

October 2010

# Dadavani

Price Rs. 10



**We will never see the mistakes of others  
We will never see the nimit at fault  
We will never protect our mistakes  
We will become clean by breaking our mistakes**

**Editor :**  
**Deepak Desai**

**October 2010**  
Year : 5, Issue : 12  
Conti. Issue No.: 60

# DADAVANI

**You have protected the  
mistakes by defending them**

**Printed, Published &  
Owned by : Deepak Desai  
on behalf of Mahavideh  
Foundation, 5, Mamtapark  
Soc., Usmanpura,  
Ahmedabad - 380014  
Gujarat, India.**

## EDITORIAL

Absolutely revered Dadashri says that we are bound by our mistakes. We are verily *parmatma* (the absolute Self), if we destroy the mistakes. If these mistakes leave then it is possible to attain one's own state of a God. But how can these mistakes leave? You have as many faults as you have hair on your head, but how will these faults come to surface if you are the judge, the lawyer and the plaintiff? When there are just the judge (*Atma*) and the defendant (ego), then You will be able to see all your faults. But there is a lawyer (intellect) within, who defends so how can one become free from mistakes? One is a judge to point out others mistakes but one is not a judge to find out one's own mistakes; is it not a wonder?

The fact is that as long as one is partial, he cannot see his own mistakes. One becomes impartial by attaining Self-realization from the Gnani Purush. One does not remain partial towards mind-speech-body, and that is why one is able to see the mistakes. *Moksha* is easy when one's inclination turns towards impartiality. But if one does the partiality towards one's own self then when can it end?

Some people recognize their mistakes but their ego does not allow them to accept it; on the top of this, they conceal and nurture the mistakes, then how can they become free from them? Intellect protects the mistakes to maintain reputation. But how can one understand, without the awareness of the Self that a grave the mistake is happening?

These mistakes are the results of the demerit *karma* that one committed in his past life. If someone shows our mistakes and if we say, 'there is no harm in that'; we get trapped. 'I must get angry', 'people will not improve if I do not get angry', 'you cannot understand so I should tell, should I not?', 'What is ruined in that?', 'What is the harm in doing like that?', these are the different ways the mistakes are being supported. Once you endorse, the mistake will know that you supported the mistake and therefore it will not leave. Then it stays forever. One does not realize by taking (*uparanu*) side of the mistake, that he is doing extension of that mistake. If one does not take side (*uparanu*) then that mistake will leave on its own time.

If you overhear negative talk about Chandubhai (File no. 1), your mood spoils, then it shows that you are definitely Chandubhai. Now, You are the Self, what have You and Chandubhai got to do with each other? There You should not have any effect at all; such awareness should prevail. When effectiveness, sensitiveness arises on the face, know that the mistakes are being protected. As a result one's own steadiness is lost. Who will incur loss in this? Therefore one must keep awakened awareness (*jagruti*) at every step of life.

... continue on next page

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15 Years Subscription - India: 800 Rupees USA: 150 Dollars UK: 100 Pounds  
**Printer/Press** : Mahavideh Foundation, Basement, Parshvanath Chambers, Usmanpura, Ahmedabad-380014

The inner components of anger, pride, deceit and greed will continue to create new accounts of *karma* without fail. But against these very components, we have to keep awareness and bring them to the end. Now that we have met the Gnani Purush, due to the unfolding of merit *karma* of infinite lifetimes, we should have at least that much awareness that our mistakes are not protected or nurtured; should we not?

It is a key of the Gnani Purush that in order to destroy a mistake, you must accept it and regard it as a mistake. One cannot take its side. So let us all follow the path which the Gnani has shown us, and began commencing inner endeavour to become faultless by applying all the keys given by the Gnani.

~ Deepak Desai

### You have protected the mistakes by defending them

*{ Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, 'Y' You refers to the awakened Soul or Self, and the 'y' you refers to the worldly self. This differentiation is unique to critical understanding of the separation of the Self from the self a/k/a the non-Self complex that is accomplished in the Gnan Vidhi of Akram Vignan. }*

#### Why one is not able to see one's own faults?

**Dadashri:** Can you see your own faults?

**Questioner:** That is what a person needs to do.

**Dadashri:** Yes, so why can't you see them?

**Questioner:** We are trapped in this worldly life and so engrossed in our day to day living that we do not see our faults.

**Dadashri:** No, there is something wrong with your ability to see your faults. You have set yourself to be the judge, the defendant and the defending lawyer. So whenever you are at fault, you become your own defending lawyer and protect your mistakes.

**Questioner:** So we are wrongly defending ourselves.

**Dadashri:** Yes, all along that is exactly what you have been doing. Nothing else. You have wrongfully continued to defend yourself.

This entire world has been sleeping with its eyes wide open. So how can people realize their own faults? You do not see your own faults. How can a person see his own faults?

**Questioner:** I can see some of the obvious ones but not the subtle ones.

**Dadashri:** Why can't you see faults? Don't you have a Soul within you? Of course you do! And that Soul is in fact the real judge. The ego is the plaintiff. When you have just the ego and the judge, then you will be able to see all your faults. You will see many of them. It is the lawyer within you (your intellect), who defends your faults by telling you that everyone is doing the same thing. Alas! The entire fault is overlooked! You know that people solicit lawyers, don't you? Can you become free from your faults when you are the judge, the lawyer and the plaintiff?

**Questioner:** No, I cannot.

**Dadashri:** Your 'lawyer' will go to any length to conclude in your favor, would he not?

**Questioner:** Yes, he would.

**Dadashri:** This madness continues throughout the day and that is exactly why you suffer. So tell me how many of your faults will be uncovered? How many of your faults will you attest to?

**Questioner:** So what kind of a testimonial will it be?

**Dadashri:** You have as many faults as you have hair on your head, but how will these faults come to surface if you are the judge, the lawyer and the plaintiff? You cannot have impartiality and fairness. If you are impartial then liberation is at hand. The lawyer (intellect) within you works too much.

#### **Who is a true judge?**

And if you have to, you will find faults in others, you become the judge and pass judgment here, but when it comes to looking at your own faults, you do not judge them at all; instead you become all three: the judge, the plaintiff, and also the lawyer. So what kind of a judgment will you render for yourself? Obviously you will make the judgment, which is in your favor.

**Questioner:** Convenience. We manipulate things for our own convenience.

**Dadashri:** That is precisely why you do not become free from these worldly ties. On the one hand you want to become faultless, while on the other hand you only want to do that which is convenient to you. You cannot have it both ways. Only in the absence of the lawyer (intellect) will you realize your faults. But today's people cannot do without lawyers.

You will immediately begin to recognize your mistakes and faults after attaining this Gnan and that is because the lawyer no longer remains in the middle. The culprit is there, but the lawyer is not there.

#### **Why is protection being taken?**

If you become upset at someone and if he says, 'You have no sense, can you do such a thing?' Then you are to say, 'Brother, my nature is verily wrong and crooked. I know that. But what can happen?' However people, if someone asks them, 'why are you getting so much upset?' Then he will say, 'I should get upset, you will not understand.' On the contrary he will defend.

**Questioner:** He will call a lawyer.

**Dadashri:** He will call a lawyer. In every little thing he will call a lawyer. And when the lawyer comes he will settle everything. These worldly life problems have been raised because of lawyers only. There is the lawyer, the defendant and the judge inside the body also.

**Questioner:** If only the judge and the defendant are there, then everything will go on straightforward.

**Dadashri:** Yes, it will work beautifully, if there are only two, the defendant and the judge. Judge will continue doing his work and the defendant will continue to do his work. The defendant will admit, 'sir, if I have made any mistake!' Then the judge will say, 'Yes, it is your mistake.' So he exits. However if lawyering is done then it will continue. Every home there would be lawyering. Some people with noble thoughts would not let the lawyering happen at their home. Otherwise everywhere there would be lawyering. Everybody does, so what is ruined?

**Questioner:** To get rid of a lawyer, did you mean to say not to defend?

**Dadashri:** No, to defend or not to defend, not like that. One becomes a lawyer and protects, this should not be there. When we get the answer from within that the wrong thing is happening then we should stop. At

that time what will the lawyer within say? Everybody does, what is wrong in that? The lawyer will explain everything. Nowadays the lawyers are very shrewd and they are LL.B. (degree of law) so what can you say?

### **Faults persist by support**

You have not looked at your own faults and that is why they remain. And these very faults rule over you unobstructed. You say that you want to be rid of your faults and yet these faults construct scaffolding within you, ready to build a home. They have constructed a strong foundation. The faults know they are not going to be hassled and that they are only being paid a lip service and nothing more. 'What can the owner do to us', they say.

Anyone who can annihilate a single fault of his, is able to become God. A single fault is all it takes! When you destroy just a single fault you can become God. People manage to destroy their faults only by creating new ones. In comes the new and out goes the old. Otherwise it is possible for one to become God by getting rid of just one fault, permanently.

**Questioner:** How can we prevent creating new faults?

**Dadashri:** There are only mistakes and nothing else. But when can you destroy a mistake? You can only destroy your mistake after attaining Self-realization. Until this is attained, not a single mistake can be destroyed. Unless people achieve Self-realization, they will simply continue to 'dig' but also 'fill', 'dig' and 'fill', 'dig' and 'fill'. Nothing they do is of any use and all their efforts are in vain.

You can become the Lord by looking at your own mistakes. It is because of these mistakes that you remain a mortal, but when all these mistakes are gone, you will become immortal.

Without the knowledge of the Self, you will not be able to see your own faults, because you have the belief: 'I am Chandubhai. I have no faults and I am a "goody-two-shoe".' When you acquire Self-realization, you are no longer partial towards your mind, speech or body. And it is this very impartiality that allows you to see your own faults.

### **When can one see the faults?**

People will never realize their mistakes unless a Gnani Purush points them out. There are infinite such mistakes, not just a few.

**Questioner:** I can only see a few mistakes of mine, not many.

**Dadashri:** When you sit here in this *satsang*, many veils of ignorance are lifted enabling you to see more of your mistakes.

**Questioner:** How do we acquire the awareness, which allows us to see more of our faults?

**Dadashri:** You have a lot of awareness within you, but you have not yet developed the inclination to look for your mistakes. If a policeman wishes to look for a thief, he will find one. If on the other hand he casually says, 'It's not worth going after a crook. We'll just catch him when he comes along', the thief would thrive. Likewise, these faults are hiding from you, but if you go in search of them, you will catch them in no time.

What is the fruit of all your life labor? You have only really earned something when you can see your faults one after another. This entire *satsang* is about trying to see your own faults. Only when you can see your own faults, will you be rid of them. When will you see those faults? You will see them when you become Self-realized. You are a spiritually elevated being when you can see more and more of your own faults. When you become totally impartial towards your physical

behavior, your thoughts and your speech, you will be able to see all your mistakes.

### **What is the nature of a mistake?**

We are bound by our own mistakes. If the mistakes are destroyed, then one is *parmatma* (Supreme Self). He who has no mistakes is a *parmatma*. What does a mistake tell you? 'You need to know me and recognize me.' Ordinarily people think of their mistake as a positive attribute and this leads to the mistake ruling over you. But if you recognize it as a mistake, it will run away from you. Instead, people fail to recognize their mistakes and on the contrary, they protect them, so they feed their mistakes.

### **One nurtured the mistake by believing it a virtue**

Some people recognize their mistakes but their ego does not allow them to accept it. Once you begin to recognize your mistakes, they will be destroyed. When cloth merchants swindle their customers by stretching the cloth before cutting it in order to sell them short, and brag about their ruse, they are essentially committing grave negative *karma*. This actually supports their mistakes. There is no need to support your mistake like that. By cheating others, one is doomed to face infinite rebirths. How can you afford to do this, when just a single mistake of yours can ruin your countless lives ahead of you?

If someone picks a pocket and the other person takes his side saying 'what is wrong with it? He is not getting food and that is why he will pick a pocket, will he not?' Now this other person is not picking a pocket but he is siding with it thus, so he will become a pickpocket in his next life. Poor fellow's mistake happened in the dark and he will get punishment in the light!

When people (those who do not have

Self-realization) steal, it sows seeds of stealing again. If a man takes bribes and it bothers him to do so and he feels he ought not to take bribes, but if someone asks him, 'Why do you take bribes?' and he responds with, 'You be quiet. You do not have any sense. How am I going to get my two daughters married?' then he has encouraged this wrong action, and thus strengthened it for the next life.

### **A key of destroying the mistake**

**Questioner:** But the mistakes we make now, are they not from our past life?

**Dadashri:** These mistakes are the results of the very demerit *karma* that you committed in your past life. Not only do people not destroy their mistakes in this life, but they also go on increasing them. In order to destroy a mistake, you must accept it and regard it as a mistake. You cannot go on protecting it. This is the key the Gnani gives you to solve all your problems. It can open up the most difficult of locks.

If someone were to show us 'our' mistake, 'we' would accept it immediately. 'We' would tell him, "Yes sir, 'we' thank you for showing 'us' our mistake." You should be thankful to the other person that he pointed out your mistake, which you could not see yourself. Tremendous energies can arise within you, if you can realize twenty-five or so mistakes every day. In order for you to recognize mistakes, 'we' have given you the *sutra*: 'fault is of the sufferer.' If there is any suffering on your part, the mistake is yours for sure. If someone robs you and you curse the person who robbed you, your mistake gets an extension. That mistake will realize that you are feeding it and so it will not leave.

### **One protects by saying 'I am right'**

He who protects the name (*naam*) has not understood even a word of *anami* (the

nameless One, the Self). *Mooah* (the one dying by the second), if one had understood even a cent's worth, even then it is all right. One has not understood even a word. Will *Bapji* (preacher, religious master) protect his name?

**Questioner:** Yes, he will verily protect his name only.

**Dadashri:** If you protect your name then 'we' understand that you are doing protection. But, after a little while you will say, 'No that was wrong.' But *Bapji* (worldly *guru*) will not say that 'it is wrong'; why? This is because 'I am verily right'.

**Questioner:** But if he says that 'it is wrong', then his self imposed special importance (*visheshata*) will leave, will it not?

**Dadashri:** He will not say, he will not speak at all! Who will speak in this world that 'I am wrong'? Only the one who is absolutely right will speak that. Otherwise everything will remain underground; one will keep it covered only. When we ask, 'Sir, had you ever stolen even through mind?' Then he will say, 'No, nothing of that sort.' And 'we' would say that we had stolen this bench on which we are sitting. One may question, 'why would we say so?' 'We—the Gnani Purush' do this so you will get some courage, you too can tell other people that, 'I had stolen this.' You can say openly like that, can't you? Your heart will become open. Your heart will become lighter. No one would confess-open up at all, would one? Why one would not come clean? This little thing is in his closed fist (protecting the name) and that will get exposed. However, where is it? At least show us. What is in your fist? He will say, 'it will get exposed.' What is in your hand? Here comes the great one (!)

**Questioner:** Dada, you say that there is nothing in one's hand but people verily believe that everything is in this only.

**Dadashri:** No other (*bapo*) father—knowing authority believes that. It is only an entrenched and nurtured belief in the mind. Would anyone ask? Would any wrong baseless (*polumpol*) thing work? That is why 'we' are saying that we have stolen this bench and brought it here. Why? It is because you can get encouragement. You will think that Dada says so let us say like this. By doing this everything will get settled. What is wrong in speaking up and declaring your own faults? Disclose openly, 'open to sky', what is the problem? Your stock will get sold faster, will it not? You want to sell it off quickly, and again you keep hiding it. How long are you going to hide-keep it? You keep it for public auction. How long should you keep it? Once it is sold, you are done; the ultimate resolution (*nivedo*) has come. Should you not sell it?

**Questioner:** I should sell it.

**Dadashri:** Sometime or other you will have to get rid of this stock, now that the shop is emptying, will you not?

So you have to be done with it. You got the rein in Your hand now. You got the string of the kite in your hand so now there is no problem. Now you should say, 'Take whatever you want to.' Know this, 'The rein of the kite (non-Self complex reactions) is in 'My' hand and if it takes a tailspin, I will pull it, and it will get steady and settle down.' When you did not have the rein-the string of the kite in your hand what could you do when it went into a diving tailspin? Would it work if you holler and complain?

### **Machine of destroying a mistake**

You have a cousin, and he is not turning back from that wrong path even if you try to teach him, he will not stop. He will confess all the mistakes while you were talking. But if he has such a machine which can break that

mistake then he can become clean. He confessed mistakes, but he does not have a machine which can break the mistakes. If we show and explain to him then he will admit that 'this mistake happened, this mistake happened'. Now we came back here but we would not know how to destroy the mistakes then what can happen? The mistakes will not destroy.

**Questioner:** But generally it happens just like that.

**Dadashri:** Not so! One will look for that which can heal everything. That is how everything is going on!

**Questioner:** So Dada, does it mean that *prakruti* does the protection, it gives the support.

**Dadashri:** It is the nature, of the *prakruti* (the formed non-Self complex of mind, speech and body). If You do not remain awakened and aware (*jagrut*) it will go into protecting the mistakes

### **The consequence of taking side of prakruti**

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

**Questioner:** Dada, how can you side with your mistakes?

**Dadashri:** You would be siding with your mistake if, after you scold someone, you try to justify your action by saying that the person needed the scolding and that otherwise he would not have understood. This would be siding with your mistakes. The mistake knows that you are supporting it and so it will never leave; on the contrary it will become even stronger, because by siding with it you are nurturing it. By supporting your mistake even once, you are extending its longevity by twenty years. You should never side with any mistakes.

### **If one discloses his weakness openly...**

If someone is sniffing tobacco spice powder, and we ask him, 'Sir, why are you sniffing this tobacco powder?' Then he will say, 'There is no harm. It is not that much a problem.' I was sitting there so I said, 'Oho, you gave extension of (twenty) year to this habit. This snuff of yours is very fortunate!' He does not know that he is extending the duration of the habit or who he is protecting!

So he gets trapped. Go ahead and drink, there is no problem in drinking. But you say as it is, that 'this thing is not worth drinking. I do not have desire to drink, yet I end up drinking it'. And if someone were to attack your reputation in public in front of a thousand people, saying that you are a boozer, even then say that, 'Brother, this is my weakness.' The one who declares his own weakness, reaches the original place. In privacy, everybody would disclose their weakness.



**Questioner:** He would be sniffing spiced tobacco snuff and talking about quitting locally rolled cigarettes (*bidi*).

**Dadashri:** He says ‘there is no problem of snuff’. That makes the snuff permanent habit. Then he tries to be free from sniffing it. How is it going to leave, *mooah*? You have just endorsed its permanent stay!

### **Longevity of mistakes will increase by taking side**

If I take side then it will get an extension, I know that and therefore I would not take side even for a moment. I would not take side even if someone were to ask something crooked. Are you taking a side for anything?

**Questioner:** I am not taking side but I do drink tea.

**Dadashri:** I do not have problem with tea. Drink tea. Drink even ten cups of tea, there is no problem for tea, but do not take side.

**Questioner:** I do not take side, but still I end up drinking.

**Dadashri:** There is no problem. And you should not declare ‘this—drinking tea’ is discharge (effect)’. What is discharge for ‘us’ (the Self) is charge for them (the one who is not the Self).

### **Know that which is wrong as wrong, and do not side with it**

**Questioner:** I am addicted to the bad habit of smoking. What should I do?

**Dadashri:** Maintain from within that smoking is wrong; it is harmful. Furthermore, when someone points out your mistake, never defend or protect the act of smoking in any manner. If you do, it will only serve to reinforce and protect your addiction. Admit that you have a weakness and that it is a bad habit.

Only then will a time come when you will be able to break yourself away from this addiction. If you do not, then this addiction will stay with you. Are you trying to let go of it?

**Questioner:** I am trying, but without success.

**Dadashri:** No, you should not make any attempts. What you should do is not protect your addiction. If someone tells you, ‘Why don’t you stop smoking?’ and you respond by, ‘No, there is no need to stop smoking,’ then that is the protection of your addiction. In the presence of criticism, when your addiction has a chance of dissolving, you defend it by saying, ‘No, there is nothing wrong with smoking.’ So what happens then? It will not go away. So always maintain the belief that it is wrong to smoke, then one day it will go away.

### **Closure can come through understanding**

It should go away after having understood. How can you say that you know this that it is wrong? Yet you end up smoking but it should be in your awareness that this is verily wrong. How can you quit smoking a cigarette if you want to?

**Questioner:** From the time when we know that ‘it is wrong’.

**Dadashri:** ‘It is wrong’ that should not be forgotten. And one should not protect. Do people protect?

**Questioner:** Yes, they would protect.

**Dadashri:** When? It is when it is valued. We ask, ‘Are you smoking these cigarettes?’ If a thousand people are there and listening to these talks, and I would be speaking, at that time if someone tells me, ‘You are smoking a cigarette, will this look good?’ Now if I protect

immediately that there is no harm in smoking a cigarette, then the cigarette will understand inside, that an inexperienced person has come, so let's take the extension of twenty years. So there would be fixed period, one would have come with fixed time only, so the extension increased it by twenty years.

**Questioner:** Its time period increased, is that so.

**Dadashri:** It is because I said so. What I should say if it is wrong, in front of thousand people is that, 'Brother, I have this weakness in me. I definitely have to get rid of that. It is not right.' Once you accept, it will dissipate on its time. There would be a fixed time period for that. It will break away at that time, it will not decrease. Do you understand what I am trying to say?

**Questioner:** Yes, we should not side with a mistake.

**Dadashri:** If you do not protect then it will fall away on its time. It will fall when the time comes.

### **The method of becoming free from addictions**

'I like it' – this is how one gets married to cigarettes. 'I don't like it' will set you free. In five or ten days say it about a hundred thousand times sitting down peacefully for one hour. An hour during the day and an hour in the evening, even for two hours one should do it in this way. Keep the cigarettes in front of you and say 'I do not want to smoke this cigarette...I do not want to smoke this cigarette...'.

**Questioner:** Dadaji, can we become free from any addiction by placing it in front of us and saying it a hundred thousand times? Any kind of addiction...

**Dadashri:** Everything will become

detached if you do it this way.

If you have said it for seven hundred fifty thousand times and suppose it is getting ready to become detached by saying it twenty-five thousand times more, but someone comes along and says, 'You can't even get rid of your cigarettes. How can you be a devotee of Dada?', and you reply, 'there is nothing wrong with smoking', then the instant you say 'Nothing wrong, no problem', it becomes alive again.

**Questioner:** No, but I will not say that. What if I say I am getting ready to quit?

**Dadashri:** Yes, you can say, 'It is our (Chandubhai's) weakness for sure and it is not mine (the Self) for sure'. 'It is our weakness but it is not mine' – you have to speak in this same precise method. If you say it any other way, it will not work. Or if you defend your addiction, even then it will not work. You may end up defending the habit in order to save your reputation.

### **Do not protect the weakness**

**Questioner:** We can even give nourishment to something by saying 'this is a discharge', right?

**Dadashri:** Yes, you've nourished it. By saying, 'Yes, this is my weakness.' then you are not protecting it and so it will not become live.

Not doing protection of one's own weakness, just only know that, this is my weakness. So that weakness will decrease. Doing opposite of this verily is the multiplication of the weakness.

### **If one does not protect then it will end**

People do protection. Everything, if one does not side with anger or if one does not side with anything then there will be end. Do people become defensive and protect their

errors or not? Yes, if one takes side then the longevity of the error will increase. If a *guru* were to get very angry at his disciple and then even *guru* would understand that 'Oh, this anger happened excessively today.' If some neighbor comes and tells him that, 'Oh, *gurudev*, you got so much angry with your disciple today.' He will say, 'it is worth doing it.' See, you know yourself that 'this happened excessively' even then you are speaking like this? So having taken side with anger, the anger will start increasing later.

This is how the anger-pride-deceit-greed are filling in and this is how they are fed. 'You don't know', 'he is like that only', 'I must become angry', they will speak like that. So *maharaj* will feed everything, *daal* (lentil soup), rice, *vedhami* (wheaten cake with stuffing of mashed split pulse and jaggery), and vegetables to anger.

Let me make *chutney* (tasty pungent sauce) for you if you do not like this. Will they leave then? And then they will say everyday. I want to get rid of them (anger-pride-deceit-greed). Those four sitting together will say, 'He is a fool, isn't he?' Who he needs to get rid of and who is he feeding, he does not know that at all.

Now would the ascetics feed them or not, by mistake? You do think that, don't you! Even prominent *acharyas* (spiritual masters) would feed them too. Prominent *acharyas* would feed big plates. This is because they would have more ego so they will say, 'You do not have any sense', 'you will not understand', 'he is a crazy person', 'we must do like that'.

### **One will feed them willingly**

See the ascetics feed it everyday and then will say I want to get rid of it. This is how it goes on with contradiction. Can you understand this science?

**Questioner:** Yes.

**Dadashri:** Tell me how did you understand? How they must be feeding?

**Questioner:** By nurturing.

**Dadashri:** No but, they are trying to get rid of it (anger).

**Questioner:** There it is their lack of understanding. Still the state of understanding is not coming.

**Dadashri:** It constantly remains in *maharaj's* memory that now he wants to get rid of anger by any means. However even anger has become aware before even he (*maharaj*) thinks to get rid of it. It (anger) says, 'Are you getting rid of me?' or 'I am getting rid of you.' You keep observing. Now they support and feed the anger so day by day it will grow big, will it not? They would feed it willingly. Do you think such thing would be happening?

**Questioner:** I did not understand the word 'willingly'.

**Dadashri:** Yes, they feed it willingly. Willingly means one believes that he never wants to feed but in his ignorance it (anger) gets fed. One will say, 'You do not know, I must get angry.' At that time anger will know that this is verily our lawyer. This stupid guy does not understand, but his lawyer is pleading for us only.

That anger will know that this is our best lawyer; we will not find such a lawyer. He wants to get rid of me (anger) yet at the time of pleading he is pleading for me only. This one is called the lawyer of the plaintiff. The lawyer of the plaintiff will speak for the defendant.

When the lawyer of the plaintiff pleads for a defendant then everybody will laugh in the court, will they not? Even the judge will

wonder that what kind of a game is going on his court!

Now how can people understand this minute talk? One feeds the very anger which he wants to get rid of.

These ascetics, *acharyas* feed the anger-pride-deceit-greed every day, even people feed them every day. They will not let go of them without feeding, because they are such a noble people, are they not? They will tell anger too, 'You eat first and then we will talk about everything.'

### Interest or ignorance?

**Questioner:** This that one feeds the *kashayas*, is it because one has interest or is it ignorance?

**Dadashri:** They have interest. Where is the question of *agnanta* (ignorance) there? They are having interest.

**Questioner:** So, on what basis one became ready to get rid of them?

**Dadashri:** He is interested; because of that, ignorance will linger a little. He does not know about the consequences of this.

**Questioner:** On one side he is trying to get rid of them and on other side he has interest in them, so what is it?

**Dadashri:** It is because he does not know. The whole world, everybody wants to get rid of it (*kashaya*—anger, pride, deceit, greed) so badly. Yet one keeps the interest. The whole world, *sadhu-sadhvi*, male female ascetics, in varying levels of intensity are trying to be rid of the *kashaya*. Our *mahatmas* too. They might have little more than you, that is all. Otherwise everybody is involved in same actions. 'We' are only the one who would say that we never give protection. We do not feed them. We did not feed so all left, didn't they, they left leaving their reign.

### Stop feeding kashayas

What do our people do? They scold a child a lot, and get so angry. Now if he is a little older then the father will think in his mind that, 'oh, I end up speaking too much.' One would understand this again through his own thermometer. One would understand through his own thermometer that he ends up speaking too much. But again if a neighbor comes and tells him, 'Chandubhai, how can you do this?' Then what Chandubhai will say? 'You don't know him.' This he said by mistake. He knew that 'this happened excessively,' so then what is the harm in telling that neighbor, 'Brother, it happened excessively. I made a mistake.' If he says this much then that anger will not get fed, will remain hungry. But you will feed it. 'You eat comfortably, it would be better if I do not lose my reputation, you eat.' So the anger will get nourishment. You want to feed it and get rid of it too. Do you understand? Would people feed it (anger)?

**Questioner:** Dada, this is such a subtle talk.

**Dadashri:** No, it is not possible. You cannot find in a book or any other place. This is just that I can see in my Gnan (knowledge as the Self).

Do you understand all this subtle things? Gnani Purush can understand who he pleaded for.

Who did he support? He supported anger. What should he say at that time? If he wanted to starve it to death then he should say, 'Brother, it is wrong. I feel so much regret.' If he were to say like this then that anger would know that 'he is not supporting me. Therefore I will have to leave this home. Anywhere, whether there is a law of rent or not but now I will have to leave this house, I am sure of that', it will say. Now, because

anger-pride-deceit-greed are gone you do not protect, instead you do *pratikraman* for other person, the one who got hurt because of you.

**Questioner:** And Dada, on one side you said that this 'top' (non-Self complex) does not have to do anything and yet this top has to bring about so many settlements.

**Dadashri:** Yes. You have to bring so many settlements.

**Questioner:** This top has to get so many solutions. I do not have addiction of only tea and cigarette; I have not done deep inner intent (*bhaav*) of only tea and cigarette...

**Dadashri:** No. All the others...

**Questioner:** I have done so many such deep inner intents (*bhaav*).

**Dadashri:** It is possible, but what I am saying is that now what should you do with that? Do not give a life to that. Do not give extension again.

**Questioner:** Then does it charge anew?

**Dadashri:** No, there is no charge or discharge in this. It gets extension. What is extension is that, if someone tells you in the presence of these five persons 'what did you lose in this?' Then you should say, 'Brother, it is right.' What is harm in saying as it is? And if you were to say in worldly life interaction then you will feel little burden too. Here however the ego has gone, what is harm now?

**Questioner:** Dada, the other meaning of extension is this that whatever discharge was happening, that got halted and its life increased.

**Dadashri:** Whatever you say to that but, if you understand this way then it is better. This it got extension; if you understand that way then it is better.

**Questioner:** Because this is applicable at every step in many things.

**Dadashri:** No, but what am I saying is, that make it fit.

### **If you want to become free from the mistakes**

If a person wants to be free from mistakes, I would tell him that he should stop feeding his inner enemies of anger, pride, deceit and greed for a period of three years. When these are starved of nourishment, they will become ineffective and lifeless. When you no longer give sustenance to mistakes, they will abandon you. Any support for anger, pride, deceit and greed is defined as a mistake. If for just three years that support is not given to these inner enemies, they will disappear.

People keep protecting anger-pride-deceit-greed. If someone were to insult then also, one will take side. If someone were to insult you then, in that, whatever anger there arises, you will protect that anger. And if You tell the anger, 'Tolerate this. Why had you done this?' So if you do not protect then it will settle down. Would one take side? One will protect his anger, will he not? He will support the anger. Have you ever have done protection like that? That was the only business done till now. One had fed the anger-pride-deceit-greed and, then says I want to get rid of them.

What are anger-pride-deceit-greed? These are the four qualities of the body, the *prakruti* (the non-Self complex). Attachment (*raag*) is called attraction so greed (*lobha*) is called attraction. Attraction, repulsion and then this anger is called eruptiveness (*ugrata*). These are the *parmanus* (indivisible particle of an atom) of *prakruti* only. The worldly people's soul becomes one (*tanmayakar*) in that, and so for *agnanis* (those who have not attained Self-realization) it is called *krodha* (anger).

Now You remain as a knower-seer (*gnata-drashta*). When you hurt someone through this eruptiveness (*ugrata*) then do *pratikraman*. Other person should not get hurt, should he? It is our mistake from the past only, is it not? Responsibility is of ours only for that eruptiveness (*ugrata*), is it not? Whether that anger is more or less, the responsibility for that is ours only, is it not?

So these are four qualities of the body, they are neutral—weak and without life energy. If the soul mixes with them, then they can become alive. But if Soul—the Self, You remain the knower-seer then everything will dissipate.

**Questioner:** If soul mixes then it will happen, otherwise not!

**Dadashri:** Where the soul does not mix, it is not considered *krodha* (anger with violent intent) at all. Because even when ‘we—the Gnani Purush’ go to work at that time, we have this loud volume of the voice, yet workers would understand that my boss is compassionate. From within, they had recognized me. But I would say that, ‘What we have ruined for you, brother? Have we taken your money in previous life or have we embezzled your money that you are doing like this? Why are you not doing work? You cannot earn money just by sitting.’ We would say like this and that. We have to speak all that in worldly interaction (*vyavahar*). What is called *vyavahar*? Speak without *kashaya*: anger-pride-deceit-greed. The speech which does not have any anger-pride-deceit-greed is called *kashaya*-free speech.

### **This world exists because of protection only**

This whole world has existed because of this speech. If there were no speech then this world would not be like this. So the speech is verily the main support.

There is no problem when you speak, but you should not protect your speech by saying, ‘I am right.’ To insist, ‘I am right,’ is considered a protection. If there is no protection there is nothing.

### **Whom did you protect since infinite life times?**

Become silent. Do not say anything at all. The speech of this era of the time cycle is crazy. As soon as one speaks, it exposes the madness within.

**Questioner:** That means one should speak up, no? It is better to get it out, no?

**Dadashri:** No, that is wrong. There is nothing in this here that needs to be expressed. This ‘Gnan—Self knowledge given in The Gnan Vidhi’ is so enlightening that there is no need to say anything at all.

**Questioner:** But the atmosphere and the mood of the moment are such that one ends up saying things.

**Dadashri:** When words fly, then you should say, ‘this Chandubhai is a bit crazy from the beginning.’ You should repeatedly deride Chandubhai. You do not love Chandubhai anymore, do You? Or do You love him a lot?

**Questioner:** No.

**Dadashri:** Then you should say it as it is. You should talk as if he is separate from You.

**Questioner:** I simply do not want to raise the weapon of ‘Chandubhai’. That is what this is all about.

**Dadashri:** That is it. That is the real truth. Do not even touch and raise the weapon. For infinite life times one has used this weapon and protected the non-Self.

All that you have talked in excess,

appears as madness, no? When such craziness expresses in words, then You have to begin saying, 'What all this Chandubhai has said, is known to me, and he is rather difficult.' And if you speak thus two to four times, then the other person will also start saying that, 'I too am a bit crazy in speech.' But, if you tell him, 'you are wrong,' then he will grab you in a duel. Therefore stop saying that anyone is wrong, from now on, and there is no reason to say that anyone is wrong at all. This verily is one's foolishness. To say someone is wrong, to blame someone, to speak such a thing is our foolishness.

#### Loss begins with insistence

**Questioner:** We can understand when you clarify things in this way. Until then, we cannot comprehend.

**Dadashri:** That is a wonder, is it not? That a clarification has to be made in this day and age; that itself is a wonder is it not? I would let go if a person does not understand; what can anyone do there?

**Questioner:** Should we not understand at least some of it?

**Dadashri:** One can understand it if he has commonsense. One needs *saradata* (guilelessness and straightforwardness) in order to have commonsense. We need both *saradata* and *mruduta* (softness) for that; which is not to be found in anyone, is it?

What is commonsense? It is that which is "everywhere applicable, theoretical as well as practical".

A man with commonsense will adjust everywhere.

Should your commonsense blossom, you will then be able to find a solution for a way out. You come here after becoming confused and the one with commonsense will come here

having been rid of his confusion. He will get rid of the confusion immediately.

**Questioner:** Therefore one can get into conflicts but he must not become obstinate about it.

**Dadashri:** It will cause more harm if you become obstinate. That is why all this has arisen in the first place. It is called undue obstinacy. That is why it causes all this damage. One will tell you that he will not let go no matter how much he suffers. Therefore you will have to let go of all this, will you not?

That *prakruti swabhav* (nature of the non-Self) will not go away, will it? Insistence enters very easily into a guileless man. The cunning people do not have any insistence. Greater insistence causes more harm because an insistent man will do all kinds of *nuskha* (tricks). In order to protect himself, he will resort to all kinds of tricky maneuvers; even the most degrading ones. He will become adamant and insistence (*jakka*) just to insist on his truth.

#### One should not take side of the filled stock

Wherever there is the stock of ego (*ahamkar no bharelo maal*), it is likely to increase. In the *mahatmas* the ego is residual, it is a discharging ego (*nikali ahamkar*); it is not true charge ego i.e. ego that charges new *karmas*. But even then one goes on protecting and siding with it. Who are you to judge what is right and what is wrong? This should not be so.

When one becomes adamant (*jakka*), it creates more veils of ignorance over the soul. However, after this Gnan, all that is left is the *vyavahar* i.e. only discharging worldly interactions remain. As far as *nischaya* (the Self) is concerned, *jakka* (insistence) is gone, *dvesh* (abhorrence) is gone, *raag* (attachment)

is gone; everything is gone. Now after Gnan, the worldly life (*vyavahar*) is no longer *chetan*; it is no longer living (there is no more *karma* bondage; it is all a discharge). *Vyavahar* now has become *achetan* (it is inanimate); there is no life in it. *Achetan* means that it will reignite if You instigate it again (meaning if you become Chandulal again). Otherwise the non-Self (*prakruti*) will show its traits and dissipate, nothing more. Do you understand? It will manifest its trait; you will know what it is like when it expresses. You can know and identify all its traits. So different *prakruti* will express in different manner and intensity, and thus the stock within (*bharelo maal*) becomes evident. Then having expressed itself, it will dissipate.

The ego is rendered lifeless on the basis of this *Akram Vignan* of ours. So sooner or later it is going to leave completely. In the *Kramic* path the ego is alive whereas here in the *Akram* path, it is lifeless; everything remains 'dramatic' - superficial. The *kashayas* of anger, pride, deceit and greed, are all 'dramatic' also - they are superficial and lifeless. However the *kashayas* that remain within now need to be dealt with, with equanimity.

### Ego becomes the fool

**Questioner:** The cause of problems in the worldly life, it seems that it is more due to the ego than the intellect (*buddhi*) because, is ego not the main thing. There will be no intellect if there was no ego, is that not so? So is ego mainly not at fault?

**Dadashri:** Ego is just for the sake of saying, poor thing is blind. Intellect has the control in all this. Main fault lies with the intellect (*buddhi*). It took the advantage of it.

**Questioner:** Ego is blind but is ego not the main thing? Will intellect not work properly if ego was not there?

**Dadashri:** Intellect cannot exist if there is no ego. There is mind-intellect-*chit*, because there is ego. Ego means *karta-bhoktapanu* (doer-sufferer of pain or pleasure). It will suffer the consequences of doing-suffering and intellect will remain separate. Ego, the fool will take the beating.

### Dealing with the intellect

**Questioner:** Once you had said that keep your intellect (*buddhi*) as your underhand, otherwise it will become your boss. Can you please explain that?

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

**Questioner:** And yet will the worldly dealing not be ruined?

**Dadashri:** Nothing will be ruined. Can the worldly dealing ever be ruined? Intellect is constantly working towards improving the worldly dealing. It is the excess intellect that does the scolding.

**Questioner:** If there is a normal intellect (*buddhi*) and an access intellect in the worldly dealing, how can one tell that this is an access intellect?

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

**Questioner:** How can one face that access intellect? The one that makes one emotional; makes one sensitive how can one stop that?



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

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

**Dadashri:** That intellect will tell even you, 'Do this and you have to do this. I will not let you do otherwise. You must curse the lady.' You will think, 'Why do I have to curse the lady?' but the intellect will tell. 'No, you have to curse her.'

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

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

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

**Dadashri:** Did I not say; by knowingly getting deceived.

**Questioner:** But what about when intellect creates all the uproar and we take its side and become one with it?

**Dadashri:** How do you become one

with it? Rice is rice and lentil is lentil, are they both not separate in the *khichdee* (lentil rice)? No matter what happens. One has to separate them once; they will not mix after that.

**Questioner:** If intellect is in control and one is guided by it, then does inner restlessness not arise in one and he becomes emotional?

**Dadashri:** One becomes emotional if there is a control of the intellect but there is no inner restlessness. Inner restlessness happens when the ego arises.

### Settling with the lifeless ego

**Questioner:** After attaining Gnan; is there no need at all of ego and intellect?

**Dadashri:** Only after ego leaves, the Gnan is attained. The Gnani Purush dismisses the very entity of ego. After then the Gnan can be attained. Then one may question, 'Now what do we do to run the worldly life?' Then the answer is, 'The lifeless (*nirjeev*) ego remains and living ego leaves.' The living ego is getting dismissed. The lifeless egoism will be in the form of a discharge and therefore the lifeless ego still remains after attaining Gnan.

The ego of ignorant state is called a live (*sajeev*) ego. After the realization of the Self it becomes lifeless (*nirjeev*). If You sided with lifeless ego that 'I am not like this', then it can become alive again. You have to bring closure of the lifeless ego, You do not have to protect it. Now you do such that it does not become alive.

**Questioner:** Sometime such ego does arise but then its *pratikraman*...

**Dadashri:** No, no, it is just that people's speech is linked with hurt (*tantili*) and it makes the ego rise. When someone speaks speech linked with hurt components towards you with, 'you are like this', the reaction within will be, 'am I like that?' So you made a mistake in

taking that 'phone' as 'he is telling me'. If you try to protect (*rakshan*) on the basis of what he is saying, then the ego, which has been made lifeless, will become alive again.

**Questioner:** It became alive (*sajeev*) means it became *chetanvant* (full of life).

**Dadashri:** No, the ego becomes lifeless with so much difficulty. Everything else can become lifeless but it is very difficult to make the ego lifeless. This ego has made lifeless and therefore if someone says anything with the link of hurt (*tantilu*) like, 'you are dumb and crazy', at that time you should not take side of the lifeless ego (*uparanu*). You should say within, 'whatever you want to say, say it.' One will only say as much as is in *vyavasthit*, will he not? What you should say openly to him is, 'I am like what you are saying'.

**Questioner:** It does happen, I should not protect that.

**Dadashri:** So it is here that everybody falls into mistake again. That ego which has been made lifeless becomes alive. Therefore if on the outside anyone tells you that 'you are crazy', then You should settle the file 'say whatever you want to'. Don't the devotees say, 'whatever you want to say, say it, we don't know, sir. We do not know how to speak like that, even when we try, we do not know how to.' Don't you say so? When our nephew says something then 'we' say, 'Brother, uncle was like this from the beginning only'. This is because the side of the self (*uparanu*) cannot be taken here. Otherwise the ego, which was lifeless, can become alive again.

'We' would not take side, even if someone were to say such words. This is because the ego which was made lifeless, if it is made alive, then that ego will continue to grow bigger. The Self too will continue, but

the ego to will walk along with it. If someone were to call me 'densely stupid', even then I would not take side of the self. I know that he is saying this to the 'densely stupid', he does not know Me at all. If I take side then I have to make this ego alive again. If that egoism becomes alive then it will make everything disorderly and confused again.

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 lifeless (*nirjeev*) ego, will become living (*sajeev*) ego, is it true?

It does not become alive (*sajeev*). We just tell this to someone who is a little weak.

**Questioner:** Now Dada after taking Gnan from You; You made the ego lifeless (*nirjeev*), and You took away the ego which was alive (*sajeev*). Now can this lifeless ego become alive again?

**Dadashri:** No, it cannot happen at all. It is just that 'we' have to tell to scare a little child, to alert him. He keeps misbehaving repeatedly so 'we' have to tell him to scare him. This is just for someone whose nature is such that 'we' have to tell him to scare that 'your ego will become alive and therefore you will bind *karma*'.

**Questioner:** It is like saying, that there is a ghost near that pond, so one will not go there.

**Dadashri:** We have to scare some person; we have to do this way for someone. One way or other 'we' have to get everybody in line.

**Questioner:** I want to understand how it can become alive? It will not become alive for sure!

**Dadashri:** Yes, yes. But if it increases tomorrow then it can become alive again. If it increases then one can miss following five Agnas. If one becomes insistent, then ego can become alive too and five Agnas would be missed. Therefore there is danger in that.

**Questioner:** Again one would have formed a habit. So sometimes if the habit is formed then the supporter will arise too.

**Dadashri:** That surely will be there! Everything will be there where there is a habit.

**Questioner:** The protector will also arise to protect that. The habit is formed and then again one will protect, so the habit will become strong.

**Dadashri:** So if you will protect today but then again you have to get rid of that. On the contrary you are creating more debt by protecting.

**Questioner:** We know that too that we want to get rid of this habit but its protection also happens. That goal is there that we have to get rid of this habit.

**Dadashri:** So if a snake has entered in the house then one will know that he has to get that snake out however if he wants to keep it then can we deny him? There is 'that' snake and you are sleeping too; both are there.

#### **What is the advantage of taking side?**

Is any change happening within? Is any progress, whatever bit, happening?

**Questioner:** What happens to me Dada that I get excited (*ubharo*), I take side of and protect my mistake, but then I remember that it is Dada's Agna that I should not do like this. So Dada, I still have that old habit, therefore it overflows, but then it cools down inside, before it comes out.

**Dadashri:** Yes. So what is the other

person feeling? Does he feel that you are tolerating?

**Questioner:** No, the other person does not know that there is excitement of anger inside me. Only I would know that there is excitement inside.

**Dadashri:** It is like this that the other person becomes upset and excited due to some unexpressed matter, no?

**Questioner:** Other person may not feel like that, this may occur in my mind only and *ubharo* (excitement) will come on, can it happen like that?

**Dadashri:** It can happen like that, it can happen like that but most of the time if it is from the other person then only you will take side.

**Questioner:** Yes.

**Dadashri:** If you take side and protect and become defensive, then someone should be in front of you, should one not?

**Questioner:** Yes. My vision was seeing wrong before and therefore it used to happen in any matter, but now it does not happen like that.

**Dadashri:** No, but did the other person understand?

**Questioner:** He must have understood. I have not asked him, Dada.

**Dadashri:** Does she take side or not? Where is the other person, is he here?

**Questioner:** Here he is, Dada.

**Dadashri:** She was taking side of her mistake. If it is her mistake even then she would take side of the mistake?

**Questioner:** That nature is formed, Dada, is it not?

**Dadashri:** There is no problem in

nature. Nature of *prakruti* the non-Self is in discharge. But awareness *jagruti* should be there, should it not? Now we have become *Shuddhatma*—pure Soul.

Where is that lady? She comes to me every day and tells me that 'I am *Shuddhatma*, I am *Shuddhatma*.' I said, 'Are you betraying me? Can you take side? Are you still taking side?'

Say 'yes' or 'no', why are you afraid?'

**Questioner:** Yes, she does. No, why not... she is not someone who will be afraid.

**Dadashri:** If she confronts you then I am here, am I not? Before if she would confront then you were alone but now I am here, am I not? You should tell me if she does, I will 'put a screw on her' and settle her down.

**Questioner:** That she knows Dada. She only knows how much has calmed down within.

**Dadashri:** But she does take side of the mistake (*uparanu*), does she not?

**Questioner:** Yes, she does take, many times.

**Dadashri:** Does she?

**Questioner:** Yes, yes.

**Dadashri:** So she is verily the same. She just believes in her mind that nothing happens. If she does not take side then know that it is correct. When she takes side she ruins hers. Yours is not ruined. Does she ever take side? Does she? So then all 'our' effort went to waste; she became free from here (the Gnani). Both got exposed. If one declares then both will open up. The whole house will tell. How long such a thing can go on? You should look for justice, should you not? You want to get it all out, do you not?

**Questioner:** I want to get it out; Dada.

**Dadashri:** How can you ever take side

with the one (ego-the self) who makes mistakes (*uparanu*)? We walked ten miles, why did we walk? We walked to go to our town and if we take side, then again it will minus six miles. Then what left for us?

So what are you saying? Are you saying that this one—file one, is not asking for forgiveness for protecting her mistake? Did I not tell you not to protect your mistake?

**Questioner:** Yes.

**Dadashri:** Then you said that 'I missed; now I will not miss again'.

**Questioner:** No Dada, it happens so that it will happen fifteen times in a day and I will extinguish seven-eight times, that is why I said that way; not that I have stopped totally, not that I have extinguished everything within; but it has decreased.

**Dadashri:** Yes, but does it happen like that for some time?

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

**Dadashri:** Then you are not a Vania (a calculative trader caste person) A Vanio will calculate that it happens for some time therefore it will happen again, it will increase.

**Questioner:** Yes, it will verily increase, Dada. It will verily increase.

**Dadashri:** So then what is its...(meaning)?

**Questioner:** Everything will go away.

**Dadashri:** Do not speak like that; it will become convenient to her. She will go on the wrong track. You just have to continue seeing.

#### Law book designed by the mind

Did you see even a single mistake? Even after it was pointed out to you?

**Questioner:** I can see but it does not become very clear.

**Dadashri:** Yes, let it be clear. What is the hurry? It is only 1983 at the moment and 2005 is a long way off.

**Questioner:** No, it should not be like that. How can I afford to be that way?

**Dadashri:** On the one hand you cannot afford it but on the other you say this! Now change that which the mind 'does not like'.

**Questioner:** But I do not understand exactly what harm it causes.

**Dadashri:** So then leave it alone. Deal with it after the damage is done.

**Questioner:** No, not like that. I should not listen to this mind. Next, all these mistakes that you are showing me of my own 'law-book' – that I do not understand.

**Dadashri:** You all are using your law-book according to what the mind tells you. You are confined within its very circle. Otherwise, you are not making any mistakes like coming late to *satsang* in the morning or other such mistakes. If however, you were to come late to *satsang*, 'we' would not tell you to come on time; there is no insistence about whatever that takes place. These here are the same old mistakes of yours and you are causing the same confusions. You are using the law book that was created according to your mind. You keep on siding with it. What can be done if you keep taking its side? What will you do now? Will you also take its side? These are the same old mistakes. Are there any other new mistakes in this world? When are you coming late to *satsang*, or doing this or that or fighting with others before you come? And if so, you must be doing it elsewhere. You must be bullying people, only then will people complain about you.

**Questioner:** Not like before.

**Dadashri:** You will immediately know if it is wrong, will you not? Will there not be an echo from your actions?

**Questioner:** There will be.

**Dadashri:** There is nothing wrong everywhere else. This is the only wrong thing. You believe everything your mind tells you, that is it. It is a simple thing but I have to write a whole essay for you. I have said only one thing to others, 'sir, get rid of this.' To that they say, 'Yes, I will get rid of it.' But then there is no discussion about it anymore. You are obstinate so you say, 'But what should I do when 'I do not like that'? 'I do not like that' – how will you know if you keep saying this over and over? To 'like' means who is the entity that wants to 'like it'? Who does 'not like it'? Why don't you investigate that a little? Something like the mind, which is neutral, is the one to make you 'like' things? And you depend on *that*? 'Man ka chalta tan chale – one does what his mind dictates' - and its law-book is yours! What other wrong do you have in this world? There is nothing wrong in what you eat and drink or in any other matters. Everything else is good but you are ruining everything for only this much! And that is why your progress is stalled.

#### **Taking a side stains the self**

**Questioner:** You had once said that if our mind is in agreement with our current opinion then to do accordingly and if the mind does not agree, then not do what it tells me to do.

**Dadashri:** Well then, that is all 'we' are saying!

**Questioner:** Then you ask whether we like it. But if the mind does not like it, then don't I have to say that it does not? So I am doing that anyway.

**Dadashri:** How can you say ‘do not like it’? What problem do You have when the mind does not like it? What have You got to do with what the mind does not like? Just say ‘I like it.’ When you say ‘do not like it’, the Self will become so. So many times ‘we’ have told you that you will become what you envision (*jevo chintvey tevo thayee jaaya*).

**Questioner:** I used to go and sincerely do my work even when I did not like it at all.

**Dadashri:** Yes, who disagrees with you there? You can adjust if you do things sincerely.

**Questioner:** But I have changed completely; I do not do only what the mind dictates.

**Dadashri:** Yes, but even then you were saying, ‘I do it even when I don’t like it’.

**Questioner:** Meaning the mind does not like it. That is why I am saying that ‘the law-book of the mind’ shows this; it tells me ‘it is to be done this way and not this way’. Past opinion shows that ‘I am not to do it this way but do it that way’.

**Dadashri:** Let it show you that. But were you not saying, ‘you have to go to do it even when you ‘do not like it’. What a great mistake it is to say ‘I do not like it’! And what kind of a psychological effect will it have? The Self will become like that. Why don’t you just go to sleep quietly if you do not like it? Eat if you want to, otherwise stay asleep. Why do you want to take its side? But you said ‘I do it sincerely even when I do not like it’. Do you know what kind of an effect ‘I do not like’ has happened on the Self—*Atma* in the presence of this *Agna*? A ‘stain’ has taken hold. Now how long will it take to remove this stain? What happens when you pick up stains everywhere you go? So the Self becomes what you envision.

Even when your mind does not like it, it

absolutely one hundred percent does not like it, you should say, ‘I like it’ and so the Soul (Self) will become like that. You will now change that, will you not?

**Questioner:** Yes.

### The Self becomes what it envisions

**Dadashri:** The belief that was wrong has now become right. Now, do not let go of the belief that You are pure (*shuddha*) so that the wrong belief does not get in again. Because, what is the *Atma* like? Lord Mahavir said, ‘Make one understand the *Shuddhatma*. If the *sadhak* (one seeking liberation) attains the goal of the Self (*sadhya*), then make Him understand that, that state verily is the *Shuddhatma*.’ So then one would say, ‘instead of saying *Shuddhatma*, will it not work if I say *Atma*?’ ‘No, it will not work, because when certain *karma* unfolds, he himself will feel, ‘I did this...I did this.’ And the moment he says that, he is gone. Because who is the doer? It is *vyavasthit*. To whom did it happen? The answer is, ‘to the relative; I am the real’. Now what is the quality of the Self? It becomes whatever it envisions (*chintavey*). It becomes *Shuddhatma* if that is what it envisions, otherwise it becomes that other (the non-Self, the relative).

*Atma*—The Self is the only thing that becomes whatever it envisions (*chintavan*). ‘I am a lieutenant’ and that is what he becomes. If he says, ‘I am *agnani* (ignorant)’, then that is what he becomes, ‘I am an angry man’, and that is what he becomes. It becomes whatever it envisions. So what do ‘we’ make it do? ‘I am *Shuddhatma*’, so it starts to become that. You have been given the five *Agna*. All the wrong doings are of Chandubhai, what do You have to do with them? So, when you take on what is not yours, then you become that. This is a *Vignan* (science). *Atma* is the only thing that has the inherent nature (*swabhav*) that it

becomes whatever it envisions. Furthermore, it is an immediate effect; it does not take any time.

### **Good use or misuse of awakened awareness**

**Questioner:** What kind of awareness can I keep so I can be aware at that time and do not end up giving protection?

**Dadashri:** What are You going to keep awareness of? Just listen to what 'we' say then it is done, finished. I have given that awareness only! That awareness (*jagruti*) is not used in a good way; it is misused.

**Questioner:** Awareness is being misused; I did not understand that Dada.

**Dadashri:** There is a light here and here there is dark and if I turned around and eat (in the area where there is darkness) in the dark then can I see anything in my plate?

**Questioner:** You cannot see.

**Dadashri:** Is it considered making good use?

**Questioner:** Misuse.

**Dadashri:** Then find out all the bugs that fall in.

### **When one is insistent, the Gnani becomes silent**

**Questioner:** Ordinarily what should our life be like after attaining Dada's Gnan?

**Dadashri:** You should live a life free from any insistence (*khench*). Suppose we are talking. I give you an answer and in order to make your point correct you bring up the same topic again. That is insistence (*khench*).

**Questioner:** So if someone keeps arguing and tries very hard to prove his point, does that mean he has no basis?

**Dadashri:** But even in those situations

people do not argue with awareness; people argue because they do not have awareness. In fact, people argue because they lack awareness. Do you think someone with awareness would argue?

**Questioner:** Is it wrong or right to argue?

**Dadashri:** It is fine for the worldly life; it is fine if you want to do something for the worldly life, but it is wrong if you want liberation. Therefore you should decide. Tell him, 'see here, do you want *moksha* or do you want this? If you want *moksha* then you can't have this and if you have this then you will not have *moksha*.' You should say so. After then how the signs are arising, You see those signs.

Sign means, if one does not let it go then you will know on the basis of what happens.

**Questioner:** We can know from many symptoms.

**Dadashri:** Yes, 'we' let go if one protects too much. We know that the habit is verily formed. So it is better that I let it go.

**Questioner:** Yours is free only, Dada. From your side it is free only!

**Dadashri:** No, not so. If you keep on insisting then it is much better that I let go of that talk, is it not?

**Questioner:** Yes Dada, we should let go but if we cannot then you would let go, Dada, would you not?

**Dadashri:** No, but should I let go or should I let it stay?

**Questioner:** You are verily letting it go, Dada.

**Dadashri:** So you remained just like that. Did you not understand! What I am trying to say?

**Questioner:** Yes, I understood Dada.

**Protection of mistakes leads to the destruction of the self**

It is like this, will restlessness (*chanchadata*) come without awareness (*jagruti*)?

**Questioner:** But if awareness comes then only restlessness leaves.

**Dadashri:** *Chanchadata* (restlessness) will not come without awareness (worldly awareness as the self) and restlessness (*chanchadata*) can leave only when there is awareness (awakened awareness as the Self) *jagruti*.

**Questioner:** The awareness will not be there if there is restlessness (*chanchadata*)?

**Dadashri:** No, because of that awareness restlessness (*chanchadata*) arose. But now when restlessness (*chanchadata*) arises that is when one has to keep awareness. *Chanchadata* means, it is considered the biggest awareness. One will not have that much *chanchadata*. Everybody does not have that ability to have that much *chanchadata* which you have. But keep awakened awareness (*jagruti*) over that *chanchadata* so it will not have effect on you. Effectiveness and sensitiveness will show on one's face immediately, one can know right away. Even a little kid will understand right away that one has felt the effect. One does not have to go and ask.

Now we are taking side of verily that, then what can happen? If we protect that then who are we destroying? If we protect that one then who are we destroying?

**Questioner:** The self.

**Dadashri:** One would destroy the steadiness of one's own self.

**Why take side of the pudgal, when You are the Self?**

If you overhear negative talk about Chandubhai even through the wall, your mood will be spoiled. So that shows that you are definitely Chandubhai. Now, if You are the Self, then You are absolutely not Chandubhai, no matter how much talk there is of Chandubhai. Even if they tell you things directly, You are the Self. What have You and Chandubhai got to do with each other?

Here it is Chandubhai that is saying so and you become that way, one with him. You – the Self have to keep seeing what 'Chandubhai' is saying. And on the contrary, You should scold to Chandubhai, 'Why are you being obstinate about this? Are you not ashamed?' But here he-Chandubhai asserts, around everyone 'I am going to do this. I am going to do that.' He believes himself to be the winner-superior. If Chandubhai is doing that, You have to keep scolding him, every so often.

**Questioner:** If 'Chandubhai' is being obstinate, let him, but if I remain separate, then what is the problem? If the Self remains separate from the insistence (*khench*), then the insistence will fall away on its own, no?

**Dadashri:** That happens just like that; that is exactly the way it is. But here in your mind you feel, 'I will not let any of these people do it, I will do it. I will do it like this.' But in saying 'I will do it', you become Chandubhai.

**Questioner:** At that moment he becomes Chandubhai for sure.

**Dadashri:** This insistency (*khench*) is a disease in itself. If one lets go of the insistency, then everything will fall into place for him. When You used to let go, everything used to get settled, fall in its right place, no? And when you insisted on it, it would become one (no



separation). It is to break his insistence that I ask another person to do it (*seva*). As long as there is insistence, one is Chandubhai. The moment insistence breaks, one is the Self. The fact that you get to be around Dada, is a wonder in itself, no? Do you understand any of this? Is anything useful in it?

**Questioner:** Everything is useful. I feel that I am able to understand the part where he becomes insistent. But then the beliefs from before that are...

**Dadashri:** Hey you! But who has the beliefs? Alas – you are saying the same thing again and again, even when I am separating You as the Self.

**Questioner:** I understand this much, that what is happening is wrong, and at one point in time I even feel that I am separate from Chandubhai but despite this I become one again.

**Dadashri:** When You are scolding him then the Self and the non-Self will become separate. The moment the scolding begins, one's vision is against the other. So if 'Chandubhai' is insistent when he is talking to others, tell him, 'Chandubhai, why are you insisting like this? Are you an animal or what? Why are you insisting repeatedly? How does it look to others?' Why don't you really tell him off like this? Tell him, 'Dada is saying this, so why don't you think about it?' And if you tell him off five to twenty-five times a day, it will all become separate. This is 'our' *vachanbud* (power and energy of words).

#### **The knower of the defect is the Self**

**Questioner:** Dada, my biggest defect is that.....

**Dadashri:** Yes, the defect is there but because you know about it, You are the Self, no? Where is Your defect? The defect is of this *pudgal* (non-Self complex of the mind,

speech and body); that is the way it was charged in the past life. Where is the loss to You in that? Dada (the Lord within) is over your head and if this *pudgal* is defective, Dada will accept it but why should You take it upon Yourself? You had to take the responsibility as long as you were 'Chandubhai'. Now, You are no longer 'Chandubhai', so why should you take on 'Chandubhai's' load? The neighbor has to follow the rules. If he (Chandubhai) cries then do You have to start crying too? If You know what Chandubhai is like, then that is Gnan.

Therefore, you are not Chandubhai and You have to become *Shuddhatma* (pure Soul) completely. What else do You need? You are convinced that you are really not Chandubhai. 'His wealth is his own, what do 'I' have to do with it? And I have seen all that wealth'. It is all perishable wealth, the kind that would be hard to find once lost. And if you were to find it, you would lose it again. Whereas this wealth of Mine (the Self) is permanent, it is eternal. My wealth is separate.

#### **One should not take side of the pudgal**

When some interference happens then one will say 'is it like this in Akram'? You should say, 'I made a mistake, let it go' or if you say 'not mine' then it will leave. All this is not Yours and You should not side with it. When you take side of the *pudgal* (non-Self complex) then that will happen to you, will it not? Do we not side with a *pudgal*?

**Questioner:** Yes. We do take side of the *pudgal*.

**Dadashri:** When can we say that we have taken side of the *pudgal*—non-Self complex? If a mosquito bites you then you will feel abhorrence towards mosquito like 'I want to kill it and this and that', that is called taking side of the *pudgal*. And if you do not

have any attachment or abhorrence and you just tried to fly away that mosquito then it is not considered taking side of the *pudgal*.

**If one understands then the ultimate work gets done**

If you become actively ready then you can accomplish your work. Otherwise you will remain weak. If you will protect then it will remain (*kachu*) weak and raw. No one will make you such that you become accomplished (*paripakva*). This is because who will fix the left over and the soiled? If it remains raw and incomplete, despite meeting the Gnani then who can fix that? Therefore still he—the discharging ego—will do protection but when he does protect, then do *pratikraman* for that; and when you make a mistake, do *pratikraman* for that too. And you will do; I know that too. All this big tubers are there within. And on that basis you are living your life. And because of that you do not have feelings for other people. Because of those tubers one will not have feelings for other people. One should have feelings for all the people. Why should not one have them? Every one is a Soul, so should one not have feelings for them? That is why ‘we’ are saying that there is no *nispruhata* (without inclination). We are saying *saspruha-nispruha* (with inclination-without inclination). We are inclined towards the Self and free from inclination in the matter of the non-Self. *Saspruha* means one would have feelings for every living being. And you say that you do not have feelings anywhere except Dada. So where did all the feelings go? It went in the tubers. These big tubers are there. Who would destroy them? And those who are simple and straightforward have taken so much beating. Yet these tubers would not leave them. They keep hanging on to the donkey’s tail. These poor people will speak a lie too, speak wrong, and will settle somehow. However this one does not lie, but

that is not correct. That is correct, with his understanding only. So even now if you settle this matter of protection and taking sides exactly then Your work will be done.

**Questioner:** Now I want to settle, Dada.

**Dadashri:** Before you were saying that I am telling all these people of their faults. Why am I not telling the two of you? I had replied, the mistakes of the two of you are not worth pointing out. Then when I started telling about those mistakes, you started protecting them. So these mistakes are from the time immemorial; the protection has continued for sure.

**Questioner:** More layers were laid; more layers were laid on the mistake, Dada.

**Dadashri:** Yes, you have kept on feeding them. ‘We’ took in our hand to repair, otherwise who will repair it? Who will repair after we let go of it?

**Questioner:** No one has that capacity, Dada.

**Dadashri:** It would have become complicated. There is no (*bhanjhad*) break and make, no break and make at all (repair all over, repair anew).

**Questioner:** Why does protection happen?

**Dadashri:** Ego is such that it will not admit its mistake. If one does not want to do then there is no problem, but on the top of that he will protect. This morning he and one another person were here. He was waiting. He was thinking in his mind that he would get to do *Vidhi* (special energizing blessings at the feet of the Gnani Purush). Then I said, ‘Let everybody come together, let other people come, why are you doing like this?’ Then he says, ‘If you would have said, then I would

have called everybody.’ He will do protection in every matter. And he would not even know that he is protecting. He would not have awareness (*bhaan, jagruti*) at all. Unaware, *beybhaan!* Every human being makes mistakes due to unawareness. They are not making mistakes in awareness. Would one make a mistake in awareness? One would make a mistake in sheer unaware state.

**Questioner:** True Dada. Until you said this, we did not know that the protection was and is being done.

**Dadashri:** Protection; that is heavy protection. The protections that other people do are different; and protections is of the two of you are different.

#### **Pratikraman needs to be done for protecting mistakes**

**Questioner:** You said that after doing protection, we do not even know that protection has happened here.

**Dadashri:** Who will tell you? Who can teach you? And how will the other person know that you did the protection? Someone may tell you that ‘are you being defensive like a lawyer (*vakilaat*) again after committing a mistake’. He will say so but he will not say that you are doing protection, will he? He will say you are doing *vakilaat* (pleading like a lawyer). Do *pratikraman* twice. One for the mistake, that happened. You should accept the fault as a fault. And on the top of that you did protection.

**Questioner:** Both *pratikraman*.

**Dadashri:** It is not that you are doing protection in every matter. Sometimes protection is there in your mind, it does not come out but it definitely is in mind.

**Questioner:** It is still protection, it happened in mind so protection verily

happened, did it not?

**Dadashri:** It is verily protection done only. But often times it will not come out. Sometimes it will come out. Then he will not meet that other person for six months. That other person will then form a crack in the relationship, and stop communicating. So how can one come out from this world? How can all this of all these people come out?

**Questioner:** Who can explain all this?

**Dadashri:** This is because of this Gnan that there is coolness; and the reason all this other stays. But how can the others tolerate these worldly forces? That is why I am talking about worldly interaction.

#### **One will have to destroy the mistake**

By meeting a Gnani Purush, you have now found the way to escape from this horrible web. What can a Gnani Purush do for your mistakes? He can only show you your mistakes; He can only shed light on them. He shows you the way out by telling you not to protect your mistakes. If you protect your mistakes by saying, ‘I have to live in this world, how can I do that?’ then you are nurturing your mistakes. Do not side with your mistakes. First you make a mistake, then you lament endlessly, for that you will have to wander endlessly.

Never before have the circumstances been right but now the right circumstance of meeting a Gnani are here and your work will be done. Sooner or later you will have to destroy your mistakes, will you not?

We just tell you this that, such an *Akram Vignan* has come about which has not happened in a million years. This is a very elevated science. You have not attained such a science in any life; now that You have attained it, preserve it.

~ **Jai Sat Chit Anand**

**Atmagnani Puja Deepakbhai's Satsang Tour of Africa-Dubai**

**Nairobi-Mombasa (Kenya)**

**22<sup>nd</sup>-23<sup>rd</sup>-24<sup>th</sup> October** (Fri-Sat-Sun)-10 am to 12 Noon, 4-30 pm to 7 pm-**Spiritual Retreat**

**Venue :** Brookhouse School, Magadi Road, Langata, **Nairobi. Tel.:** +254 724841001

**25<sup>th</sup> Oct.** (Mon) - 8 to 10 pm - **Spiritual Discourse**

**26<sup>th</sup> Oct.** (Tue) - 7 to 10 pm - **Gnanvidhi** (A Scientific Experiment on Self-realization)

**27<sup>th</sup> Oct.** (Wed) - 8 to 10 pm - **Gnan Follow up** (Spiritual Discourse)

**Venue :** Visa Oshwal Centre Auditorium, Ring Road, Opp. Nakumet UKAY, **Nairobi.**

**Tel.:** +254 735856516, 724841001, 737777666, 733908748, 722803279, 733612040

**29<sup>th</sup> & 30<sup>th</sup> Oct.** (Fri-Sat) - 8 to 10 pm - **Spiritual Discourse**

**31<sup>st</sup> Oct.** (Sun) - 4 to 7-30 pm - **Gnanvidhi** (A Scientific Experiment on Self-realization)

**Venue :** Navnat Bhavan, Mwembe Tayari Road, Behind Sapphire Hotel, **Mombasa.**

**Tel.:** +254 770081727, 722559985, 729321611

**Dubai (UAE)**

**2<sup>nd</sup> & 3<sup>rd</sup> Nov.** (Tue-Wed), 7-30 to 10 pm - **Spiritual Discourses in question-answer format**

**4<sup>th</sup> Nov.** (Thu), 7-30 to 11 pm - **Gnanvidhi** (A Scientific Experiment on Self-realization)

**Venue :** Dhow Palace Hotel, Near Standard Chartered Bank, Kuwait Street, **Bur Dubai.**

**Tel.:** (+971 50) 5536345, 7853967, **E-mail :** appu\_vora@hotmail.com

**Trimandir Adalaj**

**5<sup>th</sup> Nov. (Fri),** 8-30 pm to 10-30 pm - Special Bhakti on the occasion of **Diwali Festival**

**7<sup>th</sup> Nov. (Sun),** 8-30 am to 1 pm - Special Darshan-Pujan on the occasion of **Gujarati New Year**

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

- India** † **Zee Jagran**, Everyday 9:30 PM to 10:00 PM (In Hindi)  
† **DD-Girnar (Gujarati)**, Everyday 7:00 AM to 7:30 AM & 3:30 PM to 4 PM  
† **Arihant TV Channel**, Everyday 10 to 10-30 AM (In Gujarati) (New)

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

**USA** † '**TV Asia**' Everyday 6:30 AM to 7 AM EST (In Gujarati)

**UK** † '**Aastha International**' Everyday 8 AM to 8:30 AM (In Gujarati)

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

**India** † **Doordarshan**, Every Thursday, 9 AM to 9:30 AM (In Hindi) (New)

† '**Aastha**' Everyday 10:20 PM to 10:50 PM (In Hindi)

† **DD-Girnar (Gujarati)** Everyday, 9 PM to 9:30 PM (In Gujarati)

† **Arihant TV Channel**, Everyday 7-30 to 8 PM (In Gujarati) (New)

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

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

DADAVANI

## A Grand 103<sup>rd</sup> Birthday Celebration of Param Puja Dada Bhagwan

In the presence of Atmagnani Puja Deepakbhai Desai

Date 16<sup>th</sup> to 20<sup>th</sup> November, 2010 (Spiritual Retreat For Mahatmas-Mumukshus)

Date	Program details
16 <sup>th</sup> to 19 <sup>st</sup> Nov.	Spiritual Retreat Everyday 9:30 am to 12 pm, 7:30 pm to 10 pm
17 <sup>th</sup> November	Gnanvidhi: (A Scientific Experiment on Self-realization) 6:30 pm to 10 pm
20 <sup>th</sup> November	Birthday Celebration - Poojan-Darshan-Bhakti 8:30 am to 1 pm and 4:30 pm to 6:30 pm (Darshan)
Special Attractions: Children Park & Theme Park (In Gujarati) Everyday 5 pm to 10 pm	
Venue: Race Course Ground, Rajkot. Contact : 9374212000, 9924343910	
<b>Important instructions for all Mahatmas-Mumukshus attending this program:</b>	
◆ Those Mahatmas-Mumukshu you wish to attend this celebration must register their names by calling at Adalaj Trimandir - (Phone 079-39830400) latest by 31 <sup>st</sup> October 2010. <b>For Mahatmas-Mumukshus from foreign countries:</b> for registration, pl.visit <a href="http://simcityarrival.dadabhagwan.org/simcityarriv.aspx">http://simcityarrival.dadabhagwan.org/simcityarriv.aspx</a>	
◆ Celebration venue is 1 KM far from Airport and 3 KM far from Railway Station & S.T. Bus Depot.	

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

#### MUMBAI

Dt. 3<sup>rd</sup>-4<sup>th</sup> Dec (Fri-Sat) 6:30 to 9 pm **Spiritual Discourse**

Dt 5<sup>th</sup> Dec (Sun) 5:30 to 9 pm **Gnanvidhi** (A Scientific Experiment on Self-realization)

Venue : Azad Ground, Opp. BMC Head office, Opp. CST (VT) Stataion. Ph: 9323528901

#### AMRAVATI

Dt 7<sup>th</sup>-8<sup>th</sup> Nov (Tue-Wed) 6:30 to 9 pm **Spiritual Discourse**

Dt 9<sup>th</sup> Dec (Thu) 6 to 9:30 pm **Gnanvidhi** (A Scientific Experiment on Self-realization)

Venue : Saint Gyaneshwar Sanskrutik Bhavan, Opp. ITI college, Morshi Road. Ph : 9850255285

#### BHILAI

Dt. 11<sup>th</sup> & 13<sup>th</sup> Dec (Sat & Mon) 6 to 8:30 pm **Spiritual Discourse**

Dt 12<sup>th</sup> Dec (Sun) 4 to 7:30 pm **Gnanvidhi** (A Scientific Experiment on Self-realization)

Venue : Nehru Sanskrutik Bahavan, Sector -1, Bhilai, Dist: Durg (Chhattisgarh). Ph:9827874148

#### KOLKATA

Dt 17<sup>th</sup>-18<sup>th</sup> Dec (Fri-Sat) 6 to 8:30 pm **Spiritual Discourse**

Dt 19<sup>th</sup> Dec (Sun) 5 to 8:30 pm **Gnanvidhi** (A Scientific Experiment on Self-realization)

Venue : Vidya Mandir, 1, Moira Street, Minto park, Kolkata, Ph: 033-32933885

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

Vadodara : 0265-2414142, Mumbai : 9323528901, USA: 785-271-0869, UK: 07956 476 253

**Websites :** (1) www.dadabhagwan.org (2) www.dadashri.org

October 2010  
Year - 5, Issue - 12  
Continuous Issue - 60

**DADAVANI**

RNI No. GUJENG/2006/17257  
Reg. No. GAMC - 1501/2009-2011  
Valid up to 31-12-2011  
Posted at AHD. P.S.O. Sorting Office Set - 1  
on 15th of each month.

## PROTECTION OF A MISTAKE EXTENDS IT

That which has been established in understanding and conviction, is going to happen for sure, and that is incontrovertible. The delay in the process is due to the old understanding that protected the mistake and thus gave it an extension. If you protect such mistakes then they will only become more entrenched and dense. Having come to know that, 'this is wrong,' and 'it is not worth doing,' declare it so openly, sometime. If someone mentions it and inquires, 'is it right or wrong?' then promptly say, 'it is clearly wrong, and it is happening due to my weakness.' Declaring this much, you are preventing any further extension of the mistake. If on the other hand you say, 'what is wrong with it?' then the life of the mistake is extended for twenty years.

**-Dadashri**



Publisher & Editor Mr. Deepakbhai Desai on behalf of Mahavideh Foundation Printed at **Mahavideh Foundation, Printing Press** :- Parshvanath Chambers, Income Tax, Ahmedabad-14 and published.