see all the *kriya* actions. If he is grumbling, You need to see that too and know, ‘That too is not my Self’.

Such is this Gnan of Dada. There is no one up there; there is no boss—superior over You. The superior of all superior is Dada Bhagwan—the Lord within.

Questioner: So the one who does the grumbling – which part is that?

Dadashri: It is another part. It is the part of Chandubhai.

Questioner: So the one who does the grumbling - do we need to 'see' that too?

Dadashri: That too you need to see.

Questioner: So the one who sees this, does he not speak anything at all? He simply sees?

Dadashri: There is no boss over the one who 'sees.' No one is there to reprimand him; nothing is there. Infinite energies are lying there. But you are protecting Chandubhai, so all the energies remain veiled. You are protecting Chandubhai, and you are doing it openly, no? That is why energies do not blossom. Also, if one abides by the Agnas, then *samadhi*—the state in which no situation in the relative world affects the inner bliss – will not leave. You sit on your chair and Chandubhai will keep sitting on his chair. The trouble is that you are trying to sit on Chandubhai's chair! You have this previous habit, true?

You should move from outside and sit in your seat. Now which is your seat? There are four to five kinds of seats inside. Which one is your seat? It is the one where you feel completely easy; that is your seat. If you feel the slightest conflict, then know that You are on the wrong seat. If it pricks you or if you feel a shock, then You should know that you

got shocked. Without sitting on any of those seats, You should sit on your seat.

Someone may praise you, "Chandubhai, you are a very competent, very nice man." Just because he lays on the butter, should You succumb to it? "Chandubhai, that seat is not ours. Dada removed us from there." The belief, "I am Chandubhai," is why we used to take a beating.

Any suffering felt is the sign that You are on the wrong seat, not Your seat. You should get up from there and take the seat of *Shuddhatma*, pure Soul. You (addressing a person near him) should sit on Your seat but you remain seated in the other seat, as if you are going to pay twice the fare. If the slightest wrong thought arises in the mind, You should know immediately that you are on the wrong seat and that You are not on Your seat. You should go to Your seat immediately. But you do remain seated for a long time, don't you?

Questioner: Yes, Dada. It happens like that.

Dadashri: That is why your face looks awful. I wondered, "Why does this face look awful?" If any difficulty arises, then You should go into your seat immediately. Where mistakes have happened, you should ask for forgiveness.

This world is not for You to become entangled anywhere. Where the slightest puzzle or confusion arises, or if anything happens within the body, know that You are on the wrong seat, get off and come back to Your own seat. Thereafter, keep 'seeing' it. Say, "Chandubhai, why are you getting confused?"

That Is When 'I-ness' will Go Away

Now, I am not telling You that You

should not protect the *prakruti* but You should feel that this level in the Gnan should be attained. I am not asking for the conduct *vartan*, *charitra*. When will the conduct come? When this becomes established in the conviction *pratiti*, *shraddha*, then it will result in the *Gnan* knowledge. When this knowledge *Gnan* increases as experience *anubhav*, *Gnan*, then it will manifest in the conduct *vartan*, *charitra*.

If someone asked you to get out of the car, there will be an initial effect *asar* but later as things calm down, Gnan presents. This way it will gradually gel and solidify from within and it will fit. At first, it comes as conviction *pratiti*, and later in the process of arriving at the level of experience *anubhav*, one will stumble in the 'fitting' of the Gnan. Later it comes in conduct *vartan*. Even a little of it coming to the level of experience *anubhav* is more than enough.

If you are asked to get out of the car one or two times and you come back to sit without experiencing annoyance within, or any change in the facial expression, that is very good also. Otherwise, are people not likely to upset and non-communicative *risavoo*? I think that would not be the case with you, would it? Try to do that once, if such an occasion ever arises. Get out of the car and sit back in it without becoming upset and non-communicative *risavoo* or spoiling the face.

Questioner: It is not as easy as you say, Dada.

Dadashri: It cannot be easy. But what is this? Why are 'we' discussing this? As this matter comes into your faith-conviction *pratiti* *shraddha*, it will gradually come into your experience *anubhav*.

Liberation Through Gnan

'We' are not telling you to do this. This is to be known that such protection *rakshan* of the *prakruti* will have to stop. Any amount of protection of the *prakruti* is wrong. Let it *prakruti* play its role with You being the neighbor *padosi*. But, how can You protect it in this manner? If someone is telling it to get off the car, then You should say, 'you are being told to get off, so please do.' If later, the same person says, 'Come in the car', You should say, 'Please get in, you are being invited in.'

Questioner: I cannot remember that 'this' is *prakruti* during every circumstance.

Dadashri: That much awareness *jagruti* will not remain and that is why 'we' keep telling this to you over and over again, so that You remain aware. But here when 'we' wake him up, he tells me he is getting up but he turns over and goes back to 'sleep'.

We have the wonderful knowledge of *vyavasthit*, do we not? Is *vyavasthit* not a great knowledge-tool *sadhan*?

Questioner: It is a great tool. It is wonderful.

Dadashri: It will all come to an end, liberation *nivedo* will it not? You are convinced of that, are You not?

'I-ness' Can Leave through Science

Questioner: But, in our Gnan, will the 'I-ness' go away when one understands *vyavasthit* exactly?

Dadashri: Yes it will. I have given you *vyavasthit* for the purpose of becoming free from 'I-ness.' It is a scientific thing *vastu* and that is why it is exact. It is not something that

has been made up. The dependency *avlabhan* that has been given to You is not wrong; it is exact.

Questioner: One does not want to let go of 'I-ness' and yet one talks about attaining the Self, what is that all about?

Dadashri: Yes, that is why 'we' are saying that if the 'I-ness' goes away, things will run on their own. Why hang on to it if it's useless? Just let go of it! But one is not likely to do so, is one? He will worry about this will happen or that will happen.

'One- *potey*' becomes the Self upon attaining Gnan. Then he says, '*prakruti* is not mine,' and then what does he do? He protects the *prakruti*. He is quick to protect the *prakruti*. Is he not?

Questioner: That is exactly what one does.

Dadashri: What are you saying? Protects it! This protection *rakshan* is happening is verily to be 'seen' *javoo*. As he knows *jaaney* this, it all sheds off on its own gradually and slowly. There is nothing to be done to let go of it suddenly. Nothing can be accomplished suddenly. Otherwise one will have problems. It is through knowing *janvoo* that it will shed off gradually.

Protection Of The Prakruti Is The 'I-ness'

Should the *prakruti* be protected?

Questioner: 'We' are the 'seers' *jonara*, so what needs to be done and not to be done, then?

Dadashri: The 'seer' *jonaro* does not have any 'I-ness' *potapanu*. The seer can never have any 'I-ness'. This discussion is for the one who still protects the *prakruti*.

If you are going somewhere and on the way someone tells you, 'No you have to go the other way,' is there a jolt-irritation at that time? Yes. That is the protection *rakshan* of the *prakruti*. Otherwise, one would turn back with the same speed – with the same speed, with the same tone and with the same mood. The mood that was there before is the very mood when the turn happens. I am talking of the 'final state'!

The Test of 'I-ness'

Say you are going somewhere with someone by car. He tells you to get in the car and you do. A little later, if he tells you to get out of the car because someone else is coming instead, what would you do? Would you just sit there? Would you tell him you are not getting out?

Then as you walk away, he calls you back. You would go back, would you not? And you would do so without a change of expression on your face, right?

So what have I said? If this remains nine times over without any effect at all, then I will tell you have become 'Dada'. If he does this nine times, and you get on and off nine times, and in all those nine times, You do not see the person telling you to get on or off as the doer, see *vyavasthit* as verily the 'doer', then You are free from 'I ness'. And if you are invited back, there is nothing in the mind, the face remains smiling as if nothing has happened, and this is the case while getting off also. Then see the beauty of it all! What is this state called? It shows that this 'one' is not protecting the *prakruti* and therefore *potapanu* is gone.

Potey the one protecting the *prakruti* is 'I-ness' *potapanu*. But here the very

prakruti one wants to be liberated from is the one that is being protected.

Protection Is The Sign Of 'I-ness'

Do you have 'I-ness' *potapanu* or not?

Questioner: It does arise sometimes.

Dadashri: Otherwise what remains? Is it there as the Self? The one who does not have 'I-ness' *potapanu* is continuously aware *jagrut*. Whatever unawareness *ajagrut* there is, is all verily 'I-ness' *potapanu*. The 'I-ness' will arise immediately when someone tells you that you have no sense, does it not?

Questioner: It does sometimes.

Dadashri: Does it happen every day or only sometimes? Tell me when it does not happen. All this is 'I-ness' only. That which one protects is *potapanu* 'I-ness'. To protect this *prakruti*—the non-Self, is all 'I-ness' *potapanu*. The loss of ownership of the *prakruti* has been established through *pratiti*, *shraddha* conviction, but still the 'I-ness' *potapanu* does not leave, no?

Questioner: As long as "I am right" remains, the I-ness is bound to be there, is it not?

Dadashri: There is no such thing as right or wrong. There is no problem with the 'I-ness' of that kind. There are many other types of 'I-ness.' One gets upset at the slightest comment. That is the protection of the *prakruti*. Not only does one protect the *prakruti* but one turns things around by employing *kapat* deceit. There, the 'I-ness' is doubled. The vehement protection is the 'I-ness' *potapanu*. Having protected this, one will artfully dodge away from the situation. The artful *kada* dodging is *kapat* deceit.

Did you understand the meaning of I-ness *potapanu*? One still continues to protect the non-Self, and that protection is attained through *kada* artfulness and *kapat* deceit.

Questioner: To protect one's *prakruti* is considered 'I-ness' *potapanu*, so when does it slide into deceit *kapat*?

Dadashri: All the 'I-ness' goes into protecting the *prakruti* the non-Self. The 'I-ness' without *kapat* deceitfulness is better; it is softer, but the other is bad.

Questioner: You have said that protection of *prakruti* is 'I-ness' and to protect through artfulness and deceit is double the 'I-ness'.

Dadashri: Yes, that is double the 'I-ness'. Even children protect themselves, but there is no deceit in that.

Questioner: When a person knows that he has protected his *prakruti* artfully and deceitfully, what is that?

Dadashri: He will recognize it if the deceit *kapat* is thin but he will not if it is heavy and dense.

Aggression Is Intense 'I-ness'

Dadashri: Do you have a desire to get rid of the 'I-ness' *potapanu*?

Questioner: Yes.

Dadashri: When the hurt inflicted to any and all beings stops, then those layers will be begin to be shed.

Questioner: What layers?

Dadashri: The layers of 'I-ness' and all other coverings over the Self. One not only has the 'I-ness', but it is an 'I-ness' with an attacking nature. 'I-ness' with protection

rakshan is different from the I-ness with an attack.

Questioner: Very important information has just arisen, Dada. You said that there are two types of *potapanu* 'I-ness'; one kind of 'I-ness' is with protection and the other is associated with a tendency to attack.

Dadashri: Yes. When the 'I-ness' associated with attacks goes away, then the 'I-ness' with protection remains. That is the proper 'I-ness', until then all the 'I-ness' is regarded as *himsak bhaav* violence-laden intent. Only after the 'I-ness' associated with the attacking nature leaves, the dissolution of 'I-ness' associated with protection *rakshan* will begin.

Questioner: Would you please explain further what this attacking 'I-ness' is?

Dadashri: What good is any 'I-ness' that hurts anyone else? It is a different matter if that 'I-ness' is for the protection of ones' *prakruti*; that is called 'I-ness' but the 'I-ness' that hurts others, cannot even be considered 'I-ness'.

What is the 'I-ness' in people like? Protection of their *prakruti* is definitely there, but they also attack others. They strike (verbal and non-verbal) others too. So will this not need to be eradicated? Protecting one's *prakruti* is 'I-ness'. Are our *mahatmas* doing that? Alas, that is precisely why it, the non-Self, does not become *sahaj* natural. Here, the moment one is faced with the slightest insult, one protects the *prakruti*. This indeed will prevent the process of *sahajata* - naturalness from happening, will it not?

The *potapanu* with protection may remain, but any other kind of *potapanu* must leave. Upon hearing, "You don't have any

sense", there should not be any protection of the *prakruti*. Who is the sole authority *swami* in this? It is the ego *ahamkar*. The one who reacts, takes up the challenge and responds, is the ego *ahamkar*. Who is taking up the challenge *pratikar*? It is the ego. But the ego is gone. So the protection is being done wrongly, no? But when the ego is gone, the protection is being done erroneously, no?

So whatever happens is correct. Such talks will not be found in any scriptures. The talk about protection of the *prakruti* is not to be found anywhere. Because, who will not protect the *prakruti*? Everyone, except the Lord—the fully enlightened Being, protects the *prakruti*. And You are protecting the *prakruti* even though it is an alien. You know that it is alien, and having known it to be alien, You are making arrangements to marry 'her'! Is that not a wonder? The ego *ahamkar* and 'my-ness' *mamata* are gone, but 'I-ness' *potapanu* remains. Behold! Is this not a wonder!

Mahatma, Get Ready with Prior Rehearsal

If You live as the Self *Atma*, then all the karma gets discharged. And if You do not live as the Self, if You get mixed up with the non-Self, then a slight stain of that karma will happen. This is because, the current belief is not Yours, that is where the error (precision of Gnan application) exists.

Questioner: Is this the shift—slipping from the *swapad* state of the Self to *parpad* state of the non-Self?

Dadashri: No, it does not shift. It does not shift in *parpad* the non-Self. But in his mind arises, "Who is this here? This is indeed my own mistake." But how long can that be 'my mistake'? As long as you were Chandubhai, it was a mistake. Now 'You' have

become *Shuddhatma* pure Soul. *Shuddhatma*—the Self is not with any such mistakes at all. If this happens frequently, then You should say, “Chandubhai, Oh ho ho, you have made many mistakes. Some of them are heavy ones.” What does this make him? If You speak, that verily shows separateness and ‘Your’ responsibility ends there!

Our Gnan is like this: if someone says, “You stole my watch,” then you should say, “Brother, I stole the watch; whatever you think is right.” You are to answer, becoming—being the Self *Atmaswaroop*. If at that time, if you become Chandubhai, then the Self that you have been given, will move farther. This is the *upadhi* externally induced difficulty in this Akram Vignan—The path of Self realization without doer-ship of climbing spiritual steps—of ours. (One has realized the Self, in Akram Vignan, without having cleared all the discharging karma, and that is why upon being accused, the discharging ego reacts as if aggravated).

Questioner: In spite of existing troubles *upadhi*, *jagruti* awakened awareness increases at that time. This is the path of molding *jagruti* awakened awareness.

Dadashri: Yes. *Jagruti* awareness as the Self—increases immediately. *Jagruti* rises to a very high level. *Jagruti* increases a lot. But in the present reality (relative), he immediately accepts the minor *dakho*—interference that pulls one towards Chandulal—by saying, “I have not stolen anything, where did I steal it?” Hey, why are You protecting it? Why are you protecting that which is not Yours? That which does not have anything to do with You, need not be protected at all! If You accept it, then it is indeed Your mistake, is it not? Later, he realizes his mistake,

“I made a mistake indeed (becoming Chandulal).” This delayed realization, shows that *jagruti* awakened awareness exists.

This Gnan verily is such that it will indeed take one to final liberation *moksha*. But You should help it—the non-Self—with deep awareness—*jagruti*, with *purusharth* the inner efforts as the Self. *Purusharth* begins after one becomes the *purush*—the Self. The *prakruti* non-Self complex and the Self have become separate now. As long as you were Chandulal, the *prakruti* existed. That *prakruti* used to drag you into its dancing play, and you used to dance with it. Now You have become a *purush* and the *prakruti* has separated. The *purusharth* begins after becoming a *purush*. That *jagruti* awakened awareness exists in the *purusharth*. What else is included in *purusharth*? One should make the resolution. With steadiness one needs to talk with the non-Self.

Questioner: Does it mean that one should not insist on what is wrong or what is right?

Dadashri: There is nothing wrong or right – one must not insist on this at all. But what will happen if you served what you have never ever tasted before? For instance, someone blames you, saying you stole something. You have never heard such an insult before; you are not used to it and, therefore, what will happen? So it—the non-Self will become emotional. That is why You should say to Chandubhai, “Brother, you indeed are a thief. Don’t be harassed if someone calls you a thief.” Use this kind of talk with him in advance. Yes, tell him in advance, “Do not get flustered. Do not become anxious and unsteady even if someone slaps you.” Otherwise, if someone on the slightest jab from anyone, you

will be affected *asar*. Hence, a prior practice is beneficial. A prior rehearsal is helpful. Would it not help? Making him rehearse in advance is good. When the rare calamity befalls, such a prior rehearsal brings fruits. Otherwise, as it is, this Gnan is keeping so many people in *samadhi* unaffected state amidst any turmoil of mind, speech and body.

Are You 'Chandubhai' Or 'Shuddhatma'?

Now what question remains? What are you trying to say?

Questioner: Dada, I didn't ask a question. This lady has asked a question.

Dadashri: Whoever may have asked the question, but it sounded as if the question came from you, it sounded like a question from you.

Questioner: It was not my question, Dada.

Dadashri: What is Your concern there? You are *Shuddhatma*—pure Soul. What is your concern in all that? You have become the Self, and yet You are siding with Chandubhai?

Questioner: One must not take any side, Dada.

Dadashri: You just took the side, did You not? All this happened openly, everybody saw that. It may be anybody's question, but you asked that question, no? I just know that you have asked it. But you, means who asked that question? Did Chandubhai ask that question? You are *Shuddhatma*, what is your concern? So then You should say that, 'Chandubhai asked the question, but it is not Chandubhai's own question.' Then we ask, "Whose question is there then?" Someone says that this question is of this lady. And it is not

even her own question; she also is *Shuddhatma*. All of that should remain in *laksha* awareness. This Gnan means, all this; the real and the relative should remain in awareness *laksha*. Should it not?

Questioner: It should, Dada.

Dadashri: You agree all the time, but the awareness does not remain and then you holler. It should remain in awareness *laksha*, no? You must be firm in Your decision that, "I want to remain aware." Thereafter, the grace of 'Dada' will shower upon You. You have not decided even once! Such unflinching decision *nischaya* is not there, is there?

Questioner: You are shattering all the veils *avarano* for us. Otherwise, nothing further beyond, what is known, what is read, and what is heard, unfolds. When you show it, immediately it becomes apparent that this matter is there, but until then we are not able to see it at all.

Dadashri: No, you cannot see that otherwise.

Questioner: The thing you said about, "It is Chandubhai's question; you are *Shuddhatma*!; What is your concern?" So in a way, by understanding separateness on both sides...

Dadashri: That separateness is verily called Gnan. The Gnan which We have given you is the same Gnan, but your previous habits are there which will not leave you, no? You have gotten used to them from the beginning, which contributes to those habits. This is not a problem because that, too, will occur verily because it is *prakruti*. But it should remain in awareness that such things should not occur.

Understand This Through The Gnan of The Gnani

To do protection *rakshan* in front of a Gnani is a very grave fault. To protect one's self is called the craziest intellect. Are you trying to push your self as being the one with truth in front of the Gnani Purush who is absolutely devoid of attachment-abhorrence *raag-dwesh*?

Questioner: Except for the Gnani, the talk of the entire world is from one's own viewpoint only, no?

Dadashri: Indeed. It is from one's own viewpoint only. And if that viewpoint is correct, then it is all right. However, it is correct by his understanding only. There you have to listen, agree, and pass your days! And nothing is attained. Only that which is true is attained.

Everyone will talk in his or her own language—*bhasha*, no? I am saying that whatever one is saying in his language is correct. But it would not fit—be in concert with—my language.

Questioner: How is it with your *bhasha*—inner language? What is the nature of this constant *shuddha*—pure *upayog*—awareness as the Self?

Dadashri: Ah! That you have never seen or heard, have you? It is the matter of experience only. That stage will arrive by itself. Currently for you there is the spiritual insight—*sooj* working at the gross—*sthool* level. The other is at the subtlest—*sookshmatam* level. And everyone communicates in his or her own language—*bhasha*—communication of inner understanding, no? You may understand at the subtlest level and that other person is speaking at the gross level. Now how will he understand

the subtlest level? He will of course speak at the level of the gross, no?

This Gnan that you have heard from me will keep working for you. You are listening about the knowledge of the path that I have taken, and that path will continue working for You. All you have to say is, “Dada, we want to follow in your footsteps,” and thereafter I will expose my entire path to you.

Once you enter the main line, there is no problem; the solution is there even for the one who knows and admits that the train had taken the wrong course. The problem is when one continues on a path without knowing where it is leading; such a person simply thinks that he has made no mistakes.

Questioner: And he even believes it!

Dadashri: Yes, and on top of it, he rationalizes and protects his stance on the error. However, if you see anyone's fault, it is indeed your own fault. He has to see his own fault. What right does anyone else have to see his fault? Without any purpose, one becomes a judge. Why utter anything before even knowing whether a mistake has been committed? You are blurting out your own selfish intent. What is the exact proof that the mistake is indeed of the other person?

One should not evaluate one's own level of spiritual progress within one's mind, as this will impede and stop his progress. One should not assess one's own spiritual level. It is of use if others do this for him.

Questioner: This talk about ‘level in the mind’ is regarding which issue?

Dadashri: On the path of liberation, everyone is sitting down having made up his mind by himself about his spiritual level. And

that would be completely wrong, without even a letter of the truth to it. Once a person sits down, having believed himself to be at a certain level, he stops there. There is no further progress spiritually. Now you all are at stages where it will not take much to deviate from the path and slip off the main track. Amidst such rampant weaknesses, to progress spiritually towards total enlightenment *purnatva*, one needs full and thorough understanding. First in all this, deceit *kapat* must leave.

All the energies are wasting away in the pursuit of that which is not ours – the relative, the non-Self.

Questioner: In addition, one employs the very deceit—*kapat* to cover—conceal it all again.

Dadashri: Yes, conceals the same thing again. Nothing belongs to us—the Self, yet one takes the side of the non-Self. Hey you! Once you have decided—in the Gnan Vidhi—that nothing is mine, then again you went for it—the non-Self complex, Chandulal—and took its side? Then he replies, ‘oops, I forgot.’

Questioner: Which is it, does he forget or is he still not free from taking it’s—the relative’s—side?

Dadashri: He has not become free from taking the side of the relative. He will just say for that moment that I forgot, but it is not easy to become free from being partial.

So beware, beware all the time; one has to be very much aware.

Questioner: That is correct. Today the resolution has been made to adhere to the track of liberation, however until one

understands with clarity the distinction between the supporting or the obstructing causes of liberation, it seems very difficult to make this train hold on to a steady course that will end in total enlightenment.

Dadashri: If you use the word ‘difficult’, no task will be done. Therefore, say that, “You have given us such a Vignan—spiritual science on autopilot—that indeed there is no difficulty at all.

The Conviction Of A Mistake Is Enough

People now admit that they are aware of their faults and want to be rid of them. They tell me they will suffer through anything, provided that I get rid of their faults for them. How can this be done?

Therefore this Vignan—spiritual science on autopilot—will verily eradicate all the mistakes. Otherwise, any other science cannot get rid of the faults. Later such opportunity will not come again. Hence it is best to proceed after being forewarned.

You must find out how your faults and mistakes appeared in the first place. Then you will know how to be rid of them. When the fault entered, you did not have to force it in; it came in of its own accord. When you did not do anything for it to enter, in the same token you will not have to do anything to make it leave. Now people expect me to remove their faults. When you did not do anything for it to enter, by the same token you will not have to do anything to make it leave. But, my dear, how did they enter in the first place? Why did these mistakes take hold within you? Here is the answer: A person goes to a nightclub. There his experience of pleasure convinces him that going to a club is good for pleasure. His conviction of this knowledge

is now established. This is how the mistakes enter.

Likewise, how do I proceed with those who want to be rid of their mistakes? These are the people who assert that they have no faults and that it is the others who have faults. I change this conviction of theirs and establish a new conviction that all the faults that arise are one's own, and that the world is faultless. They then become absolutely convinced *pratiti* of this. They even agree and accept that all the faults are theirs only. In response to their request that I get rid of their mistakes, I tell them nothing more needs to be done. Their conviction *pratiti* has changed, and so the mistakes will begin to leave automatically. All you have to do is to have an open mind within and tell the faults to leave. Conviction *pratiti* is the key. With conviction faults enter, and with conviction they leave. You do not have to labor to do anything. Do you understand all this?

The conviction *pratiti* must not be stained. The mistake entered through *shraddha* faith. This *pratiti* conviction was total, and hence it entered. And it will leave through *pratiti* conviction too. One must be absolutely convinced that this is indeed a mistake. Then it will leave for sure. This verily is the *niyam* rule of nature. Thereafter, if one does not protect *rakshan* it, it will leave. Alas! He will go back to protect it for sure. If one inquires, "Are you still using snuff?" and you reply, "Oh, it's okay, there's nothing wrong with it," that is the protection *rakshan*. He knows in the mind that it is wrong, the conviction has taken hold, yet he goes back to protecting the mistake. One must not protect thus, should one? Do people not protect their mistakes?

Questioner: Yes, they do, for sure!

Dadashri: One's respect in the eyes of the world *aabroo* has gone a long time ago! One is afraid of his honor and respect in the society *aabroo* but where did it exist in the first place? Would the respected one walk around with his clothes on? People keep secrets to maintain their reputation. They seal it where it breaks. "Hey, people will find out! Seal it!"

Questioner: Dada, you are not addressing the symptoms but treating the root cause. Where will we find such a doctor like you?

Dadashri: There are no such doctors anywhere. That is why there are so many problems everywhere. Not only the doctors, but also the right medicine is not available, and that is why chaos proliferates. That is why people are so caught up and getting beaten up in the process of changing the effect—the result of past life's causal karma.

Keep Seeing the Prakruti

Questioner: Now the *prakruti* non-Self complex of thought, speech and acts—keeps doing its work. Which work is that? Is it *galan* out flux, discharge only?

Dadashri: Yes it is discharge.

Questioner: It is only discharge. And when it is discharging at that time if one does not interfere—become Chandubhai *dakhodakhal* then *prakruti* dissolves by itself.

Dadashri: Provided there is no interference! However if it begins to be filled *puran* influx, then it will continue. So now what kind of *prakruti* decreases? Some people think that by staying with Dada, now *prakruti*

has reduced—decreased. Rather, that which was filling—influx *puran* has stopped. *Galan* the outflow—discharge will not stop, or stop its effects, will it?

‘We’ render to ashes through the fire of Gnan, certain parts of *prakruti*. Those karma which were to have the effects, and were analogous to steam and water are destroyed. And that part, which has solidified as ice, remains to yield the karma effects. Otherwise *prakruti* (karma effect) will not arise at all, will it? When ‘we’ give Gnan there is such a total change.

Questioner: So therefore then, the way I understand on the basis of what you are saying is that the Gnan which you gave, after having taken this Gnan one does not have to do anything at all, only keep ‘seeing’ the *prakruti* that is dissolving.

Dadashri: Keep ‘seeing’. Now you don’t need to do anything, however there would be different kinds of *prakruti*. If the tap at the end of a half-inch water pipe is wide open, the force of the out flowing water (karma) may not move your finger (disturb you) held under it. However, if someone else’s karma is very heavy like the water coming off a two inch diameter pipe, it will force away his finger. Slipping away from under the force means the *prakruti* has not quite dissolved yet. The *prakruti* remains and when the force of the out flowing karma decreases, then it will need to be dissolved.

Questioner: When you give Gnan, at that time you are setting up this *laksha*—awareness, after setting up this *laksha* only *prakruti* is left, no?

Dadashri: Yes. Nothing else is left.

Questioner: Now the *prakruti* that is

left, its intrinsic nature—*swabhav* is such that it will dissolve by its own nature.

Dadashri: That’s it. Now it keeps flowing with ease only.

Questioner: Now the support that You are giving us; that support is of the five Agnas—the five supreme directives for the awakened one in Akram Vignan.

Dadashri: ‘We’ are giving You the support of the five Agnas so that the external—non-Self—forces will not affect You. Thus the five Agnas are the protection. They represent the protection.

I have given you these five Agnas to keep you clear from any effects from outside. Because wherever you see externally, the whole world is full of *kusang*, that which takes one away from the Self. These five Agnas are there, to protect You from the effect of *kusang*. They will protect You from the poison of *kusang*.

So discharge of the *prakruti* continues by itself (autopilot). It is just that one tries to run—drive it and in the process one becomes its owner and once you become the owner, you take the beating. This is discharge so it will go on by itself. Discharge is happening in sleep too. In the awake state the, “How is it going to run?” is his interference!

Whatever ‘we’ do in this, there is no doer-ship in this. ‘We’ had brought it from previous life, which is why ‘our’ discharge only will keep doing all this. If there is doer-ship then I would say through intellect, “I did this.” Our doer-ship is not there. We have brought such discharge that everything runs with ease and the *prakruti* keeps decreasing.

Jai Sat Chit Anand

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If you want to become strong in the realm of the realthe Self, then you should avoid praising anything in the realm of the relative. Praising anything in the relative demeans the real. There are many things in the relative that are good, yet that verily is the illusion, no? We know that by relative accounts it is in precise order and correctness however, if you express admiration, then it will affect you. Indeed, it should not affect you.

~Dadashri



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