

October 2009

# DADAVANI

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worldly vision gives a distorted view....  
now with the devine vision  
WE see the same in the right perspective

**Editor :**  
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# DADAVANI

**The one who knows the straight or  
the crooked is the Self**

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## Editorial

Many times we experience that we carry out straightforward worldly interaction but the other person carries out only wrong way or it happens that other person's worldly interaction is right and simple, but our interaction through our thought, speech and actions is wrong and crooked. What can be the reason for this? Gnani Purush Dadashri explains in detail that this is all the problem of egoism only. These are the results of vision, which has turned wrong due to wrong belief.

Right or wrong exist with respect to intellect in the world. Wrong and right, worthy and worthless all these duality exist in the society. In the eyes of the Lord, wrong or right does not exist at all. All are *gneya*—the object to be known, only. If it is not favorable to us then we say it is wrong, bad and if it is favorable then we say it is right, good. This wrong or right is duality. It is the relationship between a supporter and a support taker. It is necessary to understand that wrong or right results are the effects of our own causes created in the past life. Therefore we should not look for mistakes of others.

After attaining *Atmagnan*—knowledge of the Self from the Gnani Purush, wrong vision becomes right. The vision becomes enlightened (*samyak*). Illusory attachment (*moha*) was there as long as there was wrong vision and as a result we used to bind karma. After Gnan original *moha* ('I am Chandulal') dissipates and discharging illusory conduct (*charitra moha*) remains. Now whatever comes into unfolding through thought-speech-action whether it is wrong (crooked) or right (straight), that is all filled stock (from the past life). Everyone's *prakruti* (the non-Self complex) is unwinding, after understanding this we do not have to create attachment-abhorrence (*raag-dwesh*), do we?

Gnani Purush Dadashri says that as long as you are having divisiveness due to differences in opinions with anybody (*matabheda*), it is the sign of your weakness. People are not wrong; you enter into conflict so it is only your fault. And if you accept that it is your mistake then only, your conflicts in this world will end. To say anything that will cause difficulties for another human being is the biggest crime. A noble human being will cover up anything negative he hears about anyone.

Now that we have attained a state of *mahatma*, we should have such awakened awareness (*jagruti*) that no one should get hurt by us. We want to become free so bring a closure with a crooked person by taking adjustment. Your energies will increase with the number of adjustments you take. We have to turn our energies in the right direction, previously we used to spend them in the wrong direction. We have to turn our energies towards accomplishing the progress in the path of *moksha*. We have to see different *prakrutis* without attachment-abhorrence, and settle all files with equanimity. What is the cardinal accomplishment through this science? Do not harbor attachment-abhorrence, become a *vitarag* (absolutely free from attachment and abhorrence).

It is our ardent prayer that we all will be able to attain the right understanding that is lacking in commencing spiritual effort (*purushartha*) to become a *vitarag* by being with, and studying the *satsang*, in this compilation of the liberating speech of Dadashri.

~Deepak Desai

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## The one who knows the straight or the crooked is the Self

(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](http://www.dadashri.org/glossary.html))

### Inventions arise from suffering

**Questioner:** Dada why is it that the spiritual development of the good, straightforward, simple and benevolent people is not as fast as that of the bad people?

**Dadashri:** Bad people can never develop. The badness in bad people increases and as a result, they take a lot of beating and that is when their 'invention' starts. When that happens, a bad person will overtake the straightforward person in spiritual development. The straightforward person will develop slowly. He does not meet any obstacles. Invention happens when one is lost and does not find a way out.

The rule of nature is that eighty percent of those who go to *moksha* go to hell first. If he has not been to hell he will not be allowed to go to *moksha*. One has to experience suffering. Invention stops if one has a comfortable life and he gets food and drink and is respected wherever he goes.

Real religion (*dharma*) does not arise as long as there is a belief of 'I am doing it', 'I am the doer' and 'I am the sufferer' - as long as there is a feeling of 'I-ness'. It gives rise to the worldly or relative religions (*laukik dharma*). *Alaukik dharma* - religion of the Self, real religion - arises when one endures suffering and inventions begins within. Otherwise how will invention occur?

It is not easy to find the Self-the Soul, only the Tirthankaras did. The Self is not what people believe it to be. All concepts about the

Self that one has done are simply imaginations. However, it is acceptable according to his understanding. He is enjoying what nature has arranged for him as per the laws of karma. The knowledge of the Self found in the scriptures is *sangnya gnan* knowledge by association and is indirect. If you attain the right direction from a Gnani, you will attain the conviction (*pratiti*) of the Self and eventually attain absolute knowledge (*kevalgnan*).

### What if we become crooked with a crooked person?

**Questioner:** The world is crooked *vanki* (dishonest, selfish, deceitful) but if I behave with simple straightforwardness (honest, fair, truthful) according to my nature then I am considered stupid, so do I give up my straightforwardness *saradata* and become crooked or should I join the crooked lot in their stupidity?

**Dadashri:** Straightforwardness *saradata* arises if you have earning from many life times. The one who is a crooked is trying to make us lose our earning so should we lose our earning? If we lose our own earning then we also became crooked, then what is left with us? All is finished. And then comes bankruptcy.

**Questioner:** So is it better to be considered stupid and allow my self to be cheated, and be taken for a ride?

**Dadashri:** No, nobody is stupid in this world, it is not like that at all. Where everybody is stupid (unaware of reality), let them tell call

you stupid. Therefore you should not keep in your mind that you are being considered stupid. Then where is the problem? After many life times one earns simplicity (*saradata*); so it is a big liability to lose this earning. And you are a lawyer, you will never lose at all, you will think critically before proceeding that is it worth anything to lose such a big asset? Therefore, it does not matter if you get less in life, there is no harm in that, but do not lose this precious asset of simplicity. The one who calls you stupid, it is his responsibility, he will pay for his fault. Responsibility is of the one who speaks, what is your responsibility in this? You are proceeding and living life with simplicity; simplicity is a very elevated thing. It is not an ordinary thing to remain straight and simple with a crooked (difficult, conniving, devious or hostile) *vanko* person, it is not an easy thing. Now if you want to lose your precious asset that has arisen after earnings over many life times, then fight (enter into *kashaya* of hostility or deceit) with all such people.

#### **What if one is not able to see his own mistakes?**

One is full of mistakes and yet he cannot see a single mistake of his own. After Self-realization, your bias towards Chandubhai does not remain, You will begin to 'see' his mistakes. Now tell me; would you see any mistakes of yours when you are Chandubhai? As Chandubhai, you are the judge, you are the lawyer and you are also the accused! When will you ever find a solution to this? How long are you going to wander around like this?

A peculiar and difficult era of this time cycle is approaching, so now that you have met the Gnani, get your work done, through proceeding with the highest intent *bhavna*. You will have to straighten out (become free from

overt and subtle *kashaya*) via and being near the Gnani. Such crookedness *aadayee* obstinacy (unyielding ego) will not do at all.

You should follow the instructions of the Gnani Purush. Why? Who can be called a Gnani Purush? It is the one who is straight in every way. He is straight while insulting and straight while being insulted. However, when He does insult, He does not truly insult because He is straight to begin with, so how can He? 'We' have become frank and guileless right from the start. And as far as you are concerned, you will have to get rid of your obstinacy (*aadayee*), will you not? How long can you go on being obstinate and inflexible? You will realize your obstinacy when some day it surfaces from within. Another way to realize your obstinacy is when you come to the Gnani Purush; you will be surprised to learn how much obstinacy remains within you.

#### **Obstinacy is the only obstacle**

Therefore, one needs to become straight. Do I have any problems, now that I have become straight? I have become straight as a result of taking so many beatings over countless past lives. Now there is no obstinacy at all left in me. If you tell 'us' "Let us go down stairs", then 'we' will come with you. 'We' do not have any obstinacy (*aadayee*) whatsoever. Someone may say, 'You are like this' or 'you are like that.' He is saying it to the 'one' who is that way. I would not tell that man he is wrong. What is more, I will even understand to whom he is addressing. He is not saying it to 'me' he is saying it to my 'neighbor'.

**Questioner:** Who is your neighbor?

**Dadashri:** This 'A. M. Patel' is the first neighbor. He (A. M. Patel) is also a contractor and an income-tax payer. That man is

addressing this neighbor of mine. They say that Gnan cannot manifest in the one who lives a worldly life. Hey, the income tax payer is there, and the contract business where bribery is commonplace is also there, and yet the Gnan has expressed! So then what creates obstacles in this worldly life? Your obstinacy (*aadayee*) is the obstacle. I had seen a lot of obstinacy in me. I became a Gnani after all the obstinacy went away. When no obstinacy remains within you, then realize that you have become a Gnani.

**The Gnani Purush's words are worth understanding**

The words of the Gnani Purush remain true for all times; the past, the present and the future. Any word the Gnani Purush utters is exactly what the Tirthankaras (fully enlightened beings who liberate millions) have said. The Gnani Purush's words are actually straight. *Moksha* (liberation) too is straight. Everyone is allowed into *moksha*; it is not as if someone is barred from it. However, one must be worthy of it. It is not possible to attain *moksha* if one walks a crooked line. Therefore, why not become straight from the very start? *Moksha* is not difficult to understand, but it helps to know what the Gnani Purush is saying. If you do not understand what He is saying, you will become confused.

**Will you not have to become straight?**

**Questioner:** Why does obstinacy (*aadayee*) not go away?

**Dadashri:** How can it go? It has made a home within you for many days and then there is the unwritten renter's law of our land; a renter never leaves once he rents your home. So is the obstinacy that has entered within you, ever likely to leave?

I told one person, 'Why are you being so obstinate? Be less obstinate!' He said, 'One cannot survive in this world without being obstinate.' I told him, 'Even a snake has to straighten up in order to enter its hole, so become straight if you want to enter *moksha*. If not, people will straighten you out and only then will you be able to go to *moksha*. People will beat you and straighten you up. So what is wrong in becoming straight yourself?' Do people not beat us and make us shape up (straighten up)?

**Questioner:** They do but even then people do not straighten up, do they?

**Dadashri:** But there is no choice except to straighten up sooner or later, is there? Obstinacy will leave on its own once you have a bitter experience. There exists endless obstinacy. One has never met anyone to straighten him out in any of his previous lives. He would not wander in this manner had he met someone. So everything happens, but he does not remain straight. What does the world do? It keeps beating him to the point where he straightens up. If he does not straighten up, then his wife, his children and the world will beat him into becoming straight.

I became straight and wise after taking beatings from people for so many lives. Just behold, when I became straightforward, then this Gnan expressed within, did it not?

**Gnani revives the religion of the Vitarag**

This Gnan of 'ours' is simply the same *vignan* (science of Self-realization). But it has arisen for people who have become entangled in nooks and crannies. At the moment many people have become stuck in the little nooks. Not only just the crooked nooks, but within that nook are many little paths going in all

directions; vertical, horizontal and angular; so one cannot be easily found in it. So it is not easy to make Gnan reach to these people.

Lord Mahavira said it himself, 'My disciples will be obstinate *vanka* and unaware *jada*'; that is the rule always, not of just for this *chovisi* (Succession of twenty-four Tirthankaras in the third and fourth era of each of the Time-cycle) but for all the *chovisis*.

Is the Jain religion at fault here? It is because of the current time cycle. Now this fifth era of the Time cycle is always like it is. In every fifth era there is an existence of a Gnani Purush. Otherwise what would become of this world and the spiritual realm of the final Tirthankara? It will become a jungle. Therefore, there is always a presence of support of this kind or another. Once the support is there, things continue. The spiritual realm will shine. It will shine a lot.

How straightforward is the Gnan of the Lord! This straight line and that straight line! It has north, north-west, south, and south-west etc. but with exact approach and direction. Whereas with these nooks, there are nooks within the nooks within the nooks and one goes around in circles and comes back to the same place again. That is why this Akram Vignan has manifested.

### **Wrong belief leaves through right knowledge**

Say for instance if you had read or heard the talks about ghosts during the day time and at night you are alone and trying to sleep and if you hear a noise of a glass shattering coming from the next room; you will be taken over by the fear that indeed there is a ghost in there. The whole night you will feel the suffering of the fear. And as soon as you get up in the

morning and check, you find out that a rat did it.

That ghost harassed you so much for six hours, because you did not know. This ghost of ignorance (of who You are) has invaded you and harassed you for infinite life times. Otherwise you are free only. There is nothing that binds you at all. However, you need to have such an effect, the experience of freedom.

And all saints tell and instruct you; what do they tell you? Hold your earlobe this way (touch left ear with right hand and vice versa). 'Oh brother, I am getting tired. My shoulder hurts. May I use my left hand to hold the left ear?' They will not ask you to hold it straight, because they have been doing it the wrong way all along. And I am holding it straight-directly, so I ask you to hold straight way. This is because 'I' speak from what 'I' 'see'. The saints of this world speak after thinking from sitting in a valley. I on the other hand, am sitting at the summit and speaking to you with my eyes closed! Because I have experienced everything and I have been up there. I speak from the peak and these people describe from the valley. That is why all this incessant suffering and beating has happened!

### **The unfathomable puzzle of nature**

The reality of the world has never come into people's awareness. It had come into awareness when there were Gnanis around. Yes, it had come into the awareness of the Gnanis. Whatever Gnanis told the people, did not come into their awareness *laksha*. Some people attained *moksha* with the grace of the Gnani; but rest of the people of the world have not understood the talk. This is the nature's unfathomable *gahan* puzzle, so no

one had become free from this. The ones, who did become free, did not stick around to tell the rest. I am the only one who stayed to tell you all after I became free. Therefore get your work done after listening. ‘We’ (referring to the Gnani Purush and the fully enlightened Lord within) are sitting here to get your work done.

### **What compassion! Straight even with a hostile person**

‘We—the Gnani Purush’ tell people, ‘come here, ‘we’ will give you *moksha* liberation, ‘we’ will give you Gnan.’ We ‘do’ all such things. This is a meddling of a kind is it not?

**Questioner:** Is intent of compassion (*karunabhaav*) manifested within you?

**Dadashri:** Yes, *karunabhaav*, but meddling is there for sure. Even Tirthankara Lords have *karunabhaav*. But they will not utter even a single letter. If someone were to fall in a ditch, they will not speak. They can ‘see’ in their Gnan, but will not say anything. If that person becomes straightforward then they will give everything. And if he becomes obstinate and unyielding then they will not speak anything at all. And here if someone becomes hostile or obstinate then ‘we’ would say, ‘Brother, why are you becoming hostile? Why? What intense greed (*lalacha*) do we have in this?’ We have one desire in our mind that, ‘May everybody experience the bliss that we experienced. Become free from these miseries.’ If any such desire is there, that means it is meddling only, isn’t it? Is it not called a meddling? People do ask ‘us’, ‘Are you a *vitrag*?’ Then I said, “‘We’ are ‘meddlesome *vitrag*’.” And Lord Mahavira is not a meddlesome; He is absolute and pure

*vitrag*! He will ‘do’ as much as it is in His unfolding account of karma (*udayakarma*) only, but our *udaya* would be meddlesome. Our *udayakarma* would be with mixture and the *udayakarma* of Lord would not have a mixture.

People should not take the meaning of meddlesome *vitrag* in their own language. This is because ‘I’ have to meddle just for your welfare. My own salvation has happened completely. Therefore ‘we’ are meddlesome *vitrag*!

### **Moksha means sense of freedom**

This Gnan that is verily given to you is such that you will not need anything at all. If you cannot become like Dada while sitting with Dada, then it is only your mistake, is it not? This Gnan is *kriyakari* that which works automatically. It works continuously within. Do you have to do anything within?

**Questioner:** It keeps working automatically.

**Dadashri:** Now after attaining such *kriyakari* Gnan if You do not attain *moksha*, then it is only your mistake, is it not? *Moksha* should happen here and here only. You do not have to go anywhere to take *moksha*. *Moksha* means *mukta bhaav* sense, feeling and experience of freedom. Despite all these turmoils and tensions You are free; and the non-existence of all this—the trial and tribulations, the stresses and hurt—will never happen, therefore be alert and wake up from the beginning. You will have to become free in the presence of all this. If you have bondage then only you can experience the sense of freedom. If you do not have any sense of bondage then how can you experience the sense of freedom? Who has to experience the

sense of freedom? The one who has come into feelings and sense of bondage; he has to experience freedom-*moksha*.

If you are blindfolded and tied up very tightly with a rope, and then if I cut off one loop of rope surrounding your chest with a blade, then will you not experience the first feeling of freedom? You can experience that the rope has become loose from one side. Once You experience that You have become free (this happens in the Gnan Vidhi of Dadashri) then Your work is done.

Similarly a human being should realize the freedom. That is called the sense, feeling and experience of liberation (*moksha bhaav*). I have continuous realization of freedom; anywhere, any time. Matter *dravya*, location *kshetra*, time *kaad*, intent *bhaav* do not and cannot bind Me. *Vastu* the non-Self is not the one which creates the obstacle. It is just that the blame and punishment is given to the wrong entity, and not the real culprit.

#### **Wrong vision is the cause of bondage life after life**

**Questioner:** So then who creates bondage?

**Dadashri:** The ignorance of the Self creates the bondage. If your vision *drashti* is crooked –wrong then only it binds, imprisons you.

No one should believe or even hope that without meeting a Gnani Purush who is a *mukta purush* (liberated one), he will attain *moksha* liberation. Even if you read a thousand scriptures, the scriptures will not change your vision *drashti*. Scriptures cannot change your vision. It will keep same vision which you had. And on the contrary it will make your wrong

vision (that which ‘sees’ the relative as real) strong. And Gnani Purush can change your vision. Only vision. Only vision is different. You are seeing on this side, ‘I’ am ‘seeing’ on this side. ‘I’ only change your vision. It is the task of the Gnani Purush. It can never happen without the grace of the Gnani Purush, without the grace of the Lord. *Vitarag Vignan* (science of the absolute Self) is required.

#### **Vision that liberates and the grace that makes it happen**

**Questioner:** So mainly the vision (*drashti*) should become internalized- focused within (*antarmukha*)?

**Dadashri:** So many people keep seeing within and keep on trying to see within. Hey you! There is nothing inside! You can only ‘see’ within after Gnani Purush shows You. Otherwise when you close your eyes, you will see women inside.

**Questioner:** So it is necessary to have some one’s support and help to see within?

**Dadashri:** It is only after one is graced that He is able to ‘see’ within *antarmukha*. How can one ever attain inward vision without grace *krupa*? Until that happens people see factories and businesses within and they paint such extensive pictures (for an effect in the current and next life).

**Questioner:** When can one attain that grace?

**Dadashri:** Grace happens when one does the *darshan* (to see without *kashaya*) of the Gnani Purush, when he is filled with humility in front of the Gnani Purush, and when he remains in the *Agna* of the Gnani Purush. Otherwise, how can grace be there just like that? Can any one attain grace by becoming



hostile and adversarial to the Gnani Purush? If one becomes an opponent, even then the Gnani Purush does not have any problem, but how much loss will that person suffer? If you were to curse 'us' even then 'we' do not have problem. But what will be your condition in this? Therefore 'we' explain to you to be careful and straightforward.

You have to become straight in front of the Gnani Purush. Here crooked (persistent *kashaya: raag-dwesh*) will not do. Here one has to remain in Agra. This is because the opportunity to do *darshan* of the Gnani Purush is the rarest thing in this universe.

### Where the wedges of karma are crooked

**Questioner:** You give this Gnan to many people. It instantly fits few people while for the rest, no matter how hard they try, it does not fit them. So what energy are they lacking?

**Dadashri:** It is not a lack of energy. The wedge (impediment) of karma he has brought with him is crooked, whereas the 'wedge' in others is straight. The one with a straight 'wedge' will be able to remove it easily himself, whereas the one with a crooked one, no matter which way he pulls, it will not come out. Our 'wedge' was straight and it dislodged instantly. 'We' know no crooked ways or deceit. 'Ours' was absolutely open and clear! Whereas you, you might have learned some crookedness and deceit. Although you come from a good family, what can you do when some of the crookedness set in during your childhood? If a nail is crooked, then it will take strength and time to remove.

### Gnani showed a simple path

'I' am helping you follow the same path

that 'I' have walked. 'I' am walking on the same path only a step ahead of you. You are just following Me; that is all. 'I' am not too far ahead of you. 'I' have given You all I have and whatever I had. Who would keep anything secret from you? The one who wants to be a *guru* would do that. A *guru* will not reveal all the keys to his disciple. I do not want to be a *guru* at all. My only desire is that You become like Me. Why would I take on the business of a *guru* of being a *guru* forever? It is a business, is it not?

One man asks me, 'Why are these *gurus* crooked?' I told him, 'You need crooked saws (*gurus*) as long as these logs (people) are crooked. These logs themselves are crooked.' He asked, 'When will they become straight?' I told him, 'These logs will get straighten on their own. This *bafaro* oppressive environment of hot humidity (karma effects of suffering in rampant *kashaya*) has come, has it not?' This *bafaro* is such that they will not straighten. No matter how crooked the log is, it will straighten on its own. Obstinance and inflexibility *aadayee* will go away after all the suffering from the *bafaro*. Thereafter, just wait and see, how wonderful will be the *gurus* then!

### There is no mistake of the Gnani in that

**Questioner:** Dada, it is you inner intent and vision (*bhaav*) that we are just behind You, but are we really that close to You?

**Dadashri:** Yes. I do not have any problem just because you have a fever (discharge *kashaya*), but you are with Me. And when your fever goes away shortly, then You are with Me. This is a path of lift-elevator. However if you get away from me, become *vanka* (ego and thus *kashaya*

oriented; deceitful or hostile) towards Me, then things will be ruined for you. 'We' do not have any trait that would push you away from 'us' or make you become obstinate towards us. It is different if any of my qualities were inappropriate and your action towards 'us' becomes inappropriate. But inappropriate conduct on your own should not happen.

If your karma make you *vanko* (hostile or deceitful), You have to realize that this is happening, and there You should tell yourself, 'Can you not be straightforward here too? If you do not, I will have to fire you.' Intellect will bother you, however this Akram Vignan will protect you all the way (until *moksha*). 'We' protect even those who may have thrown insults at us, because whatever insults he throws at us are not due to his own free will. He is possessed by karma. Does one not get possessed like that? Still, what is our duty? What is our duty when someone has an accident?

**Questioner:** We should help him and save him from injury.

**Dadashri:** Yes, our duty is to see how we can 'bandage' him up and help him recover.

### **Worldly life runs straight and smooth through Gnan**

After attaining this Gnan your worldly life that was uneven and difficult will become even and smooth. It will actually become easy for you. The troubles that were there before become less. Day by day, as this Gnan takes effect, the troubles will start to lessen. All the work will be simplified. Who has made this worldly life crooked and difficult? It is ego and egoism that it has become so. Otherwise, the worldly life was in a straight line but the

egoism has made the lines crooked. All this is the interference of egoism only. The self-*prakruti* is by nature crooked, and that is why it suffers so much, life after life. When one becomes wise like the *vitaraḡ*, then nothing further is needed.

**Questioner:** Is it true that the crooked person gets crooked egoism and the straight person gets straight egoism?

**Dadashri:** It is different for different people.

It is like this rainwater falling from the sky; it is sweet but if the *Neem tree* –*Limdo* tree drinks it, it will become bitter and if a mango tree drinks it, it will be sweet. It will be different for each individual. In each individual, it will show different quality. Similarly, in humans, this ego *ahamkar* is of only one kind; it takes on different colors.

### **Difference between faith and conviction**

**Questioner:** We are saying that after attaining Gnan in the Gnan Vidhi; faith (*shraddha*) is established, so can it be called a conviction (*pratiti*)? What does conviction mean? Is it faith?

**Dadashri:** Faith is considered a stage and conviction means it has become established in exactness. Conviction means an entire belief changed a hundred percent and 'I am verily Shuddhatma—pure Soul' became exact. The faith, 'I am Shuddhatma', can set in but it can leave again whereas conviction will never leave. Faith may change, conviction *pratiti* will never change.

*Pratiti* conviction may be explained in the example of setting up a stick here. Once the stick is set up, no matter how much pressure comes on it, it will not leave its place.

That is *pratiti*. No matter how bad the unfolding of karma effect comes it will not leave its place. 'I am Shuddhatma' will not dissipate.

And what does intense conviction (*gaadha pratiti*) mean? It will bend a little, no matter how much pressure arises it will not bend much. If it turned then people will say, its going, its going. But no, that which does not leave its place is called intense conviction (*gaadha pratiti*).

Experience (*anubhav*), awareness (*laksha*) and conviction (*pratiti*). Conviction is the foundation. After setting this foundation awareness arises, thereafter 'I am Shuddhatma' continuously remains in awareness. In your spare time, when you remain the knower-seer (*gnata-drashta*) for some time, experience arises. Now knower-seer, does not mean you have to see outer things, You have to keep seeing the self (*prakruti*) only. 'See' how the *prakruti* is acting up, sometimes crazy, sometimes wise.

**Questioner:** So 'I' have to keep 'seeing' Chandubhai (File # 1, the relative self).

**Dadashri:** You have to keep 'seeing' him only. 'You' have to 'see' what 'overwiseness' he does and what craziness he does. If he acts crazy then You do not get angry at him and if acts wisely then You should not become attached with him. You should remain *vitara* (absence of attachment and abhorrence). He is the one acting crazy, what do You care? We became free from the previous relations which we had with *prakruti*. We were responsible for *prakruti* until we received the separation in the Gnan Vidhi. Now with the conviction *pratiti* 'I am Shuddhatma', You are not responsible.

### Crooked vision corrected to straight vision

'I' have given the science which separates the Self and the body (*deha*), so your vision that was crooked turned straight. And as long as you had the wrong-crooked vision, you had illusory attachment (*moha*) and until then karma were binding. Then one may ask, 'sir, I still have *moha*. I still wear good clothes, I need a watch, I need spectacles, I need this and that, I need oil, perfume.' Then 'we' say, 'this is *charitra moha* (that which deludes in discharging karma effects), this is discharge *moha*! *Charitra moha*, means now one will not think in his mind that I should get such thing again and again. Settle whatever comes in front of you. If you get salty food then eat less. If you get good food then eat at leisure and settle. Are you settling with equanimity? All right then, what else is left for you?

The one whose vision is crooked will see crooked and the one who has straight vision will be able to see straight. So we should walk ahead and remain *niragrahi* (free from insistence).

### Difference between relative and real conduct

**Questioner:** 'There is no *moksha* without conduct (*charitra*) and there is no *nirvana* (absolute enlightenment and leaving the final body) without *moksha*.' It is said like this, is it not?

**Dadashri:** Conduct (*charitra*), tell me, what have you understood about *charitra* in your language. Whatever you have understood, tell me.

**Questioner:** Conduct (*charitra*) means to behave properly; we can call it straightforward behavior. A moral person is

the one who does not behave crookedly. He would be honest, moral.

**Dadashri:** You can find many such straightforward people, how can you call that conduct *charitra*? This *charitra* is said about that conduct which is a cause for the *moksha*. That other conduct-behavior is said for someone who is straightforward, at the most he will get respect or someone will loan him money, that's it. There is no other reason for that. And yet many will speak negative about him.

There are two types of conduct. One is real conduct (*nischaya charitra* – conduct as the Self) and the other is relative conduct (*vyavahar charitra* – worldly conduct). Worldly conduct means no inclination for any object of five sense pleasures. The Lord has defined the *vyavahar charitra* even further. It is a very elevated thing. It involves knowing the opinion of the *Vitarag*. Leaving aside his opinion, he accepts the opinion of the *Vitarag* and proceeds in his worldly interactions accordingly. One does whatever is possible for him with this firmly in the mind that *vitarag's* opinion is this way and follows according to that only.

What is called a real conduct, where one eats and drinks but remains as a 'knower-seer' (*gnata-drashta*) is a true conduct. One remains in the state of the Self (*swabhav*), comes in the state of 'knower-seer' that is a real conduct. There is no *moksha* without this conduct. The Self is the 'knower-seer'. 'You' remain in the state of 'knower-seer' that is verily conduct and that is verily the right cause of *moksha*. And *moksha* means freedom from all the miseries, and without such a *moksha* one cannot attain *nirvana*. *Nirvana* means ultimate liberation.

**The knower of bad conduct is verily the conduct**

**Questioner:** But all this should come into conduct *charitra*, should it not?

**Dadashri:** You do not need to bring into conduct. The *knowing* of bad conduct (*kucharitra*) that is called conduct (*charitra*). If one gets intoxicated in the mind about his good conduct, that is bad conduct (*kucharitra*), it is a grave danger.

**Questioner:** So what if the egoism of *kshaayak samkit* (permanent attainment of 'I am the Soul'; continuous link of the right belief) arises in us...

**Dadashri:** When we give you Gnan, ego may not arise but you do feel intoxicated, that is also wrong again!

**Questioner:** So then you are not leaving any place to enjoy any kind of happiness.

**Dadashri:** Let it go. Bliss (*anand*), enjoy bliss that arises as the-from the Self. Why do you need to take illusory happiness? Do you have to play with transient pleasures of the mind (*masti*)? *Masti* is being derived by these people out there who believe worldly religion as a religion *dharma*. They are in the *masti* intoxication of the mind, *masti* of the speech, and *masti* of the body. This whole world is delving into tasting the pleasures of mind, body and speech. Male-female ascetics, saints-renunciants, all are in this *masti* intoxication. That too this intoxication does not stay the whole day, will stay only for a little while and then disappears. Then intoxication will arise again. And here, one should not be swayed by *masti*.

**Questioner:** But now leaving all other worldly pleasures we are staying in Dada's *masti*.

**Dadashri:** That is not considered *masti*. Otherwise, when one becomes intoxicated with good conduct it creates a loss. Instead, this ‘knowing’ *jaanpanu* of bad conduct *kucharitra* is helpful. *Atma charitra* conduct as the Self is to ‘know’ bad conduct *kucharitra*.

**Questioner:** We have known bad conduct (*kucharitra*), but do we have to live without enjoying any kind of pleasure of positive conduct?

**Dadashri:** In the duration of the time when there is ‘knowing’ there is bliss *anand* only, and in the duration of the time where there is ‘doing’ there is pain *dukha*.

**Questioner:** Now I knew about my bad conduct, at that time how can I have bliss? Pain *dukha* and dispassion *vairaag* is the result of this bad conduct, that is known.

**Dadashri:** The nature of *kucharitra* is verily such that one loses the ‘knower’ state *jaanpanu* of the Self. If one has attained so much awareness (*jagruti*) and if the Gnan remains present in *kucharitra*, ‘knower state’ (*jaanpanu*) remains, then it is the highest conduct (*charitra*).

**Questioner:** But *dukha* pain will happen when one sees that which is crooked and wrong, will it not?

**Dadashri:** It is not crooked. It is not crooked in the eyes of the Lord, it is crooked in the society. What does society (*samaaj*) say? This one is crooked and this one is straightforward, this one is unworthy and this one is worthy, the society is full with duality. There is only one thing in the eyes of the Lord. All are *gneya* (that to be known) only.

### One cannot have scorn towards discharging illusory attachment

If one has attained *kshaayak samkit* (indelible attainment of conviction, ‘I am the pure Soul’, unshakable establishment of right vision) and his behavior is crooked or straightforward even then it is *charitra moha* (discharging illusory attachment). If it is against scriptures even then it is *charitra moha* and if it is in line with scriptures even then it is *charitra moha*. *Charitra moha* illusory attachment means it is *moha* which appears like *moha*, but it is *charitra-mohaniya*. *Charitra-mohaniya* means that which if you want to remove you cannot remove, and if you want to attain you cannot, even if you want to. You just have to get the solution and settle. This is because you had stocked this willingly, had you not? Now you cannot scorn and reject this. Now you feel bitter. But at the time of stocking you had stocked believing it is sweet, didn’t you? So this person’s stock which was filled is different, you had filled stock; that is different too. This is of totally different kind of stock. His stock is different, this person’s stock is different; all filled stocks are different.

### Straight or crooked conduct is charitra moha

After *Atmagnan*—Self-realization, all the actions of mind, all the actions of speech, all the actions of body whether it is good or bad, all that is *charitra moha*.

So what are the thoughts of mind, you understood that, didn’t you? That is *charitra moha*. If speech comes forth hard, harsh or *syaadvaad* (speech that hurts no one’s ego or viewpoint), all that is *charitra moha*. If the conduct is straight or crooked, all that is *charitra moha*.

Now all these old habits which you do not like; that is also *charitra moha* and those habits which you like that is also *charitra moha*. Good thoughts, bad thoughts are also *charitra moha* and bad speech is also *charitra moha*. Therefore, if bad speech happens then do not become discouraged and if good speech happens then do not become elevated. This is how you deal with it.

**‘Crooked-straight’ it will unwind as it was wound**

**Questioner:** Dada, so the *charitra moha* will continue to discharge automatically after the *darshan moha* (the illusion, ‘I am Chandulal’) is gone, will it not?

**Dadashri:** *Charitra moha* means that illusion (*moha*) which already has come into effect – result. Therefore it will continue to dissolve by itself; you do not have to do anything. You should remain as a knower-seer (*gnata-drashta*). If you remain in Your own nature *swabhav* (Be the Self) then you will not have any problem. The lawyer (in you) does the pleading and fighting in court and people will say that, ‘this man is working as a lawyer. How can you say this is *charitra moha*?’ I say that this is verily called *charitra moha*. It will unwind in this life as it was wound in the past life. It was wound crooked, so it came out crooked. It was wound straight so it came out straight. But it will come out as it was wound.

How wise is the Lord! If He had placed an exception in this (Law of cause and effect) then it would have caused trouble. Behold, it is unwinding as it was wound. You proved a false case correct and won for him by fighting in court. Hey brother! You proved it right. But it is *moha* which was wound! ‘You’ are the ‘knower-seer’. You are not the owner, so then

what is Your liability? So if You remain the ‘knower-seer’ then there is nothing. Crooked or straight; it will unwind as you had filled. That it is crooked or straight, is from the perspective of intellect, it is from the perspective of societal order. Otherwise, ‘this is crooked or this is straight’, there is nothing like that in the eyes of the Lord. Straight or crooked; if it is not convenient to us then we say it is crooked and if it is convenient to us then we said it is straight. If it is not convenient to us but it is convenient to others, can it be said crooked for us? It is the account of each an every person. It is only an imagination of one kind. You have attained the state beyond the duality of the crooked or the straight. So You just have to ‘see’. You have to follow Dada’s Agna only. You do not need to ‘see’ anything else. Whatever comes, trash or good, your scores depend on how you had given the exam. ‘You’ have to keep ‘seeing’ that. You had not taken exam after asking ‘Dada’. You had taken exam as per your will in the past life.

**Questioner:** But now after the exam Your influence and recommendation will help, will it not? Whatever we are doing, can You help us to pass the test, to have good grades.

**Dadashri:** No. But now whatever new you are doing, I do have that. That which was done previously, is coming, that You have to keep ‘seeing’. Then You have no bondage. That is what ‘I’ am telling you.

*Charitra moha* means *prarabdha* (the effect of past life karma) in worldly language. They say only *prarabdha* remained, don’t they? That is *charitra moha*. One has to suffer *prarabdha*. That you suffer by staying in the state of knower-seer (*gnata-drashta*) of the sufferer.

**Questioner:** So that which I have brought from the past life is unwinding, is that *charitra moha*?

**Dadashri:** Yes. The stock that you had wound will express and empty, that we call *charitra moha*. And the Lord says, 'do not create attachment-abhorrence (*raag-dwesh*) in what is unwinding and remain as the 'knower-seer'.

### The knower is verily the Self

**Questioner:** I have awareness (*jagruti*) before any work comes and then the awareness goes away. At the time of that work I have to get involved and after it finishes, again the talk of this Gnan starts...

**Dadashri:** The Self does not get involved there.

**Questioner:** Now how can I maintain awareness (*jagruti*) when I am involved in the work?

**Dadashri:** That is the awareness of ego and intellect.

**Questioner:** So the work cannot be completed without that involvement?

**Dadashri:** It is the intellect that gets involved. You feel in your mind that I got involved. Therefore you will feel such effect.

**Questioner:** So what should remain there?

**Dadashri:** There as the 'knower', You should 'know' that intellect *buddhi* got involved and the work happened. The one that knows the good or the wrong happened is the Self. When he—the ego intellect complex—says, 'I got involved', then who knew *jaanyoo* that right or the wrong happened?

**Questioner:** That's right. So at the time of worldly interaction (*vyavahar*), 'I' was the 'knower' only.

**Dadashri:** The one who is the 'knower' *jaankaar* is verily the Self. The one who got involved is not the Self.

**Questioner:** It seems like 'I' got involved and entered the activity of the task.

**Dadashri:** That is intellect and ego.

**Questioner:** So there should I have the understanding that in fact 'I' am not entering that?

**Dadashri:** 'You' have to understand just that. This is because when later You inquire, 'did it happen right or wrong?' Then the answer will come, 'it happened right.' The one who enters, become involved, will not know this. The one who enters, becomes involved *tanmayakar*, will not 'know' whether it happened good or bad.

**Questioner:** But to maintain such awareness during the seconds when the worldly interaction is going on; do these two things happen at a time or is there a distance between two?

**Dadashri:** It happens at the same time only, there is no distance in between the two. His—the ego intellect complex's—belief is different. There is a difference in his belief; even then if You ask him, 'who knew this?' The one who 'knows' is the Self. The one who entered in a rush *ghoosii gayo*, became the self, became involved, is not the Self. The one who became *ekakaar* one form, Chandulal, is not the Self. The Self can never become the ego (*ahamkar*); He remains the knower only. The Self remains separate only, remains the 'knower' only. If you felt that you

entered, became involved, became Chandulal, then later on you should do *pratikraman* and come back, with, 'I made a mistake'. The Self never enters at all in the non-Self. This was the previous habit. The same habit continues at this time.

**The Gnani's words should be understood in totality**

Some people have good external conduct but within there is much evil and bad. And our *mahatmas* (the one who has attained Self-realization in Akram Vignan) may have bad external conduct but how wise are they within!

**Questioner:** That is a matter of principle, but many times what happens with us is that it is Dada's speech and guarantee, and we grab hold of it, insisting that the conduct is not important and it is more important to focus on the intent within.

**Dadashri:** One holds on to this, that is it. You don't need to hang on to that. You do need to understand, if such thing happens, that you should not be worried and harbor fear. But if you hold on to it, then weakness will remain.

**Questioner:** We do hang on to it, that Dada has said that the intent is more important than conduct, and sit down with that as our defense.

**Dadashri:** No, you cannot hide under such protection. It is as if you would have made a firm decision not to fall off into a well, no? Say for instance there are hundred to two hundred wells up here and if you have to walk through the road back and forth, in that case you just do not fall in the dark, because it is your decision that whatever happens you do not want to fall in this well, then you will not

fall. But if you try to protect the well and go in that direction, then you will fall. At least it should be your decision, no? Why I am telling you this? Not to save you but I am telling you to make you fearless. Your external conducts are like this, are wrong, don't worry. You do not need to keep protecting the meaning of the statement. You should just keep in your mind that this error in the external visible conduct must not happen, that's it. Then it is done. Then 'we' let go of it. What we call *vyavasthit* is that, 'Brother, drive your car with your eyes open, and drive carefully and after that if a wreck happens then it is *vyavasthit*. If you are at mistake, there is no problem. That is *vyavasthit*, but this much care should be exercised.

'I' have given *vyavasthit* (scientific circumstantial evidence) for this one life. *Vyavasthit* means You do not want to harbor any fear. Whatever is going to happen, that much is decided that it is going to happen. But you cannot say so right now. Yet it is decided. Even the slightest change is not going to happen, in that which has been decided. Therefore live a life without fear. This is the Gnan which makes you fearless *nirbhaya*, it is My guarantee. So there is no meaning in harboring fear. Even if you harbor fear, it is not going to decrease or increase. You will sustain a loss unnecessarily. Do you know when you will get into accident and die? (Should you not be concerned about the transient nature of this life?) Why don't you keep fear of that? Is it not worth having such a fear?

**Due to your mistake, the other person appears crooked**

When the boss gives you a reward then it is your *vyavasthit* and when your *vyavasthit* comes opposite then the boss will



think in his mind that, 'I should cut his pay this time.' So the boss will cut your pay, so then you will think in your mind that, 'This boss is worthless, I met this worthless boss.' But a human being does not know how to do such multiplication that if he was worthless then why he was giving you a reward! Therefore there is some mistake, there is some other error in calculation. The boss is not crooked, this is just that your *vyavasthit* changes! The one who hoards wheat is not wrong; you are not getting wheat, your *vyavasthit* is wrong. Therefore what are 'we' saying is that the fault is of the sufferer? When the one who is accumulating wheat illegally will get caught then it will be his mistake, he will be guilty at that time. He is not caught today. He is still traveling in cars. Therefore, the fault is of the sufferer!

If you were abused that is also *vyavasthit*, if you got beaten up that is also *vyavasthit* and if you got a reward then that is also *vyavasthit*. What is the meaning behind saying *vyavasthit*? That you tried to make it right and it turned wrong, then say that it is *vyavasthit*. So you will not have *artadhyan* (internal adverse meditation that hurts the self) – *raudradhyan* (adverse internal meditation that hurts the self and others).

**Questioner:** This speech-action-thought whatever happens, all that is the account of *vyavasthit*?

**Dadashri:** 'I' would 'know' *vyavasthit* and You also have to 'know' *vyavasthit* scientific circumstantial evidence. If someone tells me, 'you are partial,' 'I' will remain unaffected as the 'knower'. I know that it is '*vyavasthit*'. Whatever he speaks that is also *vyavasthit*.' Therefore 'we—the Gnani Purush' will not have any effect. 'We' would understand immediately that 'this speech is

*vyavasthit* and the speech of the other is *vyavasthit*.'

Therefore 'we' will not have its effect. 'We' would put it aside. It is right, it is correct, we will say that too. Because he speaks as the worldly interaction (*vyavahar*) was, he is not speaking anything new in that. And that *vyavahar* is verily *vyavahar*. We do not have any concern for that, why we worry for no reason? We left that now, we want to stay away from that and we want to go another town, now we do not have concern with this, so what work do we have by meddling in that again?

### Adjusting with difficult people

The one, who has learnt the art of adjustment, has found the path of eternal bliss. Adjustment made is Gnan. This will be one's triumph. You will have to suffer whatever suffering comes your way, but the person who has learnt to adjust will not have any problems. He will settle his previous accounts. If you encounter a robber and you "disadjust", he will beat you up. Instead you should simply adjust and get your work done by saying, 'Friend what do you want? I am on a pilgrimage and do not have a lot of money.' In so doing, you have adjusted to him.

**Questioner:** One-sided adjustments are not possible in this world. Is that right?

**Dadashri:** The very definition of ideal worldly life is adjustment. Even the neighbors will notice and say, 'There is conflict in every household except this one!' Your energies have to be cultivated especially with those who you do not get along with. These energies are already present with people you get along with. Inability to adjust is a weakness. Why is it possible for me to get along with everyone?

The more you adjust, the more your energies will increase and your weaknesses will diminish. Right understanding prevails only when all the wrong understandings are demolished. Everyone gets along with easy-going and good-natured people but when you learn to get along with difficult, stubborn and harsh personalities, you have truly accomplished something. No matter how brazen and shameful a person is, if you know how to adjust without losing your mind, it is well worth it. Losing your temper is useless. Nothing in this world will 'fit' you. However, if you 'fit' into it, the world will be good. If you attempt to make it 'fit' you, it will be 'crooked.' Adjust everywhere. As long as you 'fit' into it, there will be no problems.

Main thing is 'adjustment'. Freedom *mukti* is by saying 'yes'. If you say, 'yes', even then, is anything going to happen out of 'vyavasthit'? But if you say, 'no', then it is a big trouble.

#### **Ultimate solution in the path of the Vitarag**

The Gnani will adjust even with the person who refuses to adjust. If you observe the Gnani Purush, you can learn to make all kinds of adjustments. The science behind the Gnan helps you become *vitaraḡ*, which means absolute freedom from attachment and abhorrence. Your suffering is because of this attachment or abhorrence that still exists within you. You will be labeled a misfit if you become indifferent and apathetic in your worldly dealings. We must be able to convince even the most obstinate and the disagreeable people. If we need a porter at a railway station, and he haggles with the charges, we have to settle the deal with a few extra rupees. If we don't, we will have to carry the luggage ourselves.

You just have to recognize how the

machinery works. If the fuse blows, how should you replace it? You should know how to adjust to the other person's nature. I adjust when the other person blows his fuse. What happens when he can adjust no more? The fuse is gone. There is darkness and he bumps into the wall, or the door. However, the wire is still intact. If someone fixes the fuse, it will work again. Until then he will continue to be frustrated.

#### **Relinquish control as if you are in front of a traffic cop**

**Questioner:** I have to fulfill some responsibilities while staying in the worldly life and it is my duty to fulfill these responsibilities. In performing these duties sometimes harsh and hurtful words have to be spoken. If that happens is that *paap* sin? Is that a mistake *dosh*?

**Dadashri:** What is the expression on your face when you use such language? Know that you have committed demerit karma when there is disgust in your expression and your face appears ugly. Always speak calmly and use gentle words. Never use bitter and ugly speech. Use your words sparingly and speak with love and affection so that one day you will win him over. Otherwise you will not succeed. Bitterness on your part will only serve to make him vindictive and harbor hatred towards you. He is helpless at the present time, but from within he is binding negative karma to get even with you when he grows up. Love will work wonders for you although you may not see the results immediately. Just keep showering him with love and affection and later you will be rewarded with the fruits of this love. Did you like this talk? Will your face not turn ugly if you speak harsh and bitter words?

**Questioner:** What should I do when

despite trying to explain things to them, they still do not understand?

**Dadashri:** There is no need to make them understand at all. Just love them and make them understand gently. Do you ever speak harshly with your neighbor?

**Questioner:** But I should have such patience, should I not?

**Dadashri:** If a stone falls from a hilltop and hits on your head, you will look around, see no one; then who will you get angry at? You will remain quiet at that time, will you not? You do not see anybody there so you know that no one has thrown it, therefore it has fallen by itself. Therefore you do not consider it as mistake of anyone. In a same way that stone (if a little boy throws) too falls by itself. It is just that you see a person who throws a stone at you. Otherwise it too is falling on its own. All your accounts (of karma caused in past life) are getting paid off. All the accounts are getting paid off in this world. New accounts are binding-charging and old accounts are getting paid off-discharging. Therefore talk straightforward *seedhu* (speech that is without *kashaya*) and nicely with the children and young adults.

If you have planted a little plant, you do not have to keep scolding it by saying, 'Do not grow crooked, bear big flowers'. You do not have to keep scolding like this. You have to keep giving it fertilizer and water. See even this rose plant does so much work! Then these children are the human beings! And there are some parents beat, spank them and are so violent.

So always, the world improves through love only. There is no other solution except this.

**Questioner:** I love him but he does not understand my love, then what should we do?

**Dadashri:** What can you do? You should remain silent. You should remain silent, what else can you do to him? Can you hit him?

**Questioner:** But I have not reached at that level that I can remain silent.

**Dadashri:** Then should you jump at that time? What else can you do? Why do you remain quiet when a policeman reprimands you?

**Questioner:** A policeman has an authority, he has control.

**Dadashri:** Then you have to relinquish the control to them! You remain straight in front of a policeman and here can you not remain straight!

### **The mistake is that of the organizer-manager within**

**Questioner:** Please help me control my tongue because I talk too much.

**Dadashri:** I too, talk all day long. As long as your speech does not hurt anyone, there is nothing wrong in talking.

**Questioner:** This tongue says one thing one time and something else another time.

**Dadashri:** The tongue is not at mistake. The tongue constantly lives and works very nicely within the thirty-two teeth. It does not rebel or fight back. The tongue is fine, but it is you, the organizer-manager within, who is awkward and at fault. The mistake lies with you.

### **Become the wife of the wife**

Do not try to have your own way at

home. The one who tries to keep control will have to wander. I told Hiraba that I am a coin without remunerative value. I cannot afford to wander. If you try to do things your way in the home, will it not result in conflicts? If your feet are hurting and your wife is massaging them and someone comes along and happens to witness this, he will say, 'Wow! You really are the boss at home,' you should reply, 'No, she is the one with control,' because if you say you are in control, she will stop massaging! Instead you should say, 'No, she is the one with control.'

**Questioner:** Is that not flattering her?

**Dadashri:** No this is the right way; all other ways are crooked and wrong. In the current time cycle, this is a different way to be happy.

**What if we become straightforward!**

**Questioner:** But I am not able to take such adjustment and I become irritable and restless.

**Dadashri:** I attained this Gnan at the age of 50, but even when I was about forty, I would add water to the *kadhee* if there was too much salt in it without any complaints or comments. So one day Hiraba caught me doing so. She responded, 'did you add water to it?' I told her, 'I will not do that again.' I know that she too adds water to it on the stove, does she not? And 'we' do the same off the stove. Otherwise do you know what I do? If I have some sweet *sheero* (sweet dish made of wheat flour, clarified butter, and sugar) or anything else sweet in my plate, I will mix it into the *kadhee* and make it sweeter. I will do whatever I can to make it edible. I will not ask for sugar or anything like it. She will not know that the *kadhee* has too much salt in it.

I will not tell her that. If you ask anyone in our home, they will tell you, 'No, Dadaji has never said anything.' Why should I say anything? There are others to tell her. They are smart, are they not?

Then what do the ladies say within? They will say, 'He is a grouch anyway.' They know many other such names but they will not use them. That is how they disrespect us. So why don't you straighten up and behave well instead? Why did the *kadhee* become salty? One would say, 'It came to you based on some supporting evidence, not just like that, it is not baseless.' This is madness. Due to lack of understanding, he says, 'She made the *kadhee* salty.' You fool! Why would she do that? She would not do that even if you were to pay her 100 rupees to do so.

**All the miseries are because of the self that became crooked**

So do not point out any mistakes if the *kadhee* (soup dish made with yoghurt, spices and *garbanzo* flour) is too salty. What people do when the *kadhee* is too salty? They will fight. A man will point out his wife's mistake in her cooking. He has not learnt how to become a husband even after all these years? Hey you! Your wife did the cooking and you point out her mistake? So when will you straighten up? And then he will say 'my wife'. Hey *mooah*—term used by Dadashri to awaken the one who otherwise is on his way to the funeral pyre—if she is your wife then why are you criticizing her? There is a cold war going on within the family. And people have made their life useless. So all this miseries have arisen because of becoming crooked *vanko*. One has to become straight *seedho*.

You do not have to point out anybody's

mistake. Husband should not point out the mistake of the wife. Wife should not point out the mistake of the husband. 'You' should give 'him' a general warning that 'brother, today take it easy..' and that to after finishing a dinner. However he will get mad at the time of eating! So he will not enjoy eating the delicious mango pulp *rus* and *rotli* (thin layered and soft bread made out of wheat flour). Are you able to understand my talk, should you take all this into awareness or not? You should have peace in your home, you should not have restlessness and conflict. You are ruining next life by creating agitation and further conflict. You are binding a next life and vengeance *veyr* with that woman.

Nobody at my home knows what 'Dada' likes and what he does not. Do you think the cooking of a meal is under the control of the person who is cooking it? It all comes together on a plate because of the *vyavasthit* (scientific circumstantial evidence) of the one who is going to eat it. You should not interfere in this.

**Questioner:** That is right, I agree. Now that I have understood it, I will make the necessary adjustments.

**Dadashri:** Without any purpose; otherwise if you do that, then the *kadhee* will be spoiled. This is because if her mind is not under control, is restless, then extra salt will be added in the *kadhee* then you have to eat it. Instead tell her, 'No, the *kadhee* is very good.' What is the problem in telling her openly?

**Questioner:** And Dada, if I had said that the *kadhee* is salty then next day the *kadhee* will be bland, because she will become emotional.

**Dadashri:** That is correct, that is the reason I never talk at the time of eating meals. What is the reason for that? If I say that there is a little extra salt then next day she will put less salt. Rather than that we should not speak. So it will become regular by itself. I have never complained.

You say that they are good and they are bad. You give rise to a new mind when you give opinions. So you should not give opinion. Do everything the way it is. If the *kadhee* is salty, do not eat it if you do not want to, but do not give an opinion that it is salty. Otherwise you will give rise to the mind, be careful. So it is true that the mind will stop if there is no opinion.

### Problem is of the opinion

One who has no opinion of any kind, he does not have a mind. The mind is born out of opinions such as this is right and this is wrong. This is like this and this is like that. He is a good man etc. Those opinions do not go away, do they? Now if you start these opinions anew again, then new entanglements will continue to arise.

Eat but do not form opinions. Form opinions such as 'I should not eat this!' Otherwise, do not form opinions such as 'this is good' and 'this is bitter.' When these opinions arise a mind is formed.

Because of the opinion he marries and brings home a wife and then he does not like her. Why is that? It is because of his opinion. He will say 'she is not good looking. She is fat.' She was slim when you brought her home. Would she not become fat later? Then he gets tired of her that is because of opinions. Problem is with the opinion. There would not have been

a problem had he made an opinion that a fat wife is better than a skinny one. Many people do not like skinny bodies. So the problem is with the kind of opinion one has had formed.

**Questioner:** What is the consequence of forming an opinion about someone?

**Dadashri:** Entrapment! What else? Why would you want to form an opinion? What right do you have? The result of rendering opinions is entrapment, whether it be a good opinion or a bad opinion.

#### **Never had any regrets in life**

Once you got married means you gave a promise in marriage, therefore you have to fulfill that promise. We have done this contract so we have to fulfill that. I do follow the contract too. There is no going back. Is it the woman who is making you miserable? Hey you! Your intellect is making you miserable, what can the woman do in this? You are at fault in this. If you know how to live life then you will not have any regret. I never have to regret in life. I did the business of contracting the whole life and yet I have not had any regrets. And I stayed with my business partner for forty years but we have not had any *matabheda* divisiveness due to differences in opinions, not even a single *matabheda*.

**Questioner:** What suggestions do you have to stop these differences of opinions which lead to divisiveness *matabheda*?

**Dadashri:** I am showing you the path: Adjust everywhere. If she tells you she has made *khichadee*, then you must adjust to it, and in other situations if you tell her that you want to go to *satsang*, then she must adjust to you. Whoever makes the suggestion first, the other person should adjust accordingly.

**Questioner:** So then Dada, they will fight about who is going to be the first to speak?

**Dadashri:** Yes, go ahead and fight. However, adjust with the other person, because things are not in your control. I know who has control over this. So, do you have any problems with adjusting here?

**Questioner:** No, not at all.

**Dadashri:** (To the wife) do you have any problems with that?

**Questioner:** No.

**Dadashri:** So then, why don't you settle the matter? If he tells you first to make him a nice meal of onion fritters, *laddus* (sweet), vegetables etc., you should adjust accordingly. If you tell him you are tired and want to sleep early tonight, then he must adjust and sleep early, even if it means postponing a visit to see a friend. You will be able to deal with your friend later but do not let the dispute start between the two of you. In order to maintain good relations with your friend, you will create problems at home. It should not be like that. Therefore, if she speaks first, you must adjust.

**Questioner:** Suppose he has an urgent meeting to attend at eight o'clock and she insists on going to sleep, then what should he do?

**Dadashri:** You must not make suppositions. The law of nature is such that, 'where there is a will, there is a way.' If you start speculating this way, it will spoil things. The other day she herself was encouraging you to go. She even walked to the car with you. Everything gets ruined because of such imaginations.

**Finally we will have to destroy the mistake**

**Questioner:** It is written in our

scriptures that the woman should treat her husband like the Lord. She is to obey and follow his commands. In this day and age, how can we adapt to that?

**Dadashri:** That is only called for if the husband is like Lord Rama, then she has to become like Sita. But if he is belligerent and disgusting, and you do not object, then how is it going to work? It would be best if you could live in harmony but this is not feasible. How can one be calm when he keeps pushing and prodding? So what else is the poor wife to do? The husband should adapt conduct becoming of an ideal husband. The wife should adapt conduct as prescribed for an ideal wife. If the husband makes a little mistake, she should endure it.

Do you understand, where is the mistake, what kind of mistake has happened? And one will have to destroy the mistake, will one not? One has to suffer whatever is in *prarabdha* (the effect of past life karma), but he has to destroy the mistake. Will one not have to destroy the mistake?

**Questioner:** One has to destroy, Dada.

**Dadashri:** See, how wise you are then!

**Questioner:** Yes, Dada. He used to be a very good person, I had spoiled him by quarreling. Now everything is getting better again because of Your grace.

#### **Futility in trying to improve others**

If someone tells you, 'Straighten your wife out,' and you try to do that, you will become 'twisted' in the process. Whatever your wife may be like, accept the situation a being correct. If your relationship with her were eternal, then it would be a different matter. But she is your wife for this life only. You both

will die at different times and you both have different karma. There is nothing to give or take here. Who knows whose home she will go to after this life? You may end up improving her, but she will end up as someone else's wife.

**Questioner:** If I bind karma with her, surely we will get together in our next life.

**Dadashri:** Yes, you may get together, but in some other way. She may come to your house to visit as someone else's wife. There are principles to the laws of karma, are there not? And here there is no guarantee. Some people with a lot of merit karma (*punyai*) may end up spending several lifetimes together. You know that Lord Neminath and Rajul were together for nine life times; and it would be a different matter if that were the case with you. But here you do not have a clue about your next life. People separate and go their own way just in this life, do they not? They call it divorce, do they not? Just in this life, some may have two or three husbands.

You should not try to improve her. By trying to improve more, it will get worse. If she is happy about your efforts, then you should try. If she is not happy and if you try to improve her then you cannot improve her this way. You have to improve yourself if you want to improve others. Right now all these young girls become wise with 'us'. All women become wise. 'I' have improved, then why can't they improve? Will you become wise with me or not?

**Questioner:** Yes, we will become wise for sure.

**Only the one, who has improved himself, can improve others**

Only the one, who has improved himself,

can improve others. *Prakruti* cannot change, nor can it be controlled by threats. It is because of all these threats that these worldly problems continue. *Prakruti* worsens with threats.

If you are really concerned about improving her, do not scold her. Some hard headed one will eventually improve her for sure.

### **The way to improve other in this era**

In every situation if you adjust to the other person, how beautiful life will be. After all, what do we take with us when we die? You should not try to improve her and neither should she try to improve you. Whatever you have is gold. No one's *prakruti* ever improves; a dog's tail will always remain crooked so you must exercise caution. Regardless of your wife's personality, accept her as she is and adjust everywhere.

If an occasion for reprimanding arises but you do not say anything, then she will improve. A person, who does not lose his temper or get angry, has tremendous influence. I never get angry with anyone or tell off anyone. Yet people are in awe and have reverence for me.

**Questioner:** So then will she improve Dada?

**Dadashri:** This verily has always been the way to improve others. In this Kaliyug, people find it hard to follow this. There is no other alternative.

**Questioner:** But that is very difficult.

**Dadashri:** No, it is not difficult. It is the easiest way. A cow has to bear the weight of its own horns.

**Questioner:** But she will also attack us

with her horns, will she not?

**Dadashri:** Sometimes you may get hurt. If there is likelihood of getting hurt by her horns, then you can move out of the way. In the same way, you should move away when it comes to your wife too.

Know that improving her has happened when no matter how cranky and cantankerous she becomes, you do not leave your coolness and tranquility.

What right do you have to improve others? What right do you have to improve one that has a Soul? If this cloth gets dirty, you have the right to clean it, because there will be no reaction from it. But where there is a Soul, there will be reactions. What are you going to improve there? When your own *prakruti* does not improve, how are you going to improve someone else's *prakruti*? You yourself are a top (spinning toy) and in the same token so is everyone else; everyone is under the control of his or her own *prakruti* because they have not become a Purush (Self-realized) yet. Only after one becomes a Purush can real effort (*purushartha*) begin. Here, in the world, no one has seen real effort at all.

### **Why create conflict in the mandatory world?**

What can you say when there is no solution? You cannot cry for that for which there is no solution. This worldly life is mandatory! If you do not like conflicting nature of the wife, if you do not like the nature of the older brother, if you do not like the nature of the father, if you are trapped in such a family even then you have to stay. Where can you go? You are fed up in this entrapment, but where can you go? There is a fence in all directions. There is a fence of society. 'What



will people tell me?' Even there is a fence of government. If you are fed up and try to take *jalsamadhi* (suicide by drowning) at the shore of Juhu Beach then the police officer will catch you. 'Hey brother, let me commit suicide, let me die comfortably at least!' Then he will say, 'No, we cannot let you die. Here you committed a crime trying to commit a suicide therefore we are putting you in a jail!' People do not let you die nor they let you live, this is called a worldly life (*sansar*)! Therefore live at ease! Such is the mandatory world!

So adjust in any way you can. Time will pass and your accounts will be cleared. You will have to honor your accounts of past life karma. For some it may take twenty-five years, some may take fifteen years and some may take thirty years. You don't have a choice. Even if you don't like it, you will have to stay within the same room. One side there will be her bed and the other side there will be your bed. Even if you turn around and face the other direction, both of you will have thoughts of each other only. There is no way out. This whole world is like this.

### **Conflict is a sign of ignorance**

If you have conflict due to differences in opinions *matabheda* with anyone, it is a sign of your own weakness. People are not at mistake. They never cause divisiveness due to differences of opinions. The differences in opinions and the resultant divisiveness and separation is your own mistake. If someone clashes with you on purpose, you should ask for his or her forgiveness with, 'Brother, I do not understand this.' Where there is conflict, it is your own mistake. If you walk into a wall, who is at mistake, you or the wall?

If you clash with anyone, it is a sign of

your own ignorance. God does not look at wrong or right. He only looks to see whether or not the situation has ended in conflict. God just needs that much only.

To say anything that will cause difficulties for another human being is the biggest crime. A noble human being will cover up anything negative he hears about anyone.

There is no right or wrong as far as God is concerned. Only people preoccupy themselves with this. Where God is concerned there is no state of duality (i.e. good and bad). There is nothing like stealing or giving charity as far as God is concerned. In the eyes of the Lord, the response to a thief who comes is, 'Jai Sat Chit Anand', and the response to a donor who comes is, 'Jai Sat Chit Anand'. The thief has the disease of stealing and the donor has the disease of giving. Both are diseased. What is the intention of a thief behind stealing? The intent of the thief is, 'I can steal money and become happy.' And what is the intention of the donor behind giving charity? 'My fame will increase by giving charity, and I will be happy in that.' So both are equal. The Lord calls both diseased. He is not saying that either of them is healthy. Healthy means, the one who does not have any kind of such duality; such a One is the healthy one, such a One is a *vitrag* (absolutely free from attachment and abhorrence). What should you understand when you get into a conflict?

**Questioner:** It is verily my own mistake.

**Dadashri:** Yes. And you should accept it right away. When a clash happens, you should know that, 'what was it I said that caused such a clash?' So then it is resolved and the puzzle is solved. Otherwise if you try

to look for other person's mistake then this puzzle will never get solved. If you believe that 'it is verily my mistake' then only this worldly miseries will end. There is no other solution. All other solutions will create entanglements. And to find any other way is your internal hidden ego. Why are you looking for ways? If someone points out your mistake then you should say, 'I have been crooked-wrong from the beginning.'

### **Pratikraman whenever abhorrence arises**

This is all worldly misery. Whatever thoughts you have about him, do *pratikraman* for that repeatedly. Any thoughts that may happen on a given day, keep doing *pratikraman* repeatedly, that is all. Erase them all immediately. With *pratikraman* all your attacking thoughts will cease. Then the mind will not have any abhorrence. When the mind becomes irritated with someone; it will stop if you do *pratikraman* in his name.

**Questioner:** In a situation if someone is saying negative things about me, I end up reacting angrily and sayings things out loud in anger and attack. Which is worse, hurting others through spoken words or through the mind only?

**Dadashri:** Quarrels created through words will give its effect here and now, and will dissipate right away; whereas quarrels through the mind will progress further. When you say things verbally, the other person will answer back and so you will face the consequences right away. But quarrels fought through the mind will sow seeds first then when that karma matures, it will give fruits. So now you are sowing the seeds – creating the cause. So you should do *pratikraman* so that this 'cause' is not created.

### **Cash pratikraman is shoot-on-sight**

**Questioner:** For endless lifetimes, one has been doing *pratikraman* but he has not attained liberation.

**Dadashri:** That is because his *pratikraman* has not been real. Liberation is possible only when true *pratikraman* and true *pratyakhyan* is done. *Pratikraman* should be 'shoot-on-sight'. Now if I happen to utter even one negative word, there should be instant *pratikraman* within; it should be done right away, on the moment. Here nothing should remain pending; it is not acceptable. This *pratikraman* cannot be allowed to sit stagnant. Do not forsake even a minute's worth of *pratikraman* in this matter. You have to be wise and get your work done. Today, if you have bought goods on the black market, then you have to sell them on the black market. So then, tell Chandubhai to do *pratikraman*. Yes, before (Gnan) you did not do any *pratikraman*, and that is why you filled ponds and ponds of karma. Now when you do *pratikraman*, you will be able to clean it. When you do five hundred to a thousand *pratikraman* and *pratyakhyan* a day; that is when you will get your work done.

### **You do not need pratikraman for that**

**Questioner:** We can settle all the other files with equanimity, but please explain in detail how to settle with equanimity with file number one? Because all the meddling is of file number one.

**Dadashri:** The meddling will go away just by 'seeing' it; just by seeing the file. Whether he (file # 1) is straightforward or crooked; we don't have much to do with that file. All the problems will go away by simply 'seeing' them. If another 'file' files a claim

against you, then you have to do *pratikraman*. Whereas here (with file # 1), there is no one to file anything against you, is there? So because there is no one to claim anything, it will go away by 'seeing' it. If you are having bad thoughts, some may be awkward and spoil your intellect (*buddhi*), keep seeing them. There is no problem with whatever it (file #1) is doing, You have to keep 'seeing' everything.

### **This unique dispensary of Akram**

**Questioner:** Certain kinds of tubers (inner knots of *kashaya* which sprout in reaction to evidences, external or internal) are such that can be dissolved. How can 'seeing' dissolve the strong, crooked, crossbar tubers?

**Dadashri:** Our medicine is such that all the tubers are dissolving. 'You' just have to keep 'seeing'. That medicine is such that can take You all the way to *moksha*. And it can remove all the diseases. It can destroy this disease of worldly life (*sansar*). This disease of worldly life interaction has become chronic. Chronic means there has to be an original tuber and instead of that the tubers have become crisscross, and very hard and resistant. Crisscross means chronic, it will not get cured with medicine. This is Gnan, through which this the disease of the worldly life (*sansar* – the cycles of births and deaths) will be cured and one will attain *moksha*. So as the time passes in 'seeing', health will arise on one side, and that will protect in a better way. Otherwise one cannot go to *moksha*, can one? If we give this work to you then you cannot do it, only the Gnan which is *kriyakari* (knowledge that works from within), will do the work. So all crisscross and absurdly weird tubers will dissolve. 'You'

have to keep 'seeing'; 'You' do not have to do anything else. You do not have to harbor any regrets in the mind as to, 'why is such a thing happening? Why it is not yet dissolving?' 'You' just have to keep 'seeing'. If You do not 'see' then it is a mistake. If You do not 'see' with inner scrutiny *nirikshan* then it is considered a mistake.

### **You can become free from karma through Gnan**

**Questioner:** Can karma be bound after attaining Gnan?

**Dadashri:** If you say anything negative, you will not bind any new karma, but you will not be free from the karma either. When can you become free from karma? It is when you clear them according to Gnan. Therefore it can be resolved with understanding and Gnan. They were bound through *agnan* (ignorance of the Self and the non-Self) hence we can be free of them if they are resolved through Gnan. Even if you do not like them now, you have to resolve them through Gnan. Come into Your state as 'I am Shuddhatma' and keep 'seeing' what happens; that is how You are to resolve everything.

### **Such a thing has not happened... therefore get your work done**

This is the simplest, the easiest path of *moksha*. No one has given such simplicity. One does not bind karma even living with a woman and children. Extremely simple! Such a thing has not happened! This is a pure path. This path is such that even God accepts it! Very simple and straightforward path has come about. Now therefore, make as good a use of this as You want!

**~Jai Sat Chit Anand**

DADAVANI

*All are heartily invited..... In the city where Param Puja Dada Bhagwan got  
Self-realization... Surat (Gujarat, India)*

## A Grand 102<sup>nd</sup> Birthday Celebration of Param Puja Dada Bhagwan

**From 28<sup>th</sup> October to 1<sup>st</sup> November, 2009**

**In the presence of Atmagnani Puja Deepakbhai Desai**

Date	Program details
28 <sup>th</sup> to 31 <sup>st</sup> October	<b>Spiritual Retreat</b> Everyday Morning 10 am to 12:30 pm, Evening 8:30 pm to 11 pm
31 <sup>st</sup> October	<b>Gnanvidhi</b> : (A Scientific Experiment on Self-realization) 7:30 pm to 11 pm
1 <sup>st</sup> November	<b>Birthday Celebration</b> - Poojan-Darshan-Bhavna-Bhakti 8-30 am to 1 pm and 4-30 pm to 6-30 pm (Darshan)
<b>Special Attractions:</b>	Children Park & Theme Park (In Gujarati) Everyday 5 pm to 11 pm
<b>Venue: Vraj Bhumi Ground, Vraj Chawk, Haveli Road, Nr. Sarthana Octroi Post, Varachha Road, Surat. Tel. : 9924343717, 9924343434</b>	

### **Important instructions for all Mahatmas-Mumukshus attending this program:**

◆ Those Mahatmas-Mumukshu you wish to attend this celebration must register their names by calling at Adalaj Trimandir - (Phone 079-39830400) latest by 20<sup>th</sup> October 2009. Please make a note that the accommodation will be provided to only those who have register their names.

**For Mahatmas-Mumukshus from foreign countries:** for registration, pl.visit

<http://simcityarrival.dadabagwan.org/simcityarriv.aspx>

◆ Celebration venue is 27 KM far from Airport and 10 KM far from Railway Station.

◆ Please take care of your valuable things yourself during this event.

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

**India** ✦ **Zee Jagran**, Everyday 9-30 PM to 10:00 PM (In Hindi)

✦ **DD-Gujarati** Everyday, 9 PM to 9:30 PM - 'Gnan Prakash' (In Gujarati)

**USA** ✦ **'SAHARA ONE'** Mon to Fri 9 AM to 9-30 AM EST (In Gujarati)

**USA-UK** : **'Aastha International'** Everyday 9-30 PM to 10 PM (In Gujarati)

**UK-Europe** : **'MA TV'** Mon to Thu 6-30 to 7 PM & Fri to Sun 4-30 to 5 PM (In Gujarati)

**Africa** : **'Aastha International'** Everyday 12 AM to 12-30 AM (In Gujarati)

**Contact** : Mahavideh Foundation, Trimandir, Simandhar City, Ahmedabad-Kalol Highway, P.O.:Adalaj,  
Dist.:Gandhinagar-382421, Gujarat, India. **Tel.** : (079) 39830100, **email:** dadavani@dadabagwan.org

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**Websites** : (1) [www.dadabagwan.org](http://www.dadabagwan.org) (2) [www.dadashri.org](http://www.dadashri.org)

DADAVANI

**Spiritual Discourses and Gnanvidhi in the presence of  
Atmagnani Pujya Deepakbhai**

**Trimandir Adalaj**

7 Nov. (Sat), 4-30 to 6-30 pm-Satsang & 8 Nov. (Sun), 3-30 to 7 pm-Gnanvidhi  
2 Jan. (Sat), 4-30 to 10-30 pm-Satsang & Bhakti & 3 Jan. (Sun), 3-30 to 7 pm-Gnanvidhi  
10-17 Jan. - Spiritual Retreat in Gujarati on Pratikraman Book. (Registration required.)

**Kolkata (West Bengal)**

12-14 Nov., 5-30 to 8 pm - Satsang & 15 Nov. (Sun), 5-30 to 9 pm - Gnanvidhi  
Venue : Vidhya Mandir (Hindi High School), 1, Moira Street, Opp. Minto Park. Tel.: 033-32933885

**Patna (Bihar)**

17-18 Nov., 5.30 to 8 pm - Satsang & 19 Nov. (Thu), 5 to 8 pm - Gnanvidhi  
Venue : Bhartiya Nruty Kala Mandir, Freser Road, Opp. Radio Station. Tel.: 9431015601

**Surendranagar**

28 Nov., 7-30 to 10 pm - Satsang & 29 Nov. (Sun), 5-30 to 9 pm - Gnanvidhi  
Venue : Arts & Science College Ground, Bus Stand Road. Tel.: 9879232877

**Rajkot**

1-2 Dec., 7-30 to 10 pm - Satsang & 3 Dec. (Thu), 6-30 to 10 pm - Gnanvidhi  
Venue : Shri Virani High School Ground, Tagore Road. Tel.: 9924343910

**Junagadh**

5 Dec., 7-30 to 10 pm - Satsang & 6 Dec. (Sun), 5-30 to 9 pm - Gnanvidhi  
Venue : A.G. School Ground, Talav Darwaja. Tel.: 9427242889

**Veraval**

8 Dec., 7-30 to 10 pm - Satsang & 9 Dec. (Wed), 6-30 to 10 pm - Gnanvidhi  
Venue : Rayon Cricket Ground, B/h. Supervisor Building, 80 Feet Road. Tel.: 9898221033

**Jamnagar**

12 Dec. - Satsang & 13 Dec. (Sun) - Gnanvidhi - Time & Venue will announce later.

**Morbi**

15 Dec., 8 to 10-30 pm - Satsang & 16 Dec. (Wed), 7-30 to 11 pm - Gnanvidhi  
Venue : Marketing Yard, Opp. Housing Board, Shanala Road. Tel.: 9426932436

**Gandhidham**

19 Dec., 7 to 9-30 pm - Satsang & 20 Dec. (Sun), 6 to 9-30 pm - Gnanvidhi  
Venue : Shaktinagar Cricket Ground, Gandhidham. Tel.: 9601551687

**Bhuj Trimandir Pranpratistha Celebration**

Date 23<sup>rd</sup> December to 27<sup>th</sup> December 2009

Spiritual Retreat - Date 23, 24 & 26 Dec. & Gnanvidhi - Date 25 Dec. - 4-30 to 8 pm  
Pranpratistha - Date 27 December morning 6 am onwards...

Venue : Trimandir, Behind Hill Garden, Nr. Sahyognagar, Airport Road, Bhuj (Gujarat).

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Param Pujya Dada Bhagwan

**102<sup>nd</sup>**

Janmjayanti Celebrations

Param Pujya Dada Bhagwan's 102<sup>nd</sup>  
Birth Anniversary Celebrations at Surat  
28<sup>th</sup> October to 1<sup>st</sup> November 2009



Map to reach venue



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