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# Dadavani

August 2013



Anger

Rioting

Skirmish

Attachment

Willfulness



When you see actors in a movie fighting, you don't get emotional, do you ? Just as it is in a cinema, so it is a 'cinema' within you. This samayik is seeing the movie within.

Editor :  
**Dimple Mehta**

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# DADAVANI

## Tasting the Nectar of The Self Through Samayik

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### EDITORIAL

*Samayik* means a state of equanimity of the Self (*Atma samadasha*). One *gunthanu* (forty-eight minutes) of *Atma samadasha*, is called *samayik*. Harmony of the body is not considered *samayik*. There are mainly two kinds of *samayiks*. One is a worldly (*vyavahar*) *samayik* in which one becomes the doer of that action (*samayik*) and keeps his mind still for forty-eight minutes (one *gunthanu*). If the mind remains still it is worldly or non-Self *samayik* (*vyavahar samayik*). *Atma* itself is still (*achad*) and non-Self complex (*pudgal*) is restless (*chanchad*). How can one experience stillness where there is restlessness? In the *samayik*, when the body is made still one will experience the stillness within. Based on the experience of that stillness one progress ahead; that is the *samayik* of the *kramic path*. And the *samayik* of the *Akram path* means the 'self' becomes the Self and then 'sees' the 'self' - file no. 1. The Lord has called that *Atma samayik*. Dwelling in the Self is *Atma samayik*. In spirituality, to remain only in the *dhyan* (meditation) of the Self and where no thoughts of the material world arise, is called *shuddha* (pure) *samayik*.

Param Pujya Dada Bhagwan (Dadashri) says that the Self verily is *samayik*, and having attained the Self, if one remains in the five Agnas, it is a constant *samayik*. In the *kramic path*, one has not attained the Self, so he cannot be the Self, but as his faults get washed away in the *samayik*, as adverse intents (*visham bhaav*) leave, one can come into the state of the Self. Whereas in the *Akram path*, one attains the Self through the 'lift' path (elevator; short cut), but he still has to get rid of the impurities of all *dosh* (past faults via mind-speech-body). Therefore, as one remains separate as the Self and keeps 'seeing' those faults, they will continue to settle (*nirjara*), and he will attain the increasing taste of the nectar that is the bliss of Self (*Atma rasaswad*).

Here in the *Akram path*, it is for the purpose of emptying the pending *karmic* stock as well as for maintaining pure applied awareness (*shuddha upayoga*), that *samayik* is to be done. In our *samayik*, there lies tremendous energy to dissolve any *karmic* tuber and the nature of mind-speech-body. In the *Akram samayik*, *karmic* tubers are *gneya* (that which is to be known) and 'we' (the Self) are *Gnata*, the Knower. One can reach a tuber-free state (*nirgrantha*), by slowly dissolving all the tubers through *gneya-Gnata* relationship. When we do *samayik* as the Self, the bliss of the Self arises naturally (*swabhavik*) and as the Knower-Seer, when we see the faults of file no. 1, the tubers and the faults will continue to dissolve. In this way, we gain double the benefit.

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In a *samayik*, to become still in the *Shuddhatma* (pure Self) state and to 'see' the mind-speech-body complex in the form of *gneya* (that which is to be known); is called *kayotsarga*. Dadashri says that this *dhyana* (*samayik* as the Self) is even higher than *kayotsarga*. Its' worth can be compared to the *samayik* done by Puniyaa Shrivak. Because, who is the Seer? The Self. When the Self comes into its nature of Knowing (*Gnata bhaav*) it is called *Atma Charitra* (Conduct as the Self only).

The Self as the Seer means, the Self is *Gnayaak* (Knower) and Chandubhai is *gneya* (that which is to be known) and *drashya* (that which is to be seen). And so this makes Self clear (*spashta*). This is called 'distinct (clear) experience of the Self' (*spashta vedan*). In doing *samayik*, as it becomes clearer, one may even attain *spashta vedan* of *Atma*. That is why this *samayik* is considered invaluable. Hence, *Akram's samayik* is beyond this world (*alaukik*). One benefits tremendously from doing it.

So, then why wait? When you have attained such a wonderful instrument, why would you not make use of it and get Your work done? Come, with this current compilation, let us fully understand Param Pujya Dadashri's speech on the topic of *samayik* and its absolute principles, and put it into practice and make progress on our path of liberation.

~ Jai Sat Chit Anand

## Tasting the Nectar of The Self Through Samayik

{ 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. }

### Two Forms of Samayiks

**Questioner:** What is a *samayik*?

**Dadashri:** There are two kinds of *samayik*: One is *agnani's samayik* (*samayik* done without Self-realization) and the other is *Gnani's samayik*. One is the *samayik* that is customarily practiced in the worldly life (*vyavaharik samayik*), in which one does not allow the mind to drift outside a set boundary. If it does drift away, he will somehow or other, bring it back into the circle. He keeps the mind within limits set as boundary just as one does not want his cow to wander off outside the fence. Where the mind remains still in what is happening outside, is called *vyavaharik samayik*. One will decide that he does not want to think about

his shop today and then sits defining the boundary of the circle and the first thing he remembers is his shop. That which he says he does not want to recall, is the very thing that comes into his thoughts. He keeps pushing everything outside; he does not let anything come inside the circle. Any thought that arises, he pushes it out; he will not let it enter the circle; that is his *samayik*. It is the *samayik* of an *agnani* (one without Self-realization).

And the other is *Atma's samayik* (of the Self), in which there is dwelling in the *Atma*. *Atma's samayik* destroys many sin (*paap karma*). And even this *samayik* of the mind is no ordinary *samayik*; with it one binds merit (*punya karma*).

### Vyavahar Samayik - Nischaya Samayik

And what is this worldly interaction (*vyavahar*) *samayik*? It is to not come into any other thoughts for forty-eight minutes; it is to remain in one thought. That is that *samayik*. When there are only the thoughts of the Self, and no other worldly thoughts come; that is considered *shuddha samayik* (pure *samayik*). Equanimity is cultivated for forty-eight minutes; it is possible for forty-eight minutes only, not any longer. No one can do it longer than that.

And in the *nischaya* (Self) *samayik*, after attaining the Self, *samayik* constantly prevails all day long. *Samayik* even while eating and drinking. Attaining the equanimity as the Self, *Atma sama* is *samayik*. Our *mahatmas* have equanimity of the *samayik*. There is no question about it.

**Questioner:** How is forty-eight minutes applicable to us? Don't we have to remain in equanimity twenty-four hours?

**Dadashri:** There is nothing better than that, is there! That is completely unique!

Ours is indeed constant *samayik*. Just look at everyone here, there is no attachment-abhorrence in anyone's mind. No botheration. If someone takes his seat when he gets up, he will go and find another place to sit. He will sit there, or he may even sit outside. There is no problem from anyone.

### Samayik Through Renunciation of the Body Complex

The Lord had said to do *samayik* through the awareness that, 'this body and all else is not mine'. *Samayik* has to be done through *kayotsarga* (renunciation of body complex).

Now, how did they do *kayotsarga*? All these great people, *ganadhars* (chief disciples of Tirthankars) used to do *kayotsarga*. They

would stand like a pole then they would decide, 'I am not the leg, not the stomach, not the chest, not the head etc.' they would rise within in this way and then they would decide within that, 'I am *Shuddhatma* (pure Soul)'. What kind of *Shuddhatma*? They will say, one with infinite knowledge, infinite vision, infinite energy, they would know some five to six such attributes. They would keep on churning over and over again, words that were based on scriptures. First they would do the abandonment through intent (*utsarg*). The Lord has called renouncing the body complex (*kayotsarga*) the final treatment and cure (*upchar*). Those who have taken 'our' Gnan do *samayik* with *kayotsarga*. With *Kayotsarga*! It is extremely valuable.

### It Does Not Happen Automatically; Therefore it has to be set

The meditation, the awareness that, 'I am not this mind-body-speech; I am a *Shuddhatma*,' is called *kaosagga* (or *kayotsarga*). Now, people do not understand *kaosagga*. This *kayotsarga* occurred just now when 'we' made you speak the sentences of the *Gnan Vidhi*. When 'we' made you say, 'I am the manifest *Shuddhatma* who is absolutely separate from mind-speech-body'; all that was *kayotsarga* indeed.

The one hour *Gnan Vidhi* that was conducted for you by me is a *samayik* in itself. *Samayik* means to remain in one meditation state in the spiritual realm. Human beings of this era cannot complete that *samayik* properly on their own. For that, the Gnani Purush has to wash away the sin *karma* (*paap*); until the sin *karma* are washed away, nothing can be achieved.

What do 'we' say when 'we' give Gnan again, we tell you to sit in the *Gnan Vidhi* again. Such a *samayik* will not happen again.

Therefore, if you do not have anything to do, sit in the *Gnan Vidhi* again. If you do not have free time, then finish what you have to do and then come here.

### **The Awareness ‘I am Shuddhatma’ is Constant Samayik**

**Questioner:** What is the importance of *samayik* in our *Akram* path?

**Dadashri:** ‘We’ are constantly in *samayik* all day long. For us all, the state is more than a *samayik*. ‘We’ have the awareness (*laksha*) of ‘I am *Shuddhatma*.’ That itself is considered a *samayik*. And furthermore, it is true *samayik*. It stays with ‘us’ the whole day.

‘I am *Shuddhatma*,’ when it remains for one hour, that itself is *samayik*. To ‘see’ the relative and the real, is *samayik*. To ‘do’ *sambhave nikal* (settle with equanimity) is *samayik*. Our five sentences (Agnas) are in the form of *samayik*!

When one is in ‘our’ five Agnas, the Self is in equanimity (*sama*), it is considered a *samayik*.

Whereas with the Gnani, it is *samayik* wherever he sits, even when he goes to sleep at night, it is *samayik*.

### **It is Samayik When There is no Adverse Intent**

**Questioner:** Please explain the intent of the word (*bhaavarth*) *samayik*?

**Dadashri:** *Samayik* does not mean *ekagrata* (concentration on one topic). The real meaning of *samayik* is to not allow adverse intents (*visham bhaav*) to occur under any circumstances. *Equanimity* (*sama*) may not prevail, but one will not let adverse intents occur; that is called *samayik*. One will maintain equanimity within even when he finds

out that ten of his precious glasses were dropped.

When a boy is spitting vile curses at his mother, his father cannot bear it but because he is sitting in a *samayik*, he is certain in his mind that ‘I am sitting in a *samayik*, so I do not want to do any *vishamata* (hostile reaction, loss of equanimity). Therefore, he hears all that but *visham bhaav* (hostile reaction) does not occur. The agitation remains but he balances it out. Just as when one is weighing on a weighing scale, if the scale tips over with more weight on one side, he will add weight on the other side to balance it out, and vice versa. The scale will not tip on either direction that is called *samayik*. *Samayik* means the scale is exact – in balance! Not *vishamata* but equanimity (*samata*). If he were to do such a *samayik*, then his work is done indeed!

**Dadashri:** So the exact meaning of *samayik* has been revealed today. That, which was in the hearts of the *Tirthankars*, is not what is being practiced today. For two thousand years, no one has known that real *samayik* means to not allow *vishamata* (*kashaya*) to occur. To begin with, one does not have Gnan (knowledge of the Self) and then not to allow *visham bhaav* to occur – my goodness that is a great wonder! Mind you, that is not the meaning of *samayik* that prevails currently, but this is the true definition of *samayik*.

It is not like a weighing scale using frogs as the weight. There would be a problem if such scale weights were used, would it not? Equanimity would not prevail there.

### **The Weighing Scale with Frogs as Weights**

**Questioner:** Dada, please explain the fact about this ‘*dedkani panchsheri* (weighing scales using frog-weights).

**Dadashri:** It is like this: say you have a

five-pound weight on a scale and you want to increase it to ten pounds, then you have to put five pounds weight on the scale. So having used the five pounds, you have to add another five pounds; then you will be able to weigh ten pounds. What does one do to add another five pounds of weight if he does not have anything to increase the weight with? So what did one man do? He put frogs on the scale! But by the time he went to add two more frogs, the other three would jump off. So as he tried to catch them and put them back on, the others would jump off. So he would never be able to keep the scale steady. That is what happens with these people's *samayik*.

So their scales would keep tipping back and forth. In this manner, one can never do *samayik* using 'frog weights.' If we were to compare it with 'frog weights,' people would start quarrelling! You are calling our *samayik* 'frog weights'?' Very well, we will not call it that. We will just say that the scales keep tipping back and forth. But otherwise, it is like the 'frog weights,' isn't it? By the time you get two of them on, three would jump off. Can you have a stable scale?

**Questioner:** No.

### **Whatever Happens for the Self is Samayik**

Whatever is done for the benefit of the Self (*Atmahetu*) is all *samayik*. Everything done to come into equanimity is considered *samayik*. Where the mind-speech-body is not to be 'used' as a doer (*upayoga devano*), where the mind-body-speech are not to be 'used' as 'mine' (*upayoga karvano*); it is considered the greatest *samayik*.

*Samayik* means *Atma-samadasha* (equanimity as the Self). When the Self is in equanimity (*Atma sama*) it is called *samayik*. Harmony of the body complex is not

considered *samayik*. There is no problem if the body moves about, but if the *Atma* remains in equanimity, *sama*, that is a true *samayik*. *Atma* should not become *visham* (loss of equanimity, adverse meditative state, in *kashaya* mode). Did you understand that?

**Questioner:** What kind of state is that called?

**Dadashri:** A state close to the ultimate state.

**Questioner:** What is the state of the mind during that time?

**Dadashri:** The mind keeps seeing all this. The mind keeps seeing that the *Atma* is in equanimity (*sama*). The mind-chit-intellect; all become one and keep seeing everything. They all become still. When all of their restlessness becomes destroyed, then the Self becomes *sama* – in equanimity.

Equanimity is attained only when the Self is known-experienced (*jaano*). To remain in equanimity, is verily called *samayik*, and to remain in *visham bhaav* (to be in *kashaya*) is worldly life (*sansar*).

### **The Self Verily is Samayik**

*'Bhagwan ange bhasheeyo, samayik arth, Samayik pun atma, the-re sidho arth.'*

'The Lord has defined the meaning of *samayik* as:

*Samayik is Atma and Atma is samayik.'*

The Self verily is *samayik*. When one is in a state of *asamayik* (the state of the non-Self) and he sits to do *samayik*, believing in the *asamayik* state, then when will he attain *samayik*?

Therefore, that worldly *samayik* (*vyavaharik samayik*) is not (*Atma*) *samayik*.

What is considered *samayik*? Being in equanimity, *Atma sama* is *samayik*. To be the Self (*Atma swaropa*) is *samayik*. For You the *samayik* is going on all day, the awareness of *Shuddhatma* all day is *samayik*.

### What Kind of Samayik is it in Following the Agnas?

Do you see *Shuddhatma* in all these people?

**Questioner:** Yes, I do see the *Shuddhatma* but sometimes I forget.

**Dadashri:** Not that you forget sometimes, but you do see sometimes, don't you?

**Questioner:** Yes, I do.

**Dadashri:** When one practices seeing so, the *samayik* like that of Puniyaa Shrivak happens within him. He experiences oneness with the Self (*samadhi*) the whole day! If you remain within these five sentences (Agnas) for just one hour, it is Puniyaa Shrivak's *samayik*. Do you know the value of such a *samayik* or not?

### Samayik of Puniyaa Shrivak

When King Shrenik was doomed to spend a life in hell, then Lord Mahavir showed him all the ways to prevent this. He said to the Lord, 'Show me means by which hell can be averted. Lord, I have just met you and I have to go to hell?' The Lord said, 'What can anyone do now? No one can do anything about it. Once the *karma* for the next life is bound, it is bound nothing can be done about it.' But even then, the King pleaded with the Lord to give him a solution, so the Lord showed him a way. The Lord told him to accomplish one of four tasks and, if he were successful, he would avoid a life in hell. Three of the solutions failed. That left the *samayik* of Puniyaa Shrivak. So the King said he would

go to Puniyaa Shrivak and get the *samayik* from him.

King Shrenik goes to Puniyaa Shrivak and tells him, 'Give me the *samayik*. You live in my kingdom. I will give you whatever you ask for it. Give me the fruit of your forty-eight minute *samayik*; give it to me. Just say to me, 'I give it to you; I surrender it to you.' That is all!' So Puniyaa Shrivak replies, 'Sir, I cannot give you that. It is not something that I can give to you.' So the King asks, 'Why not? You will have to give it to me. I do not want to hear the word 'no.'" Shrivak says, 'I cannot give it to you until the Lord says so.' The King tells him, 'The Lord has told me to get the *samayik* from you, so name your price.' So then Shrivak gives in and agrees to give it to him, since the Lord had said so. The King thought it would be a promise that would exchange hands and so he asked Puniyaa Shrivak for his asking price. Since he was the King, naturally he would not do anything that would put him under obligation. So the King asks Puniyaa Shrivak again, 'Tell me your price?' to which Puniyaa Shrivak replies, 'I will charge you whatever the Lord says to.'

The King thought, since Puniyaa Shrivak has agreed to give it to me, the Lord will not have any problems. So he comes to the Lord and says, 'I had good fortune today.' The Lord asked him, 'What was that good fortune?' And the King replied, 'Puniyaa has agreed to give me the *samayik*. He has happily agreed to do so. So now I will not have to go to hell, will I?' The Lord asked, 'How did he give it to you?' The King thought the Lord would make him pay Shrivak five or ten hundred thousand rupees; 'What else would he do? For just forty-eight minutes!' He said, 'Now I will not have to go to hell, will I?' The Lord replied, 'Then you will not have to, but who told you this? How did he give you the *samayik*?' The

King replied, 'He has left it up to You, my Lord. You just tell me the price and I will pay him.' The Lord questioned, 'He left it up to me? Of course, I would know its worth! And I cannot say anything wrong, can I?' So then the King said, 'Tell me the price so that I can pay him right now.' So the Lord replied, 'Let me explain to you. Do you realize the value of that *samayik*? Your entire kingdom will go into paying only the commission for it. The commission alone, which is three percent, takes up your entire kingdom! The rest will still remain to be paid. The rest will still remain to be paid! How are you going to pay that?' So the King says, 'My entire kingdom will go into commission? So then where will I get the rest? So that means my life in hell can't be averted can it?' The Lord said, 'This *samayik* is worth so much that you can never pay for it!' So the King agreed and accepted that he could not afford it and so he stopped trying, and went to hell. He will come back as the first *Tirthankar* by the name of Lord Padmanabha in the next *chovisi* (a time cycle of twenty-four *Tirthankars*).

**Questioner:** What was the *samayik* of Puniyaa Shravak like?

**Dadashri:** It was just like the one we do here in *Akram Vignan*. He took it to that level in the *kramic* path.

### That is Called Pure Samayik

**Questioner:** Please explain the essence of the *samayik* Lord Mahavir praised so highly.

**Dadashri:** That (Puniyaa Shravak's *samayik*) was a pure *samayik*. Humans are not capable of doing such a *samayik*, are they? Pure *samayik*, it was a *samayik* through the divine vision (*divyachakshu*), just like the kind that I have given you.

His *samayik* was pure, whether he was

sitting at home or wandering outside. His *samayik* was based on divine vision. He would make cotton wicks (*pooniyo*) and sell them and that is why he was called 'Pooniyaa Shravak'. When he was making these cotton wicks (*pooniyas*), his mind was on the cotton threads, while his *chit* was in the Lord. He did not pay any attention to any other external things; he did not meddle in anything else. He kept his mind in *vyavahar* (worldly interaction) and his *chit* in *nischaya* (the Self); that is considered the highest *samayik*.

I have given you the sentences of relative and real, if you use them for just one hour with true mind and *chit*, then with your mind you see what is before you in such a manner that you don't trip over and with the *chit* keep seeing the real and the relative, then it is possible for you to do a *samayik* just like his. So now, it is good if you do that.

That is how valuable this *samayik* is. So take advantage of it. You experience bliss (of the Self) while doing the *samayik*, do you not? Now it is easy, it is not even difficult.

### Following Agna is Pure Samayik

What does one have to do in *Samayik*? You have been given two view points, so when you go out to buy vegetables then on your way there and back, as per the Agnas, see the *Shuddhatma* (pure Soul), in all those you see; there may be a donkey, a bull, cow, goat and other living beings. Now, someone in the family tells you to go and buy some vegetables, it did not cost you anything (in seeing *Shuddhatma* in others), and what other benefit did you gain? You followed Dada's Agna. The third benefit is that you did a *samayik*, and the fourth benefit is that you experienced *Samadhi* as a result of the *samayik*. So follow all these Agnas. At least spare an hour for this, can you not do that?



**Questioner:** Whenever it comes to mind, when we are done with our daily duties, or walking on the street, or sitting in the car, it comes to mind while doing our daily activities and it begins.

**Dadashri:** Yes, you should decide to set aside an hour everyday where you go about seeing *Shuddhatma* in everyone, whether it be human beings, donkey, dog, cow or a buffalo, through your physical eyes you see a cow and with your inner vision (*Gnan*) You 'see' the pure Soul (*Shuddhatma*) in it, that is the *samayik* of Puniyaa Shrivak. That is why I tell you that I have given you Puniyaa Shrivak's *samayik* – pure *samayik*. It is not possible to do such a *samayik* in the current time era. Now, if you know how to enjoy this, then do so (if you know how to take advantage of this, do so). It's a mistake if one cannot reap the benefit, isn't it?

If you keep the *upayoga* (applied awakened awareness) for an hour of seeing both the relative and the real as separate, the Lord has called this *shuddha upayoga* – pure awakened awareness. If that pure *upayoga* can be maintained for forty-eight minutes (one *gunthanu*), then it is possible to attain Puniyaa Shrivak's *samayik*. So take advantage of that if you can.

No matter what the mind instigates from within, tell it, 'Stay out right now and come back in an hour if you want to. Whatever is to come; come later.' Inside, there are all kinds of things that will come to complain and make noise. Tell them all to be quiet for an hour. Tell them to come back in an hour because your *samayik* is going on. No one has a right to enter the 'home department (*Atma*).' Tell them, 'Shut up and stay in the relative department (non-Self). I will deal with you when I come out of my home department after an hour.' If you say this, they will stop

automatically. They will behave the way you order them to, because all those things are non-living (*nischetan*), but they have been powered with the energy of the animate (*sachetan*), so they have become alive – *sachetan*. So do this *samayik* for an hour and everything will be shed and vanish.

### Understand the Value of This Samayik

That is the kind of *samayik* 'we' have you do every day, but people do not realize or appreciate its value. They 'chew' *paan* (betel nut in leaves) and then they spit it out. They have no appreciation for its value.

**Questioner:** If you give a diamond to a primitive man, will he not see it as a piece of glass?

**Dadashri:** Yes, that is the way it is. It is like giving a diamond to a child; that is what has occurred. Still, someday it will start working. The child will grow up. Once or twice someone will take it away from him, but then he will come to 'Dada' and get it again and then he will never give it up. Don't be deceived again after being scolded one time. He will not give it up again, will he? And when such a *samayik* is done the bliss will be like that too.

### Dada on Your Mind is Itself Samayik

Does everyone (*mahatmas*) have Dada on his or her mind the whole day? And what happens when Dada remains on your mind the whole day, the world gets forgotten. You can have only one thing on your mind, either you have the world on your mind or you have Dada on your mind. And when you have Dada on your mind, you will forget the world. From the time the world is forgotten (*jagat vismrut*), *karmas* will seem less. Krupadudev Shrivak used to speak about forgetting the world. He has placed tremendous value on

the state where one is able to forget the world for just one hour.

It is *samayik* if one can forget the world without having to endure difficulties. In my presence, have you forgotten everything or not? That is called a *samayik*. Here there is no talk at all about the worldly life. Here there is only talk of two things; the *Atma* (pure Soul) and the *Parmaatma* (Supreme Soul). You forgot everything didn't you; that is the greatest *samayik*. If you do not know how to do anything else, come and sit here, even for an hour, and then you can leave! You will see that so many of your sin *karma* will be washed away. They will be destroyed. In this *samayik*; sin *karma* gets destroyed. That is the wonder of the Gnani Purush!

**Questioner:** Here, sitting with you, what kind of a *samayik* is that?

**Dadashri:** This is an unprecedented *samayik*. It is a *samayik* which is same as that of Puniyaa Shrivak's.

What does *samayik* mean? It is that which makes you forget the world. Even if there is an 'interesting' story about fugitives and outlaws, it makes you forget the world. When you go home and the dinner is not ready, you get upset and irritated. So then you start reading that story book about fugitives and outlaws. After awhile, your wife calls out saying the dinner is ready, but you don't get up to eat. Hey, you! How come? You say you became engrossed reading the book. That is because habits (*sanskars*) that make men fall (attributes that impact negatively against spirituality), will make a man become focused faster in them; his concentration will be very strong. He is so strongly focused, that he will not get up. Now at that time, he forgets the world (too) but that will take him to a lower life form. It will cash in your own 'wealth'

(spiritual), give you a beating and make you suffer. Whereas the *samayik* that takes you spiritually higher takes a longer time. It will take a longer time for you to forget the world there.

After knowing the Self, if one does not think of the worldly life for an hour, it is called *samayik*.

### To Keep Seeing is Samayik

Here, in Akram, we do not have worldly *samayik*, *dhyana* (meditation), or any other rituals. All that, you will find outside. Whereas in our *samayik*, You simply have to "see" what enters, and what happens within. You just have to go on 'seeing' all the thoughts that come along, whether they are good thoughts or bad thoughts. When you watch a movie and you see the actors fighting and creating havoc, but you don't get emotional about it do you? Just as that is a cinema, so it is a 'cinema' within you. This *samayik* is like watching a movie within you. It is indeed beneficial, especially if you do it for forty-eight minutes.

And the other kind of *samayik* is the exact *samayik* that Lord Mahavir had spoken of; the kind that we all do in this path of Akram! The *samayik* of Akram Vignan is where for forty-eight minutes (*gunthanu*), one remains as the Self and 'sees' file number one.

### Pure Samayik Through Gneya-Gnata State

**Questioner:** Please explain in detail the *samayik* of our Akram path.

**Dadashri:** In our *samayik*, one becomes the Self (*Atmaswaroop*), and 'sees' (*joovo*) what is going on within 'Chandubhai' (file number one). There You 'see' what kind of thoughts 'Chandubhai' is having. We have to 'see' all of them, and You are the Seer. Thoughts are *drashya* – that which is to be

seen. And You are *drashta* – the Seer. Those thoughts we are able to understand are called *gneya* (that which is known) and You are *Gnata* – the Knower.

Then You have to ‘know’ what ‘Chandubhai’s’ intellect (*buddhi*) is doing, what his *chit* is doing, that he has pain in his leg and whether ‘Chandubhai’ is paying attention to it or not. You have to ‘know’ all that. If he has hunger pangs in his stomach, You have to ‘know’ that too. When you have thoughts about someone, ‘see’ that person as pure (*shuddha*). That is our *samayik*. It is to remain pure (*shuddha*) and to ‘see’ the pure (*shuddha*). If you happen to have quarreled all night, and you sit down to do *samayik*, then ‘see’ the pure (*shuddha*), and tell Chandubhai, ‘Chandubhai, come ask for forgiveness’.

### You Have to Continue to ‘see’ in the Samayik

**Questioner:** It is fine, I remain the Knower-Seer during a *samayik*, but what is the state of the mind, the intellect, the *chit* and the ego during that time? What should I pay specific attention to during the *samayik*?

**Dadashri:** You have to ‘see’ what the mind, the intellect, the *chit* and the ego are doing. Just like a supervisor. What does a supervisor do when his boss tells him to supervise a task?

**Questioner:** He has to keep an eye on everyone and see what each one is doing.

**Dadashri:** He only has to supervise everything and not go and slap or interfere with anyone. In the same way, You have to ‘see’ what the mind; intellect, *chit* and ego are doing, and only keep ‘seeing’.

In *samayik*, you have to keep separating the Self and keep ‘seeing’ the rest within (the

*chit*, the mind, the intellect, the ego and what they are doing). To ‘see’ and to ‘know’ are the two functions of the Self, that is all. The Self does not get involved in anything else. It continues to ‘see’ ‘what happened, what the mind is doing (*dharma* of the mind), what the intellect is doing (*dharma* of the intellect).

**Questioner:** So then, is there no need to remember the past in this?

**Dadashri:** (Truly) You are not to recall the past; you are to do the *samayik*. *Samayik* means the Self continues to simply ‘see’ that which jumps (arises) around within. During that time, the Self is completely the Knower and the Seer (*Gnata-Drashta*).

### Pure Meditation During Samayik

**Questioner:** When we do *samayik* and we ‘see’ whatever thoughts that arise; what is the result of our ‘seeing’?

**Dadashri:** With that, the *shuddha upayog* (pure applied awareness) will remain. To ‘see’ thoughts, is itself Your Knower-Seer nature. When You come into your own nature (the Self), it is called *shuddha upayog*. Therefore, whenever You ‘see’ thoughts, while in that *samayik*, You are indeed in *shuddha upayog*.

### If one Remains the Knower-Seer, That is Samayik

**Questioner:** Dada, you said that if we remain the Knower-Seer, *samayik* will continue all day, right?

**Dadashri:** Being the Knower-Seer, is called *samayik*. All other *samayiks* are to go towards such a state. What are other *samayiks*? The awareness that ‘I am not Chandubhai’ is itself considered *samayik*. It is a *samayik* to go towards the ‘I am *Shuddhatma*’ state and what is the final *samayik*? It is the Knower-Seer state.

However long it remains, ten minutes, fifteen minutes, it is a *samayik* of that duration. Now, whenever you do not have anything to do and you are going to sleep, do some *samayik*. At the time of going to bed, take fifteen minutes to half an hour and do *samayik*; you can do it sitting or lying down. Now, what do you have to see? Knower-Seer. What You have to 'see' is 'What is Chandubhai doing? What is Chandubhai's mind is doing? What is the intellect doing? What is the discharge chit doing? What is the discharge ego doing? You should see all that.

**Questioner:** That is correct.

**Dadashri:** That which is 'seen' but is not understood well, not recognized as it is, is known as the state of 'seeing' (*Drashtapanu*). When You can exactly 'see' that, 'the mind is having such and such thoughts'; it is called 'knowing' (*Gnatapanu*). The *Gnata-Drashta* (Knower-Seer). During that time, there is bliss for sure. One does not have to search for it.

### Thoughts Come Because of the Filled Stock

**Questioner:** What is it when in doing *samayik*, thoughts come and at the same time 'Dada Bhagwan na aseem jai jai kar ho' is going on?

**Dadashri:** If there is an oil mill in your neighborhood and you hear the churning of the wheels in the mill and you are sitting here spinning a spinning wheel, what would you do? It is the same with the mind; the mind keeps spinning round and round. You just have to keep 'seeing' it. Whether it is a good thought or a bad thought, You just have to keep 'seeing' it. Now how can you stop the neighbour's mill? There is no need to be afraid of it. Say we are doing *satsang* here, in your study room, what is it to you if there is a riot going on outside? The mind is a *gneya* (that

which is to be known) and You are a Knower (*Gnata*).

### You Will be in the Absolute Knowledge State at That Time

You should not let the inner machinery be idle. You have to keep an eye on it, where is the machinery wearing out, what is happening to it; You are able to know all that. If you happen to speak harshly with someone - speaking harshly is not a problem, but You have to keep 'seeing' all that, 'Oh ho! Chandubhai used harsh words!'

When bad thoughts arise within, 'see' them, when good thoughts arise, 'see' them also. There is no attachment (*raag*) towards the good and no abhorrence (*dwesh*) towards the bad. When you keep seeing all that is within you, You will be in *Keval Gnan* state during that time. But fractional *Keval Gnan* happens, not complete.

### Samayik to Dissolve the Tubers

The mind is made of tubers. 'We' do not have any tubers, so we are called *nirgranth*. What is considered a tuber? When a thought arises, it will continue for ten-fifteen minutes; the same thought will continue. Just like a fly that hovers around, it will keep hovering all around; that is called a tuber (*granthi*). For 'us', one thought will come, then a second one will come, then a third one will come, just like the host at a wedding party (reception) who shakes hands with the guests as they arrive, one after another; in the same fashion thoughts come to 'us' and they leave. None will linger. And that is why 'we' experience *samadhi* (a state absolutely without any effect or disturbance) during all three times (past, present and future). Tubers will not let one remain in *samadhi*. Thoughts interrupt *samadhi*. They impede it.

Gnani Purush is *nirgranth* (tuber-free).

So his face looks the same no matter when you look at it. While the one with tubers (*granthi*), if he is sitting at home, and all the people from our satsang were to go there, they will see him sitting like this (with his hand on his head). Hey, why are you sitting like this? He will tell you he is trapped in his thoughts. Some kind of tuber arises and he'll keep reading it (involved in it) over and over again and gets lost in it. That is why you have been told to dissolve the tubers.

Thoughts will indeed come, thoughts are *gneya* (that to be known) and You are the Knower (*Gnata*). But if thoughts are pushing from within, just as a strong force of water will push away your finger, realize that the force is still strong. But if you dissolve the tuber (*granthi*) and its force becomes weak, then there is no problem for that period. You will eventually have to become *nirgranth*. You have no choice but to become *nirgranth* (free from tubers of *kashaya* and *vishaya*).

You have to become *nirgranth* in order to attain *moksha*. *Nirgranth* means that the inner *karmic* tubers are all gone, only the external tubers remain. And those external tubers belong to 'Chandulal' (the non-Self).

### When Tubers Melt one Becomes Nirgranth

**Questioner:** What should one do in order to become tuber-free?

**Dadashri:** You should do the kind of *samayik* we make everyone do here. With *samayik*, large tubers that are very troublesome will melt away.

**Questioner:** How would I know whether a tuber is large?

**Dadashri:** When there are recurrent thoughts about something, that tuber is large. If there is a pile of some lemons here, some

oranges over there and some onions over there, you will smell all of them. But 'know' that the pile that smells the most is the largest. Therefore, You will 'know' from within. If you have thought after thought about something, then realize that that stock is large!

### Tubers Identified Based on the Thoughts

If someone keeps thinking of money all day long, and he loses money somewhere, then his focus is there all the time, and he is preoccupied with it, then realize that that his tuber of money is very large. Some keep getting sexual thoughts and nothing else. Some have thoughts only of egoism, 'I will do this and I will do that. I will make a name for myself and have fame'; the tuber of that ego is large.

Make a note of it as being number one, another as number two; check to see how many such tubers there are within. Then take each of them in *upayoga* (focused awareness of the Self) every day. When you 'see' and 'know' one time and do *pratikraman*, then one layer goes away. Like this, some people may have five hundred or so layers, some have a hundred or so, some have two hundred nevertheless they will all become exhausted.

You have to dissolve the external tubers; it is after you become the Self, that this *samayik* can be done.

### All the Tubers Dissolved Through Gnata-Gneya Relationship

**Questioner:** Dada, how can I do that *samayik* properly and precisely?

**Dadashri:** When one takes a certain topic, and does *samayik* on that specific topic, then that particular topic will begin to dissolve and will eventually come to an end. Whatever you want to dissolve, you can do so by doing

this *samayik*. If there is a particular taste in food that you have a weakness for, then take that very subject in the *samayik*, and continue 'seeing' it. Merely by 'seeing', with only the *gneya-Gnata* link, all tubers (*granthi*) dissolve.

So the *samayik* of our *Akram Vignan* is different altogether. We take all tubers of mistakes within and place them in the *samayik*. Tubers of greed, anger, pride, etc., are placed in the *samayik*. These 'tubers' are all 'gneya' (that which is to be Known) and You, the Self, are the 'Gnata' (Knower).

This is 'Akram Gnan', and so *karma* can burn away by doing *samayik*. In the *kramic* path tubers have to be spent through suffering, and in the *Akram* they have to be burnt away. Place the tuber in front and see the tuber, the tuber is *gneya* (that which is to be known) and You are the *Gnata* (Knower).

*Shuddhatma* is the Knower-Seer, and tuber is *gneya*. Mere effect of keeping them in front of each other will dissolve the tubers. It is the instrument for dissolving the tubers; it is a very good instrument. The moment *Gnata-gneya* relation happens, they will dissolve. Everything (tubers) dissolves upon the Self seeing it. Whatever the Self sees, it dissolves but only if one does so for one *gunthanu* (forty-eight minutes). But if one sees for a while and then goes into something else, then it does not work. *Gunthanu* (forty eight minutes) does a very important work. Forty-eight minutes is a very high thing, with it, one's *parinati* (internal state) will change for sure. *Parinati* must indeed change. That internal state will last for forty-eight minutes; no other internal state will arise. Other internal state will arise and then the same will continue. Hence, one will not become trapped again if the awareness is there. In another forty-eight minutes.

### What is the Significance of Forty-eight minutes?

**Questioner:** Why is *samayik* kept for forty-eight minutes?

**Dadashri:** Not forty-seven, it is for forty-eight minutes. Do you know that if you can do a forty-eight minute *samayik* for a one day, it is more than enough? It is the glorious Self! It is the tested experience!

*Samayik* means to remain as the Self. If one's mind-speech-body stops for eight minutes, the Lord has called it the beginning of a *samayik*, and if it stays like that from eight minutes to forty-eight minutes, He calls it a *samayik*. No one can maintain it more than forty-eight minutes.

**Questioner:** In a *samayik*, if the mind, speech and body remain inactive for eight minutes, then what is the point?

**Dadashri:** If they remain inactive, that is called *samayik*; otherwise it cannot be called *samayik* at all. Seven minute duration cannot be considered a *samayik*. Beyond eight minutes and up to forty-eight minutes is called *samayik*. There is no benefit if it is seven minutes long. There is benefit if it is at least eight minutes.

**Questioner:** If the mind-speech-body are inactive even for eight minutes, what does that mean? What does inactive mean?

**Dadashri:** Inactive means that they are not working at all, when they become still. That happens when one progresses very high. It will not happen if you were to try to make it happen all of a sudden. It happens when most of this *puran* (filled karmic stock) becomes *galan* (discharges), when little *galan* remains, it will happen.

### Scientific Calculation, of one Gunthanu

**Questioner:** Why just eight minutes? Not seven, not nine?

**Dadashri:** It is a rule, a natural rule. It is a rule of nature; this a natural thing isn't it?

**Questioner:** Is there a secret meaning behind that?

**Dadashri:** Indeed there is a subtle significance! Is there not a difference between licking a spoon and drinking the whole glass?

**Questioner:** Yes, that is correct. It has to be in appropriate proportion. So a proportion of eight minutes is correct?

**Dadashri:** Yes, proportion.

**Questioner:** And if it is over one hour, it becomes an overdose.

**Dadashri:** Yes, that other will go to waste.

*Samayik* of forty-eight minutes means a change in the wandering of the *chit*. The *chit* can begin to be contained starting from eight minutes to forty-eight minutes. It begins to be contained (stops wandering) after eight minutes. When you make ice cream, the milk (*anant-chit*) gels (*anek-chit*) first then the ice cream begins to form (*ek-chit*).

### **Stillness of the Self is Needed; not of the Physical State**

One man was asking, 'Does Dada not make us do *padmasana*? What's wrong in making us do *padmasana* for a *samayik*?' So I told him that if we make them do *padmasana*, some will be able to straighten the legs on their own and some will have to be helped out of it, because the legs will get numb. They have to be lifted like this and freed, then they will get somewhere. So tell me, would 'we' make one do *padmasana* now? Do you know that many people's legs have become such. Yes, unnecessary problems! As it is, it is full of problems then why increase the problems further? Why not

let them sit comfortably? Never has one been allowed to sit peacefully!

I told him, 'In this time cycle, do not do *padmaasan*; otherwise you will have to go for therapy for your knees. But do sit still during *samayik* and if you cannot do that, then you can do it lying down. Close your eyes when you do it. Only a Gnani Purush can do *samayik* with open eyes, others do not have the capacity to do so.'

Here no matter how one sits, there is no one to tell him anything, because poor people of today are mainly looking for "easiness" (comfort), so what would happen if you make it uneasy (uncomfortable) for them? One sits this way, sits that way, so that he can be comfortable; by that time we tell him, hey! ...The fools they do not let him sit (comfortably)! That is why I have not made any rules here! We are only concerned with getting the 'work' done, are we not?

### **One is the Knower of the Habits and Their Nature**

The nature of the Self is (to go to) *moksha* (*mokshagami*); it is Knower-Seer (*Gnata-Drashta*). What we are saying is that "The 'pure *Chetan*' (the Self) knows the habits and the nature of the mind-speech-body, and 'pure *Chetan*' also knows its own nature, because it is *swa-par prakashak* (illuminates both the Self as well as the non-Self)."

After attaining the knowledge of the Self, we know our own (Self) nature (*swabhaav*) and we also know the habits of the mind-speech-body. The mind is like this, habit of speech is like this, it can be such that others dislike it, the language is bad; would you know all that or not? You will know this as well as the 'other', because You are *swa-par prakashak*. You can illuminate both, the Self and the non-Self. The one who is not aware

of the Self (*aGnani*) can illuminate only the non-Self, not the Self. However he does feel that his mind is very bad, but where can he go? He has to stay where he is, whereas the one with Self-realization (*Gnani*) remains separate.

### Samayik Dissolves the Intensity of Interest in Habits

**Questioner:** I did not understand the term, ‘habits and their nature (*tevo aney teyno swabhaav*).’

**Dadashri:** Not only the habits (*tevo*) of the mind, body, and speech but also their nature (*swabhav*) have been mentioned along with them. Nature (*swabhav*) means that some habits are very strong and some are very weak; the latter can be dissolved with just a few *pratikramans*. Those that are very strong need a lot of *pratikraman*. You will have to constantly keep peeling away before they dissolve completely.

Those habits that were bound by light interest (*ras*) can be removed with two to five *pratikramans*, whereas those that were bound by very deep interest will require up to five hundred *pratikramans*. There are some tubers, such as tubers of greed (*lobh*), which are so large that even if you do *pratikraman* for them for two to three hours a day, they will still be there after six years and there are some people who have a tuber of greed that they can get rid of it within a day or even a few hours. There are all kinds of *swabhav ras* (inherent interest).

These habits of the mind-speech-body will leave when one dies, but dissolve the nature of the mind, speech and body. When someone asks me how it can be dissolved, I tell him, “By ‘seeing’ what the nature of the mind, body and speech is. By ‘seeing’ how intense and dense it is.” Can you not know the density of it?

**Questioner:** Yes, I can.

**Dadashri:** So You have to take the nature (*swabhav*) of that habit and make it the focus of Your *samayik*. In doing so - that much of ‘the nature’ will be dissolved. Then you take another ‘nature’ of another habit.

Now, in the *samayik*, if You ‘place’ that nature in it, it will dissolve. If You become the Knower-Seer (*Gnata-Drashta*) of that nature, then it will begin to dissolve.

Our path is *Akram* (without any specific steps). So in order to dissolve the nature of different habits, you have to ‘do’ the *samayik* otherwise this Gnan is such that one will verily be in *samayik* the whole day long.

### Bliss of the Self Experienced in Samayik

Whatever needs to be dissolved, that *swabhav* (nature) has to be placed in the *samayik* and it will dissolve as You ‘know’ it. And the other benefit is that You experience the bliss of the Self. The Self is still and so You will experience the bliss if You ‘make’ the non-Self still! If the external becomes still, then You will taste the blissful sweetness of it.

When you do *samayik* as the Self, natural bliss of the Self will arise and secondly, if you keep seeing your fault as the Knower-Seer, the faults will keep dissolving. Hence there is a dual benefit.

That is why other people do *samayik*; they do *kayotsarg* (internal renunciation of mind, speech and body complex) and experience the sweetness of it within. They thus come to believe that pleasure does not lie in the senses (*indriyas*); it lies within. Whereas we know that it lies within; so now we have to do *samayik* to experience this bliss, to enjoy the ‘juice, the essence’ of the Self (*Atmaras*) and others have to do it to become aware that this bliss is there within.



### Absence of Kashayas is true samayik

Absence of *kashays* (anger-pride-deceit-greed) is called *samayik*. That is the true *samayik*. But people cannot remain without *kashayas*, can they? How can they?

For us here, there is *samayik* the whole day long, but why do we have to (sit and) do this particular *samayik*? It is to get rid of all the *karmic* baggage from the past life that still remains within. There is a lot of baggage within. There are so many 'spices' within; you have even brought them from many other markets. Hey, you! Why don't you just buy from the Indian market? But he will say, 'No this looks like potatoes!' In this way, so many different kinds of things have been filled within. It is shameful even to discuss this!

**Questioner:** Yes, Dada. But what is its solution?

**Dadashri:** *Pratikraman*, *karma* go away by doing *pratikraman*. *Pratikraman* is the greatest weapon to become free from all the faults.

### With Samayik-Pratikraman the Faults Settle

**Questioner:** How can one do *pratikraman* for all the mistakes that occurred prior to attaining Gnan?

**Dadashri:** Those mistakes are 'thick' (dense) and, therefore, they will keep showing up in the non-Self (*prakruti*). So you will recognize that they are from the past. So you have to do more *pratikraman* for them.

**Questioner:** They can be recognized more by a *samayik*, can't they?

**Dadashri:** Yes, you can recognize a lot more (faults) in *samayik*. But when this mistake comes before you from within, it already existed as an attribute of the *prakruti*, so these

mistakes were there before. Therefore, you have to do more *pratikraman* for them. And you don't have to do anything, for mistakes you don't have.

### Samayik of Washing off Various Faults

**Questioner:** It is said that one should do *samayiks* in many different ways, what are the different ways of *samayik*?

**Dadashri:** Yes, there are various ways, meaning faults that relate to breaking the five major vows (*panch mahavrat*). From the time you were young up until now, whomever you have made mistakes with, made mistakes of transgression (*himsa*) with any living being, whomever you have hurt, whomever you have spoken harshly to and hurt; whomever you have done kashay with. If you hit a cat when you were young or threw stones at monkeys; that is all considered *himsa*.

Whomever you have fought with, quarrelled with when you were young, clear all those *karmic* accounts; clear everything (abhorrence) that you have done amongst friends and neighbours. If you have beaten anyone or thrown rocks at anyone, clear it. You have not refrained from doing all that.

If you have hit someone, or your inner intent has been spoiled, or you have become angry or done any other such things, You will be able to 'see' all that within. You will be able to 'see' all the past phases, if you do many *samayiks*. You may not be able to see all of a sudden but after you do five, ten, fifteen *samayiks*, then you will be able to 'see' in great details.

**Questioner:** Dada, this is a very important thing. This goal that, 'No one be hurt in the slightest through my mind-speech-body,' I have to constantly maintain that goal in awareness.

**Dadashri:** Decide on a goal about seeing all the *himsa* done through your mind-speech-body, and You will see them. Decide: 'I definitely want to 'see' them, and 'know' them.' You will 'see' within, what kinds of faults you had done. And in all that, You have to simply remain Knower-Seer (*gnata-drashta*), that is all.

So do this much. Recall everything and do it. By doing that the subatomic particles (*parmanus*) of *himsa* will become separate and depart and your load will diminish right away. When you do this every day, the subatomic particles of *himsa* (violence) will become separated.

### Samayik for the Fault of Stealing

Then, one day do *samayik* for stealing. For any stealing you did in your childhood, stealing not only money but stealing through your mind, and all other kinds of stealing; you will find it all, and also your karmic losses will break.

You will find all kinds of stealing, what you did when you were young. You did this towards that person, and did this to that person. You will keep finding such things. And all this will have to be washed, no? If you wash off all the stock that you have accumulated, then your mind will remain pure. What is the burden of? It will be very good when it becomes light.

### Samayik for Acquisitiveness

Then there is the *samayik* of acquisitiveness (*parigraha*). One keeps accumulating unnecessary things. One already has two shirts, and then he buys ten more. He has to do *samayik* of such *parigraha*.

Attachment of 'my-ness' (*mamata*) to all these things; what is that called? It is called *parigraha*. Whatever mistakes of this nature

you have committed, recall all these mistakes, bow to Simandhar Swami or Dada Bhagwan, and ask for forgiveness. Do this much; can you do that much?

**Questioner:** I can. However many I am able to remember, I will.

**Dadashri:** Do them for as long as you can recall these mistakes; continue doing *pratikraman* for them. The one who has the desire to see his mistakes, the one who is straightforward (*sarad*), will not refrain from 'seeing' them. In the Lord's path, straightforwardness is the easy path to liberation. It is the highest path. If a person does not become straightforward, then he is not in the Lord's path.

### Samayik for Lying

**Questioner:** Lying remains; falsehood, non-truth.

**Dadashri:** There can be a long *samayik* for lying. We will let go of that *samayik* because most of those faults go away in the *samayik* of stealing and *himsa*. There is not much significance to telling small lies.

**Questioner:** Are those faults all forgiven?

**Dadashri:** Not forgiven. One will not even remember so many of them; will he? He will not be able to see them, will he? There is so much of it; he's done that every step of the way.

**Questioner:** But what should we do about it then, if were lying then do we not have to do general *pratikraman* for it?

**Dadashri:** What exactly is considered as lying (wrong doing) in the true sense? To cause someone harm is wrongdoing.

**Questioner:** What if the intent is to not hurt anyone?

**Dadashri:** One tells a lie to avoid being insulted. He lies as a protection against being insulted. In the current era of the time cycle all that is taken into consideration! If he is causing harm to someone by telling lies, then it (*pratikraman*) should be done.

**Questioner:** Such should be the inner intent.

**Dadashri:** If you say that this table is his. You know that it belongs to the other man and yet you say that it belongs to this man; that is considered a lie (wrongdoing) that harms someone. If it is harming you in the process of doing it for the wrongdoer, there is no problem. Women must be telling lies hundred and fifty times a day, every time they say something. And because they are naïve, they do not even know that they are doing it.

**Questioner:** Everyone does that Dada, don't they? Women do it. Men do it.

**Dadashri:** Therefore, 'we' do not bother too much about lying. You still have one or two more lives to go, don't you? Therefore, 'we' do not bother too much with that. 'We' are more concerned about stealing, about sexuality (*vishaya*), about *parigraha* (acquisitiveness).

That is why 'we' have pointed out so many forms of *samayik*. You should do these kinds of *samayik* (and *pratikraman*).

### **Take the Benefit of Samayik-Pratikraman**

There is something worth understanding about this current time era. Such a time is coming that it will be good going for another two to three thousand years. A very high state will arise, a state similar to that which was prevalent during the time of Lord Mahavir, so it will be worthwhile if you take benefit of it. Now start all over again and change your

internal state that you now want to live only for the Gnani. The rest is the account of *karmic* stock, so it will keep on unfolding, You have to keep doing Your work. You will indeed keep receiving its fruit. It is worth changing all other inner intents and internal state. Otherwise, are you going to be taking all this with you?

**Questioner:** No.

**Dadashri:** Therefore, if you have done anything like this, repent for it. And at the same time do this 'In spite of a Gnani Purush being present I had doubts, and questioned about what Gnani Purush is like, and that too is my fault.' Do that (*pratikraman*) also.

### **You Should Certainly do this**

Then you should recite the *Charan Vidhi* twice a day. You have to read and speak the *Charan Vidhi*. Just the way you say it in the vidhi, slowly.

**Questioner:** The *chit* remains completely in it.

**Dadashri:** Yes. Otherwise, if the *chit* is not present, it is called the application of the mind (*mana no upayoga*). It is a *samayik* of the mind, when you just read it out.

**Questioner:** And at that time the *chit* is wandering outside.

**Dadashri:** So, see every word when you say it. You should be able to see every word as it passes by. When you read from a book, that is also *samayik* of the mind. This reading of the *Charan Vidhi* You do, is *samayik* of the Self. What you were all taught, you should do it twice a day. You should do those *bhaavnas* (nine kalams) four or five times a day. You should keep saying three *mantras*. All these tools have indeed been given to you.

### And if you want to Follow Brahmacharya

Then if one does not want to get married, he should do one *samayik* of not getting married. If he wants to get married, he should do *samayik* of getting married. If one does not want to marry, one can do *samayik* of not getting married by seeing what kind of pleasure there is in all marriages, what kind of pain there is in marrying, he should see all that. And how does one do *samayik* of getting married by seeing what kind of pleasure there is in getting married, what kinds of things (suffering) happen in it, what benefits are there, he should see all that. What *samayik* will do you?

**Questioner:** One of not getting married.

**Dadashri:** Is that so! What we mean when to say when we say '*samayik* of not getting married' is that what kind of benefits are there and what losses are there in it, one has to do methodical analysis of it.

**Questioner:** And what about getting married?

**Dadashri:** What benefits there are in getting married?

**Questioner:** Meaning not the harm?

**Dadashri:** The harm is already included in it!

**Questioner:** So then it means the same thing, does it not Dada? It's all one and the same.

**Dadashri:** No, there, there is a vision towards getting married, and with the other there is vision towards not getting married.

**Questioner:** Yes there is a difference in the way it is seen.

**Dadashri:** *Drashtipher* (changed vision)

means that the one taking this side will see a lot this way. One that supports this side can only see pleasure in it. He keeps protecting the pleasure, whereas the other one protects the position of not getting married. The other one, sides with getting married. One becomes one's own advocate, doesn't he?

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

**Dadashri:** He becomes the lawyer.

The one who does not like thoughts of sexuality, and wants to become free from them; it is possible for him to dissolve them in this *samayik*, through *shuddha upayoga* (pure applied awareness). After attaining this Gnan, whoever wants to get rid of it fast, should do so. Not everyone has a need to do so.

### Samayik of Faults of Sexuality

The tuber of sexuality in human beings is very big in this era of the time cycle and there is great need to resolve it. And for that purpose this unique *samayik* has come about in a very natural way. Plan to sit in this *samayik*. It will dissolve everything, all traces of sexuality. You will have to do something about this huge tuber, won't you? You will have to remove all the 'disease', won't you? Only one or two tubers are large, but would you not have to get rid of whatever disease there is? You have wandered for countless lives because of this disease of sexuality! The purpose of this *samayik* is to get rid of the seed of intent of sexual pleasure (*vishaya bhaav*). This intent seed is the causes for sexuality in the next life, and therefore to get rid of this seed, *samayik* is necessary.

(In this *samayik*) if you still repent, then you will be able to destroy the sin *karma* (*paap*) whilst in this body. Do only the *samayik* of repentance (for all these faults).

What repentance? The answer is, 'I committed adultery, I did this, I looked at someone lustfully, you should recall the name of that person, recall his or her face and wash off all these faults. You will still be able to wash off all the sins.'

**Questioner:** Dada, should we arrange for a session of doing *pratikraman* in Your presence before You go to America?

**Dadashri:** Yes, we will do it this very evening; we will do it in 'My' presence. I will sit there. We will make everyone do it in 'My' presence. Many years ago, I made some people do *pratikraman* in My presence for mistakes related to sexuality (*vishay*).

In Mumbai, I did vidhi and made everyone sit in *samayik*. I spoke to them about sexuality and why they felt the burden of the body? And why they were not reaping the benefit (of Gnan)? The reason being, they still had the resulting residual atoms within from their past sexual *doshos* (mistakes through mind-speech-body that hurt the self and others). There still remained atoms within which have not come into effect. They sting from within as they yet have to come to fruition. So this is the arrangement I put in place for sexual mistakes.

### **Samayik Inclusive of Pratikraman and Pratyakhyan**

**Questioner:** How do we do *samayik-pratikraman* for faults of sexuality and sexual impulses?

**Dadashri:** In *samayik* related to sexual faults, you have to do *pratikraman* for everyone with whom sexual mistakes have happened from a young age until now. Catch every one of those faults and continue doing *pratikraman* within. Move forward by doing *pratikraman* for anyone you became

instrumental in the sexual mistake. Look deep within (meaning) see within for every kind of sexual mistake that happened from childhood up until now.

Other than your own spouse, whatever sexual thoughts that have happened, looking at someone sexually, any sexual thoughts you have had, for all sexual mistakes that have happened until now, You have to do *pratikraman*. You have to make a firm decision that you will not repeat the mistake in future.

Up until now, those faults have not been seen, so we will start seeing these faults from the present point in time going all the way back to childhood days. Starting from the present, what kind of faults were committed in the current year, the past year, the year before and so on; in doing this you will be able to go within. Stillness will prevail within because You are the Knower-Seer and so You are to only 'see' and nothing else. The Self will go deep within. You should not interfere within. You are not to do any doubts or misgivings about whether you will be able to do it or not. You will be able to find all the faults, if you go deep within and start looking.

### **Freedom with Gneya-Gnata Relationship**

You have to have this much intent that you want to see subtle faults of sexuality of the self (Chandubhai, file one). So then they will begin to be 'seen'. You will be able to 'see' the faults within. As they are 'seen', they will go away. But they should be 'seen'. Those that are being 'seen' are '*gneya* – that which is to be known', and You are the Knower (*Gnata*). Up until now, the *karma* were bound and they were not in the form of '*gneya*', and that is why they remained within. Now (after getting *Gnan*) that they have become '*gneya*', You are now free from them. The new ones

are indeed 'gneya' for us but when You make the old ones as 'gneya', then You can become free. Therefore *gneya* is *gneya* and when 'You' become *Gnata*, You are free, that is all 'we' mean to tell you.

This is such a thing that it will get your work accomplished. In Our presence, 'we' do *vidhi* upon *vidhi* and You continue to do *samayik*, so there is protection for you within and it starts from this moment. Then it will start even when you do it at home. Once, if you open up everything within it is all there, otherwise, these inner things will not come out from within, will they? Once bondage is created, it can never become undone. Therefore, continue to do just this (*samayik*), over and over, with reference to sexual faults. When you do *samayik* for *brahmacharya* (total freedom from sexual impulses through mind-speech-body), then the atoms of sexuality (*abrahmacharya*) will separate. Within there is baggage of all the atoms. All that lies as stock within, will have to be emptied out, otherwise they become a basis for bondage of next life.

In this era of the time cycle, there is increased pressure of sexuality. To have sexual purity is a great matter. All the turmoil is due only to sexuality.

**Questioner:** And *parigraha* (acquisitiveness) is no less either.

**Dadashri:** *Parigraha*? You cannot know about *parigraha* at the moment. On the contrary, one has so much *parigraha*, that one does not know how acquisitive he really is. So why not let go of sexuality (do *samayik*); all the disease within is due to sexuality. Everything remains pending only due to sexuality. All *parigraha* (acquisitiveness) exists due to sexuality. If there is no sexuality, then there is nothing (no *parigraha*).

### Turn Opinion Thus Through Samayik

Sexuality is the only thing in this world that is the cause of bondage life after life. The world has arisen from this and it has given rise to everything else. Therefore, one should change his current opinion about sexuality right from the outset, so that no other opinion remains at all about it. Opinion should be changed every day through *samayik* and *pratikraman*.

This is a *samayik* of the Self (*Atma*), within, the Self verily is working. That is why people are able to 'see' all the way till the finest slice, all the faults are seen. This is just the first time and so slowly you will begin to see all the faults. Those that are seen; they are washed off. You will become very light.

### Vidhi of Pratikraman-Samayik

**Questioner:** Dada make us do *samayik*, please.

**Dadashri:** Yes, one hour *samayik*, you go deep into sexuality related faults. However everyone will go deep into them. Come, make them recite it.

**Niruben:** Dear Dadabagwan, dear Shri Simandhar Swami Prabhu, give me the energies to 'see' sexuality related faults that have happened in this life, with pure applied awareness. Give me the energy to do *samayik* –*pratikraman* for sexuality related faults.

I surrender the mind-body-speech, all the illusory attachments associated with my name, *bhaavkarma* (charge *karma*), *dravyakarma* (subtle discharge *karma*), *nokarma* (gross discharge *karma*), at Your lotus feet, Oh manifest absolute Self.

**Dadashri:** I am pure Soul (*Shuddhatma*). (5)

I am absolutely pure Soul  
(*Vishuddhatma*).

I am the light of Absolute Knowledge.

I am pure Soul that is completely  
separate from mind, speech and body.

I am pure Soul free from *bhaavkarma*.

I am pure Soul free from *dravyakarma*.

I am pure Soul free from *nokarma*.

I am full of infinite knowledge. (5)

I am full of infinite vision. (5)

I am full of infinite energy. (5)

I am the abode of infinite bliss. (5)

I am pure Soul. (*Hu Shuddhatma chu*) (5)

Now go deep within.

Now go deep within. Close your eyes  
and start this (*samayik*). Why are we doing  
this *samayik* and *pratikraman*? It is for  
freedom from worldly life and there is  
*pratikraman* from within; that is why this is  
considered *samayik-pratikraman*.  
*Pratikraman* means we are destroying  
everything within that was done that would  
impede *moksha*.

There is tremendous benefit from this  
(*samayik*). Everything will heal by doing this.  
The mind will remain healthy, the body will  
remain healthy. It will remove all the garbage!  
If you keep up with this for a month to two  
months, your work will be done. When you  
sit in a group like this, lot of your work will be  
done from the influence of its environment.

### Bliss Prevails after Samayik

**Questioner:** I could not understand the  
meaning of *samayik* but in doing this *samayik*  
I experienced tremendous bliss and an inner  
intent like that of *samadhi* (absolutely  
unaffected state of the Self).

**Dadashri:** Yes, You will experience  
*samadhi* just like that.

What you saw in the *samayik*, the Lord  
called that *kayotsarga*. This Dada with the  
*Akram Gnan*, has given you a higher *dhyana*  
(meditation) than *kayotsarga*, but it is  
beneficial to you if You do it. What can I do  
if you do not do it? You have not spent any  
money for it. On the contrary, you will  
experience peace of mind, experience the bliss  
and directly attain the Self. This is indeed the  
way to give rise to *Shuddhatma*.

You can put in as much spiritual effort  
as you want and many of the *mahatmas* are  
already doing this. There is *purushartha*  
(progress as the Self), but not everyone knows  
how to do it. Doing *samayik* (to view the  
flaws via the flawless state, to view the  
mistakes of the relative self by being the Self)  
is a great *purushartha*.

### Faults Seen in Samayik Through Energy of the Self

Did you see anything (in *samayik*)?

**Questioner:** Yes I did Dada, I saw lots  
of faults. I could see the complete separation  
and all the mischief played by 'Chandubhai'  
(file one) kept on going past one after the  
other.

**Dadashri:** That is the clear experience  
of the Self (*spashta vedan*). That indeed is  
the clear *Atma* that sees subtle and gross  
mistakes. And those mistakes have not  
occurred today, they have happened in the  
past and are of the past. They will appear  
just as they are and as they were  
constructed...

**Questioner:** I can see everything, the  
location, the street, the place...

**Dadashri:** Yes, who is the seer of all  
that? No one other than the Self (*Atma*) can  
see that. No one else can reach there. At the  
most he can recall the incidents at the gross

level, he can remember them. Therefore, he can recall gross things, those at the gross level. No one can 'see' them. Because the ego, intellect, none of them can see them, there is indeed no energy of memory in it at all.

**Questioner:** But Dada, what is the position (situation) of the ego at that time?

**Dadashri:** Ego does not stay here at all. It says that this is not its reservation at all. It will run away! You will not see anything if it were present. The entire *antahkaran* (mind-intellect-chit-ego) moves away from there. It does not interfere in it at all. And that is why 'we' make You say the *vidhi* first. When 'we' make You say the *vidhi*, it starts the link.

Because, it is not the nature of the mind to see. If one asks his mind to see what he had done from the time when he was young, it will say, 'No, seeing is not in my nature.' Memory (energy of remembering or recalling) is inanimate energy. Hence, one will be able to remember something for some time, the gross things. Otherwise nothing is remembered. If we tell the intellect (*buddhi*) to 'see', it will tell you that it cannot see far at all. It can only see profit and loss, nothing else. And ego is indeed blind, like Dhrutrashtra. Therefore, only the Self (*Atma*) can see. And the Self becomes present for this long, for an hour! How much awareness there is at that time! One will never be able to do this anywhere else! This is only possible in *Akram Vignan* where one has attained the Self. Otherwise it is not possible. Such a Self cannot be attained in the *kramic* path. It is indeed a different kind of attainment, but not like this one.

The seer is the clear Self (*spashta Atma*), hence the Self is *Gnyak* (Knower)

and that other is *gneya* (that to be known) and *drashya* (that to be seen). *Atma* (the Self) is the Knower and the Seer. This is the clear *Atma*, this is the clear experience (*spashta vedan*). In this way as *spashta vedan* gradually happens, it will become complete (absolute) one day.

### **Gnata state of Continuous Knowing is the Conduct as The Self**

Now, who is Seer at that time? It is the Self. At that time (of 'seeing') it is considered *Atmacharitra* (conduct as the Self). In a *samayik*, the Self is in *Atmacharitra*. When the Knower (*Gnata*) comes into *Gnatabhaav* (its' knowing attribute), it is called *Atmacharitra*.

Ego cannot see these faults at all. The intellect (*buddhi*) and chit can see them, but the *buddhi* sees them more. However, *Buddhi* will see some two-five-seven big faults, and tell you that 'There are these many faults in you'. It cannot see the rest. *Pragnya* (light of the Self) can see beyond it (intellect). Beyond that, the Self can see, directly. The Self can directly see that, that is why it is called *Darshan Kriya* and *Gnan Kriya*.

### **Darshan Kriya – Gnan Kriya**

**Questioner:** Dada, in *satsang* we talked about who the 'seer' is in the *samayik*? You said that there is indeed no existence of the *antahkaran* (mind-intellect-chit-ego) in the *samayik*. So then who is 'seeing' all this?

**Dadashri:** It is the ego and the intellect that come together and they are the detached (*tathasta*) seer. Hence, they are not active (*kriyakari*) in this.

**Questioner:** Its action (*kriya*) is not there at all.

**Dadashri:** There are only two things



that are active (*kriyakari*). The Self by its nature illuminates the self and all other things are illuminated within it. 'It' sees what is illuminated. The one who desires that 'I want to see' is the one who sees there.

**Questioner:** The one who decides that 'I want to see'; is that seer the ego?

**Dadashri:** Ego and the intellect, it is the discharge ego. It says that 'I want to see'. It sees but there is no doership of its own at all in this. The doership is of the *Atma*, but even the *Atma* is not the 'doer', but it is its (*Atma*) *Gnan Kriya* (Knowing-Seeing only).

*Atma* is working where the intellect (*buddhi*) cannot see, at that time the *Atma's Gnan kriyabhyam* (naturally following activity) happens like this, and *Darshan kriyabhyam* begins like this. *Samayik* and *Atma Charitra* (Conduct as the Self, continuous state of the Knower-Seer) happen simultaneously. One can see his own fault and at the same time there is *Atma Charitra*. Through *nischaya* (the Self) it is *Atma Charitra*, and by *vyavahar* (worldly interaction) there are the faults. What is that called? It is called *Gnan Kriya* (natural activity of the awakened Self). If it is all seen collectively, it is called *Darshan Kriya*. And to see each one in detail is *Gnan Kriya*. *Gnan Kriya* and *Darshan Kriya* continue within.

### Progression of Pure Self in Samayik

**Questioner:** You said that at the time of doing *samayik* there is no ego. So where does the ego go at that time?

**Dadashri:** The *antahkaran* (inner complex of mind-intellect-chit-ego) does not take any part in this at all. All this continues without the entire *antahkaran*.

**Questioner:** When a person says 'I was able to go back ten years, fifteen years'; who is the one going back?

**Dadashri:** That verily is the *Atma*. The one going there is not the *Atma*. The one that shows (the scene) is the *Atma*-the Self and who is the 'seer' (of the scene)? The one who has the disease. The one, whose situation (*avastha*) it is, is the seer, and the Self throws light on it. It is indeed the prevalence and progression of the pure Self (*Shuddhatma*) at that time.

**Questioner:** The Self has only *Drashtha bhaav* (view-intent-outlook of 'seeing'), does it not? Who is the one that 'sees' the state of being sixty years old, fifty-five, forty-five?

**Dadashri:** Yes, seeing in detail means, events of January in January, of February in February etc.

**Questioner:** Yes, so who is the seer there if there is no ego in it?

**Dadashri:** Not the ego, there is no ego in it at all.

**Questioner:** So, there is no intellect (*buddhi*) either?

**Dadashri:** Ego (*aham*) and intellect (*buddhi*) both come together and see the doer. However, the light is that of the Self, and in that the ego means the intellect (*buddhi*) knows, 'Wow, this is what I did, I did this, I did this!'

Therefore, the ego is in this place, not there as the doer. It is the 'seer' of the movie; the one who wants to see the movie (film). The Knower is the *Atma*-the Self, and it facilitates the knowledge that this is what happened, this is what happened, this is what happened, and so the 'seer' (not the 'Seer'), 'sees' it. However, there is no work or activity from the ego in this. Activity is indeed of the Self. We have called it *naimitik* (instrumental in the action) that it shows all the intents-views (*bhaav*), from this point in time back

to the childhood. So that is how, one moves. Now, it is not the original Self (*muda Atma*); it is the Self in the state of *pragnya* (the liberating energy and light of the Self). Now, there is no greater experience of the Self than this.

### Saw the Seer in the Samayik

In the *samayik*, You saw the seer. With that *Atma*, You even ‘Saw’ the ‘seer’ within! Otherwise, man does not have the energy to recall all that! Here every layer is seen, layer by layer.

There are no other solutions in worldly life that would help you remember from two days ago. It is the energy of the Self (*Atmashakti*) that is doing this work. This means *pragnya shakti* (the liberating energy and light of the Self) does tremendous work in the presence of the *Atmashakti*. *Pragnya shakti* and *shuddha chit* (pure Knowledge and Vision) together, work very synergistically and efficiently. They dig deeper and deeper to see ‘why?’, they search and discover from goodness knows where. They seek out faults that we have no memory of. You will even see that which you no recollection of.

**Questioner:** You just said that the seer sees in *samayik*. I did not quite understand the statement.

**Dadashri:** This *samayik* is called *Atma-samayik*, *samayik* of the Self. Besides the Self, there is the energy of the intellect (*buddhi*) that can see things that are on the outside; all worldly things. And all these faults and everything else, it—the Self sees them. Therefore, the energy of ‘knowing’ and ‘seeing’ is of the Self.

*Atma* is *swa-par prakashak*, meaning it is able to ‘see’ the Self as well as all else

outside, that is the non-Self. *Swa-par prakashak* means it can illuminate the Self as well all that is worldly, it can see both.

**Questioner:** Chandubhai does *pratikraman* and the Self-*Atma* ‘sees’ him doing that but you said that ‘it sees the seer’.

**Dadashri:** Yes, meaning it is indeed the real *Atma* (*mooda atma*) working. That is why ‘we’ made that separation. It is indeed the main *Atma* that is working. It is indeed the one that is *swa-par-prakash* (the light that illuminates the Self and the non-Self) that does the work. Therefore, you are convinced and know that the *swa-par-prakash* is within and is doing all the work, and that is what You have ‘seen’. You have ‘seen’ the ‘seer’ now. There is no other practice of seeing the seer going on within. But here, we are now convinced of who the ‘seer’ is! That is why we look to see ‘who is it?’ and the answer is, we ‘saw’ the ‘seer’.

### Doer-Knower Both Separate

**Questioner:** So then who is sitting in the *samayik*? Who ‘sits’ when the *samayik* is ‘being’ done?

**Dadashri:** The one who does chicanery (perpetuating hurt through *kashaya*) all day long, is the one that sits down to do *samayik*. Anyone else does not even need to do *samayik*!

**Questioner:** So is the Knower of the *samayik* indeed separate? Does the Knower of the whole activity remains separate?

**Dadashri:** The Knower keeps ‘seeing’. The reason for doing *samayik* is that all the losses that have been incurred so far, in this body (lifetime) one is not at the height (spiritual) that he should be at - so all this is to be done to attain that. Because this is *Akram Vignan* (Science of the Self without any spiritual steps),

you have acquired the Self amidst losses (karmic). So the losses have to be completely settled.

**Questioner:** If I have to get up in the middle of *samayik* and go out, what harm would that cause?

**Dadashri:** There is no problem. Who are 'you' at that time?

**Questioner:** At that time, is it the Self or Chandubhai?

**Dadashri:** It is *pragnya*. The Self does not meddle in it. Everything is done by the secretary! Secretary to the Government.

### Faults Settle With Pratikraman-Samayik

**Questioner:** Dada, all these *karma* and the faults that have happened, they all go away after doing *samayik*, don't they? The subatomic particles (*parmanoos*) will not remain within, is that correct?

**Dadashri:** Yes they will fly away. Any fault that is 'seen' goes away, that is precisely why we have to do this (*samayik*)! All the faults You see with *samatabhaav* (perfect equanimity), go away.

**Questioner:** Once they have flown away when we sit in a *samayik* again and do *pratikraman*, will we see them again at that time or are they gone?

**Dadashri:** Others will be 'seen'. Other faults are 'seen'. And that too, they have layers. If they have many layers, You will 'see' them; but You will especially 'see' other new faults. All the layers continue to shed, don't they?

**Questioner:** When we do *pratikraman* for all the past faults, does that cover the gross (*sthula*), subtle (*sukshma*), subtler (*sukshmatar*) and subtlest (*sukshmatar*) faults?

**Dadashri:** Only that which is ready to be 'seen' will be shown, nothing more will be shown. The subtler and subtlest fault is a completely different issue. It will not 'show' You at the level at which it shows Me. It will only show You by as much as it has manifested. However many it shows us, that much is fine; at least they have decreased by that much. We are only concerned with going to *moksha*, aren't we?

The *samayik* that people do in this world is different from the *samayik* that we do here. And this *Akram samayik* that we do is incredibly supreme and magnificent. Such a *samayik* cannot be found anywhere! This is *alaukik* science (science of the Self, science beyond the world). This science can get all Your work done!

~ Jai Sat Chit Anand

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Date	Day	Session	From	To	Venue	Contact No. & Email
<b>NEW ZEALAND SATSANG DETAILS</b>						
13-Sep	Fri	Satsang	7.00PM	9.00PM	Dominion Road school hall	+64 21 037 6434
14-Sep	Sat	<b>GNAN VIDHI</b>	4.00PM	8.00PM	14 Quest Terrace , Off Akarana Ave.	+64 9 9486119
15-Sep	Sun	Satsang	4.30PM	6.30PM	<b>Mt Roskill, Auckland.</b>	veeralssheth@hotmail.com
<b>AUSTRALIA SATSANG DETAILS</b>						
17-Sep	Tue	<b>Mahatma Only Shibir</b>	ALL DAY		Blue Lagoon Beach Resort	+61-430123375
18-Sep	Wed		ALL DAY		10 Bateau Bay Road	
19-Sep	Thu		ALL DAY		<b>Bateau Bay, NSW 2261</b>	
20-Sep	Fri	Satsang	7.30PM	10.00PM	Bowman Hall	+61-421127947
21-Sep	Sat	<b>GNAN VIDHI</b>	4.00PM	7.00PM	Civic Centre, Campbell Street	+61-402179706
22-Sep	Sun	Satsang	10.00AM	12.30PM	<b>Blacktown, NSW 2148</b> Sydney.	+61-2-96260029 Sydney@au.dadabhagwan.org
<b>SINGAPORE SATSANG DETAILS</b>						
24-Sep	Tue	Satsang	7.30PM	9.30PM	Sri Senpaga Vinayagar Temple 19 Ceylon Road,	+65 91457800, +65 81129229 singapore.dadabhagwan@
25-Sep	Wed	<b>GNAN VIDHI</b>	6.00PM	10.00PM	<b>Singapore - 429613</b>	hotmail.com

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

- India** ✦ **Aastha**, Everyday 10:20 to 10:40 PM (Hindi)  
 ✦ **Disha TV**, Everyday 8:20 to 8:50 AM (Hindi)  
 ✦ **DD-Girnar**, Everyday 7 to 7:30 AM (Gujarati)  
 ✦ **Arihant TV**, Everyday 10 to 10:30 AM & 3:30 to 4 PM (Gujarati)
- USA** ✦ **'TV Asia'** Everyday 7:30 to 8 AM EST (Gujarati)
- UK** ✦ **'Venus'** (Dish TV Channel UK-805) Everyday 8 to 8:30 AM (Hindi)

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

- India** ✦ **Sadhna Channel**, Everyday 7:30 to 8 PM (Hindi)  
 ✦ **DD-National**, Everyday Sunday 6:30 to 7 AM (Hindi)  
 ✦ **DD-Girnar**, Everyday 3:30 to 4 PM 'Jara Joo Jagine' (Gujarati)  
 ✦ **DD-Girnar**, Everyday 9 to 9:30 PM (Gujarati)  
 ✦ **DD-Sahyadri**, Every day 7:30 to 8 AM (Marathi)
- USA** ✦ **'TV Asia'** Everyday 10:00 to 10:30 AM EST (Gujarati)
- USA-UK** ✦ **Aastha** (Dish TV Channel UK-849, USA-719), Everyday 9:30 to 10 PM (Gujarati)

**Notice for the members of 'Dadavani' magazine**

Dadavani in English is published on the 15<sup>th</sup> of every month. Members who receive this magazine irregularly should first check their name, address, pincode (zipcode) on the envelope and if there is any error then inform us by e-mail (dadavani@dadabhagwan.org) or by letter to Adalaj Trimandir address.

**Contacts** : Trimandir, Simandhar City, Ahmedabad-Kalol Highway, P.O.:**Adalaj**, Dist.:Gandhinagar-382421, **Gujarat, India. Phone** : (079) 39830100, **E-mail**: dadavani@dadabhagwan.org  
**Mumbai** : 9323528901, **USA-Canada**: +1 877-505-DADA(3232), **UK**: +44 330-111-DADA (3232)  
**Websites** : (1) www.dadabhagwan.org (2) www.dadashri.org

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

**Trimandir Adalaj**

Dt. **28<sup>th</sup> August** (Wed), 10 pm to 12 am (Midnight) - Bhakti - **Janmashtmi Celebration**

Dt. **1<sup>st</sup> Sepetmber** (Sun), 9 am onwards - **Special Darshan Program**

Dt. **2<sup>nd</sup> to 9<sup>th</sup> Sep.** - **Paryushan - Satsang on Aptavani-7-8 & Life Without Conflict books**

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

- Mahatmas who wish to attend this Paryushan Program must register his/her name at the nearest centre in India.
- For Mahatmas-Mumukshus from foreign countries: pl.register your name at <http://simcityarrival.dadabhagwan.org/simcityarriv.aspx>
- For any information or help, pl. contact on +91 9924343434 or send email to info@dadabhagwan.org
- Satsangs will be in gujarati language but simultaneous english translation will be available.

Dt. **3<sup>rd</sup> Nov.** (Sun), 8 to 10 pm - **Special Bhakti** on the occassion of **Diwali Festival**

Dt. **4<sup>th</sup> Nov.** (Mon), 8-30 am to 1 pm - **Sp.Darshan-Pujan** on the occassion of **Guj. New Year**

**Pune**

Dt. **23<sup>rd</sup>-24<sup>th</sup> August** (Fri-Sat), 6 to 8-30 pm-**Satsang & 25<sup>th</sup> Aug.** (Sun) 5 to 8-30 pm-**Gnanvidhi**

**Venue :** Ganesh Kala Krida Manch, Nehru Stadium Campus, Nr. Swargate Bus St. **Mob.:** 9422660497

**Hubli**

Dt. **28<sup>th</sup> September** (Sat), 6-30 to 9 pm-**Satsang & 29<sup>th</sup> Sep.** (Sun) 4 to 7-30 pm-**Gnanvidhi**

**Venue :** Shri Sujayeendra Sabha Bhavan, Raghvendra Mutt, Bhavani Nagar. **Mob.:** 7795394434

Dt. **30<sup>th</sup> Sep.** (Mon), 6-30 to 9 pm-**Aptaputra Satsang** - Gujrat Bhavan, Deshpande Nagar, Hubli.

**Bangalore**

Dt. **29<sup>th</sup> Sep.** (Sun), 6 to 8-30 pm-**Aptaputra Satsang & 30<sup>th</sup> Sep.** (Mon) 6 to 9-30 pm-**Gnanvidhi**

**Venue :** Shikshak Sadan Auditorium, Opp. Kaveri Bhavan, K.G. Road. **Mob.:** 9590979099

Dt. **2<sup>nd</sup> Oct.** (Wed), 6 to 8 pm - **Aptaputra Satsang**

**Venue :** Maharashtra Mandal, 2nd Cross, Ramnchandra Road, Gandhinagar, Bangalore.

**Delhi**

Dt. **19<sup>th</sup> & 21<sup>st</sup> Oct.**(Sat-Mon), 6 to 8-30 pm-**Satsang & 20<sup>th</sup> Oct.**(Sun) 4-30 to 8 pm-**Gnanvidhi**

**Venue :** Laurel High-School, Opp. Shiva Mkt, Nr.Agrasen Bhavan, Pitampura. **Mob.:** 9811488263

**Jabalpur**

Dt. **23<sup>rd</sup> October** (Wed)- 6 to 8-30 pm-**Satsang & 24<sup>th</sup> October** (Thu) 5 to 8-30 pm-**Gnanvidhi**

**Venue :** For more information please contact : 9407022263

**Kanpur**

Dt. **26<sup>st</sup> October** (Sat), 6 to 8-30 pm-**Satsang & 27<sup>th</sup> October** (Sun) 5 to 8-30 pm-**Gnanvidhi**

**Venue :** Bal Bhawan, 16/99A, Phool Baugh, Kanpur (U.P.) **Mob.:** 8948564627

**Param Pujya Dada Bhagwan's 106<sup>th</sup> Birth Anniversary Celebration  
In Bharuch (Gujarat, India) - Dt. 13<sup>th</sup> to 17<sup>th</sup> November 2013**

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## Dadavani

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### Samayik to Dissolve Tubers

Why do we have to do the *samayik* that is being asked to be done here? In the *Akram* path, we have gone high (spiritual level of the Self) in the 'lift' (elevator), without having taken care of (settling with equanimity) the discharging *karma*. The *karmic* tubers are still intact and so the *samayik* is done to dissolve these tubers. Large tubers are 'placed' as *gneya* (that which is to be known) and You 'see' them, as the Knower (*Gnata*), for forty-eight minutes in *samayik*. Thereby, that tuber will dissolve by that much. If the tuber is large, it will need many hours of *samayik*. If one takes one hour daily, then such a tuber will be dissolved completely. In this very life, everything will come to dissolution! This is *Akram Gnan* so karma can be burnt in *samayik*.

- Dadashri



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