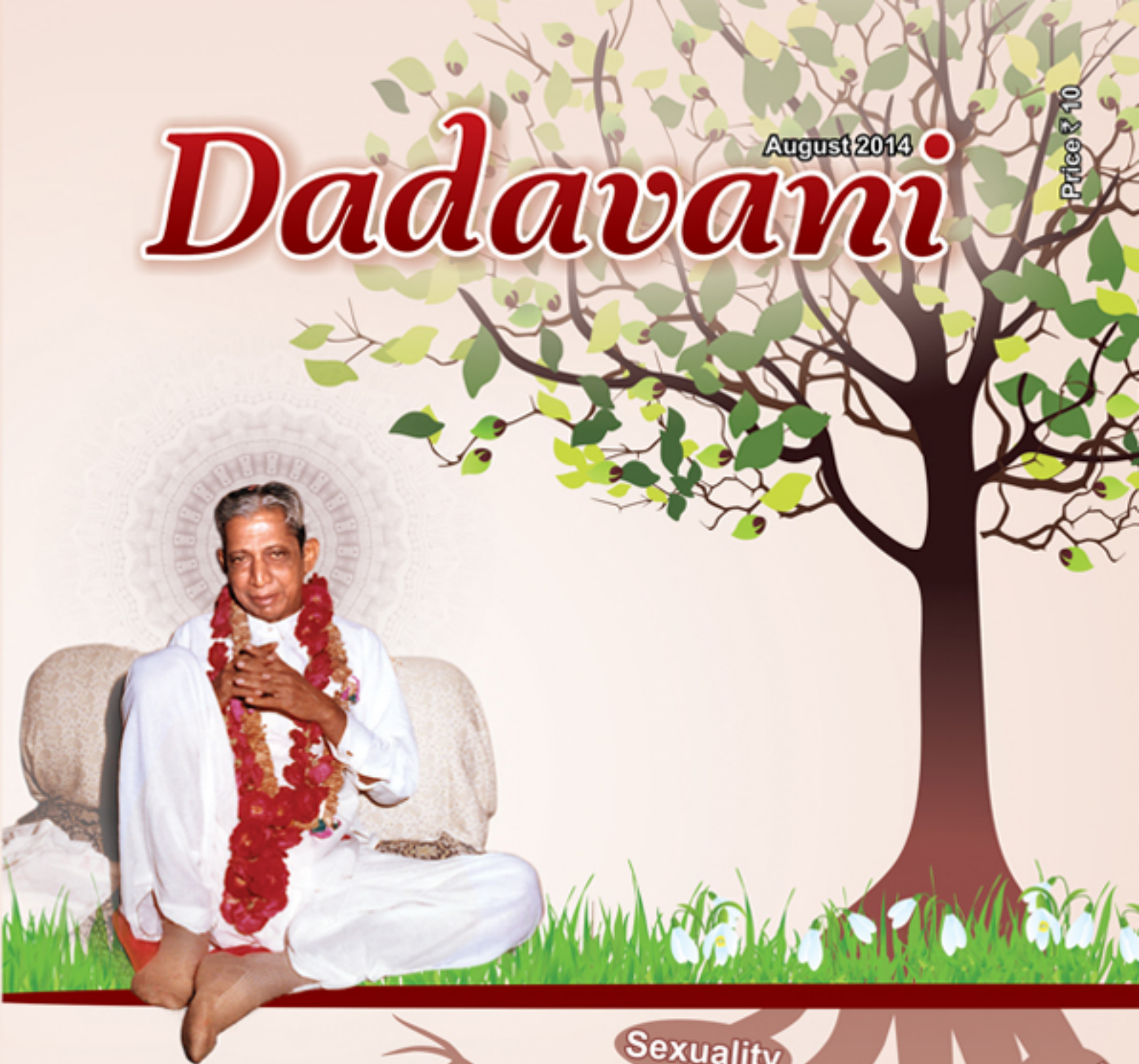


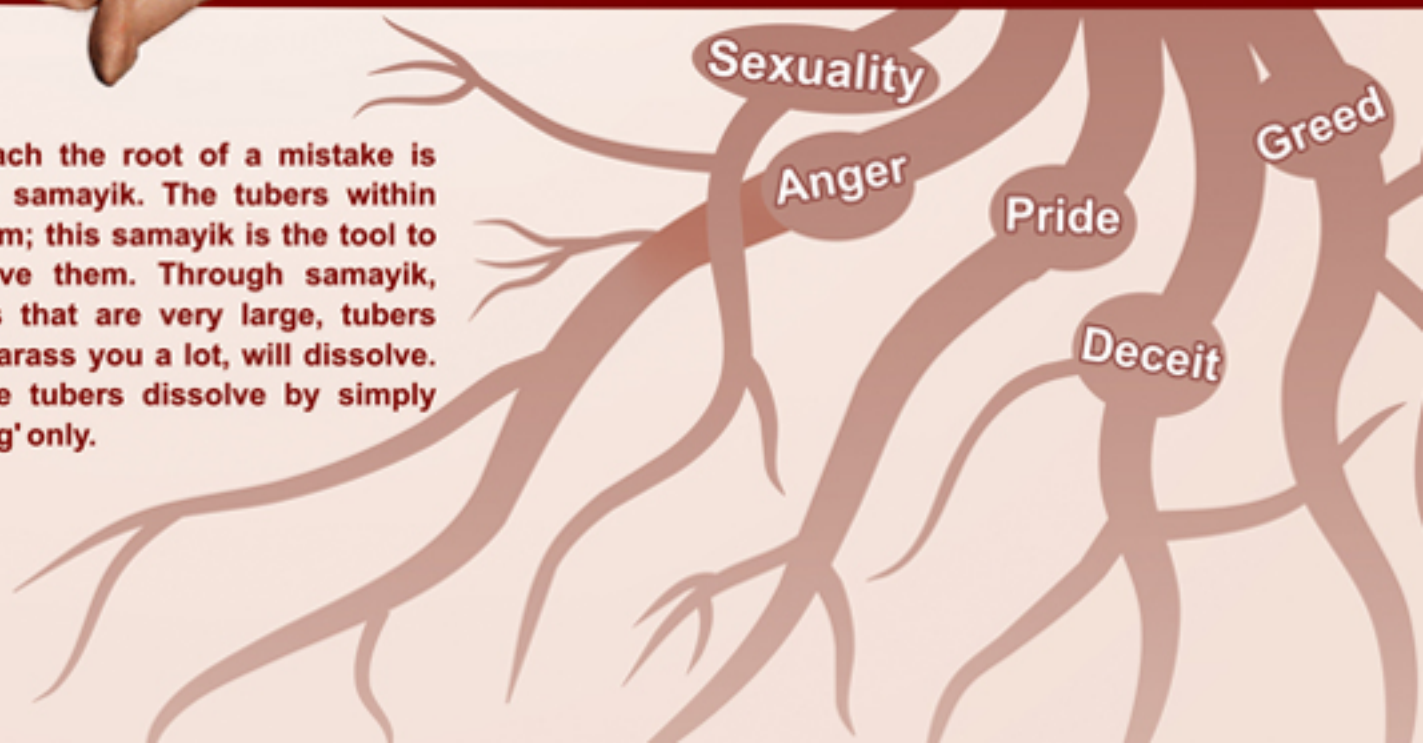
Dadavani

August 2014

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To reach the root of a mistake is called samayik. The tubers within are firm; this samayik is the tool to dissolve them. Through samayik, tubers that are very large, tubers that harass you a lot, will dissolve. All the tubers dissolve by simply 'seeing' only.



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DADAVANI

One Becomes 'Tuberless' With Samayik-Pratikraman

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EDITORIAL

Having attained Self-Knowledge through the grace of absolutely revered *Gnani Purush* Dadashri, what is now left to do? To follow the five *Agna*. In reality, to follow the five *Agna* is itself *samayik*. However, here we do *samayik-pratikraman* to wash off past mistakes or to wash off mistakes that arise in worldly interactions.

Only after realizing the Self can one's own mistakes be 'seen' in *samayik*. One cannot see one's own mistakes with the presence of the ego. Even if one tries to remember, one cannot. And here, one can 'see' all the way back.

Here, in *Akram*, *samayik* means nothing else; one just needs to remain the Knower-Seer of whatever sprouts in the mind. 'To do' *samayik* is just a use of words. In reality, there is no doership involved. It is an activity of the Self (*Gnankriya*). In actuality, we need to remain in *samayik*. And here, in *Akram*, after the scientific process of separation, attachment-abhorrence do not happen, and by following the *Agna*, one remains in *samayik* all day long.

The authors of the scriptures have written that, 'If the world is forgotten for one hour, then there is no greater bliss than this in anything else.' This is because the worldly beings dwell on worries about the future, or else remain entwined in the past. Whereas for *mahatmas*, the past is gone, and the future is in the hands of Scientific Circumstantial Evidence (*Vyavasthit*); therefore, as they continue to do *samayik*, they learn how to catch the present. To remain in the present is verily called *samayik*.

However many mistakes that are 'seen' in *samayik* are washed off. Our *samayik* is to 'see' the phases of the past that have been closed (not 'seen'). The faults are 'seen' through *Gnan*, the Self becomes present 'seeing' everything of the entire life.

The Lord has said to do *samayik* simply so that one knows where the Self is. *Samayik* is to make the Self present. This can be called the *samayik* of the Self. The non-Self has nothing to do with it. The Self remains the Knower-Seer of the non-Self; therefore, this (*samayik*) is indeed pure applied awareness of the Self (*shuddha upayoga*).

Just as the body needs vitamins, this *samayik* of the *Akram* path is the vitamin for the Soul. Now, anger-pride-deceit-greed are no longer charged, but the tubers of the past that give rise to effect remain; the *Purushartha* of dissolving these *karmic* tubers through daily *samayik* remains. One needs to recall each mistake done through the *mishrachetan* (mixture of Self and non-Self), and recall-apologize-repent (*alochana-pratikraman-pratyakhyan*) for the same.

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The awareness of 'I am pure Soul' is itself *samayik*; to settle with equanimity is *samayik* of worldly interactions, and to remain naturally as the Self is *samayik* of the Self. Continuous flow in and as the Self is verily *samayik*. Now the Self has been attained, but the non-Self complex remains to be discharged. By keeping the relationship of Knower (*Gnata*) and object to be 'known' (*gneya*), it will dissolve, it will exhaust.

This is clean, untainted *samayik*, the *samayik* of the *Vitarags* (fully enlightened Lords), it is egoless, it is priceless. Through this *samayik*, one can eradicate any kind of major block to liberation or tuber and make it rootless. One can become free of tubers.

The present compilation is a wonderful analysis of *samayik-pratikraman* in Dadashri's words. Our only prayer is that through its study, it will be helpful to *mahatmas* in dissolving tubers and eradicating various mistakes, thus achieving progress on the path to liberation.

~ Jai Sat Chit Anand

One Becomes 'Tuberless' With Samayik-Pratikraman

{ 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. }

One Becomes the Faultless Seer With the Experience of the Self

How many years back did you see in *samayik*?

Questioner: I must have gone back fifteen years, but I kept jumping around.

Dadashri: But it was 'seen', was it not? What I am trying to say is that it was 'seen', so it is confirmed that the Self (*Atma*) is there, right?

Questioner: Yes.

Dadashri: And that the Self is present was experienced. So now, do not come searching for the experience. Still people say to me, "When will the experience of the Self happen?" Hey you, what experience are you searching for? You should now be asking, "When will I experience that I am the body (*dehadhyas*)?" You indeed have the experience of the Self; when the experience that 'I am the

body' leaves, the experience of the Self begins. Now, if you want to change the experience, if you want the experience of 'I am the body', then ask me when this experience (of the Self) will go away. But you don't know about this at all. If you put a diamond worth millions in a child's hands, he will carry it around as if it is nothing. He will exchange it if someone offers him a biscuit. Do people not give candy and take away the valuable things! People would give the child a piece of candy and take the diamond, wouldn't they? Yes, but now you have become wise. Now, people have become shrewd after coming here. They have become shrewd!

The Extraordinary Samayik of Akram

Questioner: Dada, I feel as if this *samayik* that was done here today is the most powerful of scientific techniques!

Dadashri: Is this the first time you did it?

Questioner: Yes, this is the first time I

did a *samayik*. I liked it, it has become completely peaceful. I was able to see many mistakes.

Dadashri: It will work out. Now, other people (non-Self-realized) or else monks or ascetics cannot do such a *samayik*. This is not a (typical, worldly) *samayik*; this is 'our' discovery. This cannot actually be called '*samayik*', it should be given a different name. But because 'we' cannot find another name, 'we' are making do with this one.

Therefore, this is the greatest of *samayiks*; no one else must have ever done it like this for forty-eight minutes! This cannot be done. This cannot be done anywhere in this world (such is this *samayik*).

This is the Activity of the Self

And this *samayik* means nothing else but to remain the Knower-Seer (*Gnata-Drashta*) of whatever sprouts from the mind.

Questioner: Are *samayik* and *pratikraman* considered activity of the mind-speech-body (*kriya*)?

Dadashri: No, *samayik* and *pratikraman* are not activity of the mind-speech-body. They are activity of the Self (*Gnan kriya*). That which is carried out in ignorance is *aGnan kriya*, while ours is *Gnan kriya*. One is liberated through *Gnan kriya*, whereas this *aGnan kriya* gives results; it brings worldly happiness.

Questioner: But I understood it to be a *kriya*.

Dadashri: No. It is *Gnan kriya*. *Gnan kriya* cannot really be considered *kriya*. As far as worldly interaction (*vyavahar*) is concerned, you have to say that you are 'doing' *samayik*.

'We' just use the word 'do'; that is all. In reality, You just have to 'remain' in *samayik*. It is just an old habit of using such words and that is why we speak that way. Language has developed such that we say that we have to 'do' *samayik*, but we actually have to 'remain' in *samayik*. We do not have to 'do' anything there!

Questioner: Does one have to make an effort to see one's own faults in the *samayik*? One has to make an effort during *samayik*, right?

Dadashri: No, effort means to make the mind do something. To make the mind do something is considered an effort, whereas to 'see' does not count as activity of the mind-speech-body. (Here, in *Akram*) You can now see mistakes that you could not see before. You can 'see' through the power of *Gnan*.

The Knower is the Self, not Memory

Samayik means to be in equanimity. It is to not allow attachment-abhorrence (*raag-dwesh*) to happen. You experience that all day, do you not? You are in *samayik* the whole day. Attachment-abhorrence do not happen to You. Therefore, your whole day, all your days, are spent in *samayik*.

And when You went deep within to 'see,' how did the Self become at that time! How much energy it has! During that time, You were not 'Chandubhai' (the relative self), You were not anyone's husband, You were nothing to anyone; only then could You 'see' all that. Otherwise, what is the one who has become a husband, the 'blind' (ignorant) one, going to see? That will require the full light (of the Self).

You will not think of a single such phase if you try to recall it from the memory, and yet

look at all the phases You ‘saw’ in *samayik*! Whereas memory cannot work that speedily, that quickly. This (*samayik*) will show that in childhood this happened, then as you grew older this happened, then until a certain age that happened; it just shows everything.

The Difference Between Witnessing and Knower-Seer

Questioner: But Dada, it was seen even before. I just took *Gnan* now, but even before taking *Gnan*, my mistakes were seen in this way.

Dadashri: They cannot be seen at all. That cannot be called ‘seeing’ them. That is considered the state of witnessing (*sakshibhaav*). Nothing can ever been ‘seen’ in the presence of the ego. It is the state of witnessing. One is able to remain as a witness to whatever is happening.

Questioner: You are talking about the difference between the state of witnessing and the state of Knower-Seer, right?

Dadashri: No, this discussion is not about the difference. Some people feel a bit of tranquility with the state of witnessing, that is why they remain in that state. The state of witnessing is practical, and happens through the medium of the ego. To speak anything without having attained the Self through the *Gnani*, to say that, “I had something,” is the biggest of mistakes. There was nothing at all. Where did you get it from? There was ego, what else was there? And, “Where there is egoism, there is nothing!”

Ordinarily, if you want to remember all the mistakes, you will not be able to. But if you sit in *samayik*, You will ‘see’ them effortlessly. You have no idea how many mistakes you will be able to see. All of the

mistakes that have been made until now (will be seen). You will be able to see even ordinary mistakes that happen in the mind.

Questioner: Can we even see the (mistakes) that are not in the awareness (*khyal*) and have been forgotten?

Dadashri: All the mistakes that were forgotten can be ‘seen’. And those that are ‘seen’ take leave, so the body (relative self) becomes clean. However many are ‘seen’, that many will leave. They will not return. The One ‘seeing’ is the Knower-Seer, the Self. You ‘saw’ (experienced) the Self! Therefore, the One ‘seeing’ that (the relative self) was the Knower-Seer. Therefore, the Self ‘sees’ what you are doing.

The Self Can be Experienced in Samayik

Now, that Seer is the Self. No one else can ‘see’ (experience) this element that is the Self. This is why the Lord has said that if you do *samayik*, you will know where the Self is. This is because memory will not work here, the intellect will not work here, this is the work of the Self. You felt that way, didn’t you?

Questioner: Yes, I felt that way, Dada.

Dadashri: Salvation has happened.

Questioner: These things would not even be remembered in dreams, they would not even come to the imagination; the unimaginable is remembered!

Dadashri: Yes, it is continuously seen. There is no need to dig for it. It comes up on its own, it finds it.

Questioner: But Dada, there is no order in it. There is no order to the time or circumstance. Is this also just like *Akram* (stepless path to Self-realization)?

Dadashri: Yes, it is just like *Akram*. There is no time or anything like it. In this *samayik*, You will 'see' as many faults as are seen. Then, if You 'see' within, the mistakes that arise in worldly interactions, those too can be erased, because this is considered as having done real *Purushartha* (progress as the Self). You can now do *Purushartha* anytime. You 'saw' all the small and large mistakes, right? Now, in the ignorant (*aGnan*) state, not even one can be seen.

The Seeing is not Based on Memory

Do you have to remember, or does it happen on its own?

Questioner: On its own.

Dadashri: Even for him, it just happens on its own. It does not happen if one recalls it. This awareness does not need to be recalled (it comes automatically in *samayik*)!

What was seen of the past is not dependent on memory, it is dependent on 'seeing'. 'You' are able to 'see' whose condition it is, when a thought arises. That is not memory. Have you ever done *samayik* over here? Did you 'see' anything?

Questioner: Yes.

Dadashri: That is not memory. To remember is relative. It can also be forgotten. When the Self becomes present, then You will 'see' within accordingly. As you continue to 'see', absolute Knowledge (*keval Gnan*) unveils.

Darshan and Memory are Separate

Questioner: So can what I 'saw' be considered a picture? Can it be considered a scene, not a memory?

Dadashri: Not a memory. It is a scene,

and we are the 'seer'. However many scenes there are, that many will be 'seen'. As the veils of ignorance (*avarana*) are destroyed, the scenes will be 'seen' accordingly.

Questioner: Then Dada, when I 'saw' those scenes, I felt that the (relative) self was forgotten. So is that correct?

Dadashri: 'You' 'saw' them, therefore You were the Seer (*Drashta*). You have gotten assurance of that. Memory is a different thing and this vision (*darshan*) is a different thing. Scenes are 'seen' through *darshan*. (If it is) Through memory, it can be forgotten.

Questioner: I do not understand the difference between *darshan* and memory.

Dadashri: In *darshan*, we look and see exactly. Memory is such that you may or not remember within. In memory, physical matter (*bhautik tattva*) is at work.

Now all That is Left is the Present

Questioner: Those scenes are 'seen', so does that mean that the past is being exhausted?

Dadashri: Now the past no longer remains, does it! Neither the past nor the future remain. The past that was there is gone, gone for ever; and the future is in the realm of *Vyavasthit* (Scientific Circumstantial Evidences). That is why You should remain in the present. Wherever You go, remain in the present. All these (*mahatmas*) are in the awareness of Self-Knowledge (*Gnan*), therefore they remain in the present. They do not get lost in the future. They do not mess around with the past, they remain in the present.

The World is Forgotten in Samayik

Questioner: Dada, in this *samayik*, there are no worldly thoughts, there is nothing

at all, a state without thoughts, and there is the experience of bliss within. What state is that?

Dadashri: That is indeed the experience of the Self, and that is indeed what 'we' refer to as *samayik*. The worldly life remains completely forgotten. One becomes free from the state of doership. Therefore, the existence of the part that is the Self is confirmed. And through this practice, progress happens quickly.

It is written in the scriptures that, 'If the world is forgotten for one hour, then there is no other bliss (*sukha*) like it.' But this world cannot be forgotten. What one wants to forget is verily what is remembered. What one wants to forget is verily what is remembered first. That is why these *Jains* sit down to do *samayik*. *Samayik* means that for forty-eight minutes, they try to forget the entire world; when they try to forget their business, then their business comes to mind, it is the first thing that creates a fiasco within. Then the world cannot be forgotten. If the world were to be forgotten for just one hour, then the pain of life would decrease. And (here) it is continuously forgotten, because where one thing (the Self) is remembered, the other is forgotten. If it (the Self) is remembered, then that other (worldly life) is forgotten. Therefore, it has come into memory, that other is forgotten for 'us'. Indeed, because it remains forgotten, the bliss prevails!

Because what happened in the moment gone, what happened five minutes ago, the various five hundred thousand seeds that would have been sown have now been burnt; but that is now in the past, is it not?

Questioner: Yes.

Dadashri: The past is gone. Does one

try to stir up the past? Even a fool does not try to stir up the past, does he?

Questioner: No.

Dadashri: Does an astrologer do so?

Questioner: No, why would they?

Dadashri: If we tell the astrologer that, "Tell me about the past," then he will say, "No, you cannot see horoscopes for the past. You can see horoscopes for the future." However, the future is in the domain of Scientific Circumstantial Evidences.

That Which Prevails in the Present is Samayik

Questioner: But the present and past prevail every moment, Dada.

Dadashri: No; what is referred to as the present? Even before speaking, it is already considered part of the past. The present means that one is only in whatever is arising externally. The state (*pariniti*) is of being in only that which arises in front. Therefore, even before speaking a word, it becomes part of the past. The time of the future, becomes the time of the present, even before a word is spoken. Therefore, many people (attempt to) catch the present. *Mahatmas* (Those who have experienced the Self in the *Gnan Vidhi*) know a little about how to catch the present. All *mahatmas* know how to catch it. They remain in the present, to a large extent. Sometimes, it gets a little muddled.

Questioner: What does it mean, to remain in the present?

Dadashri: To remain in the present means to savor the tea while drinking it. If you are eating food, eat it with relish.

Questioner: You have talked about eating food. What else, besides eating and drinking?

Dadashri: Do everything with relish.

Questioner: Everything happens with taste only, Dada. He (referring to the self) does not drink tea if it is not tasty. He will only drink tea if it is tasty. If it has less sugar in it, then many times he will not have it.

Dadashri: No, You should 'know' if there is less (sugar), but savor it. If it is not suitable, then add it (through intent from within). Make it tasty and then drink it. If it is necessary, then ask for it. If the situation is such that you cannot ask for more sugar, then add it as it is; add some that is of the 'home' (intent within). Can You not add some from 'home'?

Questioner: Yes.

Dadashri: Therefore, to remain in the present is called *samayik*. To 'see' all the phases is continuous *samayik*.

With Gnan, Prevail in the Present

Questioner: To remain in the present means this. We are sitting in *satsang* right now. There are about 50 to 100 people here. All of these people are in different states, different thoughts, right? The wheels are turning within for everyone. Some are doing *samayik*, some are doing *pratikraman*, some are singing spiritual hymns, some are thinking. So what are we to make of this?

Dadashri: No, but the one singing the spiritual hymn is not in anything else.

Questioner: Dada, what if the thought arises that, 'I want to do *pratikraman*'? If one gets that inner intent, if the mind says, 'I want to do *pratikraman*,' then should he not do it?

Dadashri: There is no problem with that. But the one singing the spiritual hymn is not in anything else. If he is doing *pratikraman*, let him. But if he does *pratikraman* in such a state, even that is considered good.

Questioner: But if his inner intent has a greater pull in the other direction, then he may say, 'I only want to do *pratikraman*,' or else, 'I want to do *samayik*.' So should he not do it?

Dadashri: He can do it; he should do it. One should do *pratikraman* and *samayik*.

Questioner: Then can that be considered remaining in the present or not?

Dadashri: That is one's own remedy, isn't it! One indeed needs a remedy! But secondly, remain in the present. *Pratikraman* should indeed be done. If some conflict arises for us, it indeed must be done! Then what can be referred to as the present? When you sing a spiritual hymn, you are in the present; that is confirmed.

Questioner: But if there is some pull from outside, then how can one remain here?

Dadashri: If one wants to do *pratikraman*, then it can be done. If one has sat down to do *pratikraman-samayik*, then everything can be done.

Questioner: Then Dada, does doing *pratikraman*, *samayik*, all that count as (remaining in) the present?

Dadashri: It indeed counts as the present.

Questioner: If spiritual hymns are being sung, let it be!

Dadashri: No, it is not that you have

to sing spiritual hymns. Whatever your internal state (*parinati*) is at that time, remain in that internal state. If one does *pratikraman* during that, then that counts as the present.

Questioner: What if it pulls you? If one is pulled to the spiritual hymn, then can the spiritual hymn not be sung?

Dadashri: No, do not get pulled to the spiritual hymn. The significance of referring to the present is that the one who is engaged in the spiritual hymn is indeed in the present. Also, if someone is engaged in *pratikraman*, then he too is somewhat in the present. But when one is pulled to another place, then the mistake happens. Therefore, to remain in the present is the biggest of things! This is because there is no worry with the future! The future is in the control of Scientific Circumstantial Evidences.

Questioner: Yes, it is definitely in the control of Scientific Circumstantial Evidences.

Dadashri: Then if one wants to do *pratikraman*, of course there is freedom to do so! *Pratikraman* need to be done. Everyone needs to do *pratikraman*. While singing *Aseem Jai Jaikar*, *pratikraman* should be dropped, because during that time, demerit *karma* are being destroyed, they are burnt to ashes.

Questioner: But even singing ‘*Dada Bhagwan Na Aseem Jai Jaikar*’ (eternal glory to the Lord within) is remaining in the present, right?

Dadashri: No, there is no question of the present. Not the present. If you are singing spiritual hymns at present, and if you start doing *pratikraman*, then it is fine. But during *Aseem Jai Jaikar*, neither *pratikraman* or nor anything else should be done.

Questioner: At that moment, is the speech of the *Gnani Purush* emerging out?

Dadashri: Yes, what can be done at that moment? Become engrossed, just start chanting. The demerit *karma* are being burnt to ashes. The internal state (*parinati*) enters bliss, and the *chit* (subtle internal component of knowledge and vision) becomes one (*abheda*) with Dada (the Lord within).

Questioner: There is oneness at that moment?

Dadashri: Yes, there is oneness. Therefore, it has a great result. Actually, this is just a small matter; we have so many people amongst us, who do not sing *Aseem Jai Jaikar* at all. I watch them, they just sit there. They should sing it.

Questioner: If they say it, do they become one (with Dada)? Do they become one, do they form a link (with Dada)?

Dadashri: Everyone is free to do *pratikraman* at any other time. Just not during which time? Only when I have everyone say ‘*Dada Bhagwan na aseem jai jaikar ho.*’ During that time, nothing else should be done. That is why I say, remove the betel leaf roll (*pan*) from your mouth (do not be engaged in anything else at that time).

To Be in the Present is Verily the Immortal State

Questioner: So, do we have to forget about the past and the future?

Dadashri: No, you do not have to forget, you just have to remain in the present. To forget is a burden. You cannot forget even if you want to, and the more you try to forget something, the more you will remember it. One man was telling me, “When I sit down to do

a *samayik*, I think to myself, 'Today I am not going to be reminded about the shop.' And on that very day, the first thing I see in my *samayik* is the shop!" Why does that happen? It is because he showed contempt towards it; he did not want to be reminded of it. You should not be contemptuous of anything. There is only one thing, and that is to remain in the present. You have nothing whatsoever to do with the past or the future. To remain in the present is the immortal state (*amarpad*). 'We' remain exactly as 'we' are in the present. If you wake 'us' up at night 'we' will be the same, and if you wake 'us' up in the day, 'we' will be the same. 'We' will be the same no matter when you see 'us'.

How much difference is there between 'us' and you? 'We' have conquered time. People are consumed by time. You still have to conquer time. How can you conquer time? The past is forgotten. The future is in the hands of Scientific Circumstantial Evidences; therefore, remain in the present. Hence, time can be conquered. As You go on doing *Akram samayik*, You will learn how to catch the present. It does not come straight away. When You do *samayik* for an hour, You indeed remain in the present.

What does it mean to be in the present? When you are writing down your financial accounts, don't you stay fully focused on your accounts? At that time, if you drift off into the future, you will make errors in your accounting. If you remain in the present, it is possible not to make a single error. When you are balancing your books, do it with concentration (*ekagra*) of the *chit*. And when you are swearing at someone, do it with the same concentration of *chit*! The one who perpetually remains in the present is a *Gnani*. Due to the past as well as worries about the

future, people cannot enjoy the present and they even make errors in their accounting. The *Gnani Purush* will never ruin the present. That is why I am telling you, 'Experience the present that is before you.' The past is gone. Even intellectuals do not stir up the past. And to think about the future is the greatest worry. Therefore, remain in the present. While the *satsang* is going on now, listen to it with concentration of the *chit*.

However Many Faults are 'Seen', That Many Will Leave

Questioner: Dada, when I do *samayik*, I see faults; some come into vision (*darshan*), they are only in vision, but then I do not know, I do not understand what all this is.

Dadashri: 'You' have to 'see' them; You do not need to know what they are. But they are indeed 'seen' in the vision. 'You' 'saw' them without a film, right? Because You 'saw' them, they are objects to be 'known' (*gneya*), and You are the Knower (*Gnata*).

Questioner: I do not know what it means or of which fault it belongs to.

Dadashri: However many faults are 'seen', that many will leave. There are still others that are lying dormant within; when you throw them out, they will leave. There are still many small ones; when you do another *samayik* like this one, then they will leave.

In Samayik, One is the Present, Pure Self

You got the benefit of this *samayik* because this is the *samayik* of the Self.

Our *samayik* is to present that 'thing' (a tuber that gives effect) to the Self. This is the *samayik* of the Self. The non-Self complex (*pudgal*) has nothing to do with it. There is no

give-and-take with the *pudgal*. This *samayik* is such that One becomes the Knower (*Gnata*) of the *pudgal* and gets the work done.

When there is clarity of the original Self (*muda Shuddhatma*), direct experience of the Self happens. The pure Self has already been given, but it is veiled by the *karma* of the past. When we ‘see’ the past *karma*, the veils dissipate. So whenever you want to do *samayik*, do this. In reality, this is not *samayik*; this is simply pure applied awareness (*shuddha upayoga*). But in worldly interactions, this can be referred to as *samayik*. People out there (not Self-realized) do not understand pure applied awareness; therefore we call this *samayik*.

This is Called Samayik-Pratikraman

Questioner: Can a fault be washed off just with *samayik*, or does *pratikraman* need to be done?

Dadashri: *Pratikraman* needs to be done. This is called *samayik-pratikraman*. *Samayik* means that external interactions stop and *pratikraman* means that which continues within. As the stain is seen, you keep doing *pratikraman*.

To keep ‘seeing’ is considered *samayik*, whereas this is called *samayik-pratikraman*.

Questioner: They become clean with *samayik*, do they not?

Dadashri: They do, many do. The whole thing can be resolved with *samayik*. *Pratikraman* is the work of *pragnya* (the direct light of the Self). Therefore, many changes happen. And the awakened Self sees in *samayik*, so it all gets washed off. However many mistakes are ‘seen’, that many get washed off.

Pratikraman Only for Hurting Others

Questioner: In *samayik*, it is only the work of the Self, is it not?

Dadashri: Straight, direct.

Questioner: To purify each and every *parmanu* (smallest indivisible particle that makes up matter), if we keep seeing what is happening as the Knower-Seer, do they become pure? Or do they become pure through doing *pratikraman*?

Dadashri: No, no, they become pure only through the Knower-Seer (*Gnata Drashta*).

Questioner: So then what happens with *pratikraman*, Dada?

Dadashri: What happens with *pratikraman* is that if you hurt someone with your mistake, you have to tell him (‘file’ number one, ‘Chandubhai’), ‘Chandubhai, do not do that.’ You have to do *pratikraman* for the *atikraman* (aggression towards other living beings through mind, body, or speech) you did. If you have not done any *atikraman* that would hurt someone, then there is no need to do *pratikraman*.

Pragnya is the ‘Seer’ in Samayik

Questioner: Who is the ‘seer’ of the past mistakes that are ‘seen’ in the *samayik* done in *Akram*? Is it the Self or *pragnya*?

Dadashri: *Pragnya*, the energy of the Self. As long as the Self is working in the worldly life (*sansaar*), it is called *pragnya*. The original Self (*muda Atma*) does not actually do any work at all, only *pragnya* does the work. And it (*pragnya*) is indeed the Self. Therefore, You have indeed become the Self for three-fourths of an hour. Now, this is incomparable!

Questioner: Many times, you make us sit in *samayik* and you tell us to recite the *Trimantra*. You tell us to ‘read’ (visualize in the mind), ‘*Namo Arihantanam*’, so is it the Self that is reading at that time? And when we read a book in *satsang*, when we read the Aptavani, the pure *chit* is doing the reading whereas that other is read by the Self; so are the two the same?

Dadashri: Mainly what the Self reads is a different thing. The reason for mentioning the Self is to put you on the path. What ‘we’ are trying to say is that it is not the sense organs (*indriya*) at work here. But this original Self (*muda Atma*) ‘knows’ what the intellect is doing, what the mind is doing, it knows all that. Even then, in reality it is not the original Self, it is *pragnya*. It is referred to as the energy of the original Self. Therefore, it knows everything; it is considered relative-real.

Questioner: What does relative-real mean?

Dadashri: It is relative-real. It means that it is not exactly real; it is relative-real, whereas all real things are indestructible. This is not wrong, but it is destructible real.

Settling with Equanimity is the First Samayik

Questioner: What is the connection between our *samayik* (of *Akram*) and *pratikraman*?

Dadashri: *Pratikraman* is for any *atikraman* (aggression towards other living beings) that has happened. Your day-to-day activities are *kraman* (neutral activities that do not hurt anyone), and if you say more than you should, that is called *atikraman*. Then you have to tell ‘Chandubhai’, ‘Why did you do *atikraman*? Do *pratikraman* now.’ If

atikraman happens, have ‘Chandubhai’ do *pratikraman*.

Samayik means the awareness of, ‘I am Pure Soul.’ *Samayik* prevails continuously in the five *Agna*. To settle with equanimity is the first *samayik*. And to not ‘do’ any type of activity, to remain like ‘us’, naturally as the Self (*sahaj swabhavik*), is referred to as the second *samayik*. To remain in the natural state as the Self is like ‘our’ *samayik*. ‘We’ continuously remain in such a *samayik*. That which prevails for all of you for even a short while is the natural *samayik* of the Self (*nischaya samayik*), and when you settle (files) with equanimity, that is *samayik* of worldly interactions (*vyavahar samayik*).

The Self is verily *samayik*. Only with Knowing (*jano*) will there be equanimity. Equanimity does not last for even a moment for anyone in the world. Our *Gnanis* (*mahatmas*) continuously remain in equanimity.

The State of Naturalness as the Self is Samayik

Questioner: Equanimity means *samayik*. Now, if one is able to remain in equanimity, then should he do *samayik*?

Dadashri: Hey! The Self verily is *samayik*. You have attained this *Gnan*, and if You remain in my *Agna*, that is considered *samayik* all day long.

And secondly, you do not have to ‘do’ this *samayik*. This is just a kind of big *pratikraman* to wash off past mistakes. To wash off mistakes made in the past is what these people refer to as *samayik*. But on the other hand, having attained the Self, one can indeed remain in *samayik* the entire day.

Questioner: Dada, You are in *samayik* twenty-four hours, right?

Dadashri: Yes, the *samayik* is indeed there. *Samayik* is natural! That is because the Self is equanimity (*sama*), and it verily is *samayik*. When the Self comes into its nature (*swabhav*), it is indeed *samayik*. But the *Gnani Purush* is beyond *samayik*. He has many other attributes that are manifest. He has many natural attributes.

Throughout the twenty-four hours, 'we' do not apply awareness (*upayoga*) towards worldly life for even a moment. 'Our' applied awareness is not used even for a moment, for anything except the pure Soul. That is what you are able to 'see'. That is why this can fit into your understanding.

Questioner: Is that the only real *samayik*?

Dadashri: That is *samayik* of the Self. 'We' continuously remain in *samayik*; have you ever seen this? It cannot be seen; that is called *samayik*. What is visible is not referred to as *samayik*. To continuously be the Self, is verily *samayik*.

The Natural State in Samayik

If You become pure Soul (*Shuddhatma*), then the *prakruti* (the non-Self complex) becomes natural. Natural means it will not let one create any interference (*dakho-dakhal*), and after becoming natural, it means it is Scientific Circumstantial Evidences (*Vyavasthit*). So 'we' will not tell you to drink poison if you have a bad thought. Now, if a bad thought arises, it will be 'known', and if a good thought arises, it will be 'known'. But how can all this dissolve now? Many things do not come under control. What you are referring to is such a thing that will not dissolve. We have to make a way out for that. Certain things will dissolve if You sit for an hour as the

Knower (*Gnata*) and 'see' the object to be 'known' (*gneya*). The kind of *prakruti* you want to dissolve, you can dissolve in this way. So sit for an hour and become the Knower and 'see' the *prakruti* as an object to be 'known'. So the *prakruti* will dissolve gradually. So it is possible to dissolve the entire *prakruti* here. When You 'do' *samayik*, the *prakruti* is considered completely natural at that time.

As Faults are Washed off, There is the Experience of Bliss

Now, when you do *samayik-pratikraman*, bliss happens, does it not? You feel as if you are free, don't you?

Questioner: This *chit* that kept wandering, the mind that kept having thoughts, all that has stopped, all these things halt there.

Dadashri: Everything halts. It is like this, when you make other arrangements, then sexuality (*vishaya*) is such that it will remain at a distance. It (sexuality) will become frightened. Just as when there are noble people standing here, at that time rogues will not stand there.

Mistakes can be washed off in this *samayik*. 'You' should 'see' all the mistakes that happened prior to attaining *Gnan* in *samayik*. What mistakes do you want to 'see'? The mistakes that happened prior to attaining *Gnan* can be washed off in *samayik* by 'seeing' them. They will get washed off even if You were to 'see' them now. And if you try to recall them through memory, you will not remember any. It is through this *Gnan* that You are able to 'see' them all. In the presence of the Self, everything can be 'seen.' You can 'see' it all the way back; You can see your entire life.

This *samayik* is not like the one that these people of the world do, these monks do. The *samayik* of renunciates cannot be called *samayik* at all. It cannot be called the *samayik* of the Lord, of the *Vitarags* (fully enlightened Ones). The *samayik* of renunciates and that of the *Vitarags* are two different things. The *samayik* of renunciates is done with the ego, and the *samayik* of the *Vitarags* is done without the ego.

Therefore, we have to do *pratikraman*, and that too should be pure. The *pratikraman* of these people (non-Self-realized) is referred to as auspicious-inauspicious (*shubha-ashubha*) *pratikraman*. It prevents the diseases of the outside world from entering within, and nurtures the concentration of the mind. And this (*samayik* of *Akram*) is concentration on pure Soul. And just look at the value of each and every one of these *pratikraman*!

This is even higher than the *samayik* of Puniyaa Shravak (A devotee of Lord Mahavir. So perfect was his contemplation of the Lord that it came to be the epitome of all *samayiks*). What was Puniyaa Shravak's *samayik* on? (In the *kramic* path, during *samayik*) They focus on the *Navkar mantra* and these other things; they recite them. And here (in *Akram*), one's own faults are seen. Hey! Such a *samayik* has never been done in any lifetime! How can it be done? This is clean, pure *samayik*.

Karma are Destroyed Through Samayik

Questioner: My personal experience is that awareness (*jagruti*) increases a lot with *samayik*.

Dadashri: Yes, awareness will increase a lot. For awareness, there is nothing better than this.

As awareness increases, the faults that lie dormant will be destroyed. You have to take advantage of this awareness. These external *karma* (which present through an apparent doer and ignite anger-pride-deceit-greed) lie dormant within, but they are destroyed through *samayik*. Still, it cannot be effective until one becomes 'tested'. Such 'test examinations' should arise in worldly life.

Uddirana Through the Samayik of Akram

Questioner: You just said that you destroy our *karma*; then what about our accumulated *karma* from the past life (*sanchit karma*)?

Dadashri: *Sanchit karma* will come in front of you on its own when the time is right for it to ripen. There is no need for you to go looking for it. *Sanchit karma* will give its effect and leave. And if you have become the Self (*Purush*), then it is possible for you to get rid of certain *karma* by exercising certain activities of mind, speech, and body (*yoga*). However, that can only be done after becoming a *Purush*.

Questioner: Is that referred to as *uddirana*?

Dadashri: What is *uddirana*? It is to ripen what is raw and then shake it off. What can you do when the rice and lentils (*khichadee*) are not fully cooked? Similarly, without ripening of *karma*, when *karma* are not ripe and one has to leave this world, what can one do? That is how it is. So one ripens that *karma* and then it is discharged (*uddirana*). But this *Purushartha* can be done only after one becomes a *Purush* (the Self). He has this much right after becoming a *Purush*!

In the *samayik* of *Akram*, it is possible

to become free from all pending *karma* (*uddirana*). We are not in the final body before liberation (*charam shariri*), and so whoever wants to keep the *karma* may do so. But premature fruition of *karma* has to be done by the one who is in the final body before liberation. This is because such a person will feel that his life span is coming to an end, and he can see that a big pile of 'stock' still remaining in his 'shop'! Now, how can he go (to *moksha*) without getting rid of this 'stock'? He is running out of time and so he says, 'Dear Lord, do something about this.' Then the Lord says, 'Ripen your *karma*.' Just as we ripen a mango in a straw paddy, ripen your *karma* so that they will come to fruition. *Uddirana* means to invite *karma* earlier than their due time and to bring them to an end.

Uddirana means to ripen *karma* that are not yet ready to give effect so that they come into fruition sooner than they otherwise would. The one who has the final physical body before liberation can do this. If such a person has many *karma*, then he can do *uddirana*. But what should he be like? He should be one with the authority of the Self (*sattadhish*); he should be one with *Purushartha*.

Is Uddirana Considered Effort or Pen- ance?

Questioner: Is this *uddirana* not considered penance?

Dadashri: *Uddirana* is considered spiritual effort (*Purushartha*). But it is the *Purushartha* after one becomes a *Purush* (the Self). Actually, it falls under extraordinary spiritual effort (*parakram*). It is considered great extraordinary spiritual effort. One (the awakened Self) is already undergoing spiritual effort, but this is extraordinary spiritual effort.

This is extra. Anyone below the seventh stage of spiritual development (*gunasthanak*) cannot 'do' it. That is the intent of extraordinary spiritual effort (*parakrambhaav*).

Heavy and 'sticky' *karma* (*nikachit karma*) are such that you have no choice but suffer them, and all other *karma* are such that they can be gotten rid of easily. It is acceptable to refer to *uddirana* as penance (*tapa*). However, that penance is *naimitik* penance; it is dependent on an apparent doer (*nimit*). If one were to do that penance himself, then he would be considered a doer. That is why it is a *naimitik* penance. That means that if penance comes to him as part of the fruition of his *karma* (penance is the evidence), then the *karma* will go away; it would not otherwise. If he tries to do penance, he will say, 'I will do the penance tomorrow.' And that would never happen and the time would pass by in this way and then he would die! He would have to be carried off on someone else's shoulders. If the premature fruition of *karma* does not happen, then he will have to come back to settle all the remaining account.

Purushartha and Parakram Happen After Becoming the Self

Now that You have attained this *Gnan*, You can discharge all pending *karma* before they are ready to give their effect (*uddirana*). If some *karma* are due to unfold after twenty years, then You can destroy them today!

Questioner: But how does one know that a particular *karma* is due to unfold after twenty years?

Dadashri: Why not? Once that tuber (*gaanth*) dissolves, that will be the end of it! Then the 'evidence' may arise, but it will not render any pain.

Questioner: Does *uddirana* take place when we do *pratikraman*?

Dadashri: *Uddirana* is indeed taking place. This is because even though the difficulty is not here, you are doing *pratikraman*. Why? You are not doing it for fun. Moreover, the bliss that You experience from doing *pratikraman* is an added benefit.

There are two benefits to *uddirana*; the first is that to do *uddirana* you must become the Self, and the second is that there is the *uddirana* (dissolution of the inner component-tuber, hence there is no reaction when *karma* unfolds).

When can one become the Self? When there are both *samayik* and *kayotsarg* (internal renunciation of the mind-body-speech complex), then one can become the Self. What we have is a great deal higher than *kayotsarg*. Here, we become the Self with just *samayik*, and through this, *uddirana* happens. This is *Akram Vignan*; that is why you can become the Self, and only then progress as the Self (*Purushartha*) and extraordinary progress as the Self (*parakram*) happens!

Karma Settle With Applied Awareness as the Knower-Seer

Questioner: Dada has said that *karma*, solid like ice, still remain. Which are these?

Dadashri: Yes, there are three kinds of (discharge) *karma*. The first is like steam, the second is like water, and the third is like ice. 'We' destroy those that are like steam and water. 'We' cannot destroy only the ones like ice. One has no choice but to suffer the effect of those *karma*.

What about the 'ice blocks' that are still

left? I did whatever I could, but what can I do with the large blocks of ice that you have? Are your blocks small? These people save them. Maybe they want to make ice cream, so they think it will come in handy.

Questioner: What is the solution for getting rid of *karma* that are like ice?

Dadashri: Why are You trying to remove them? They are leaving on their own; You just have to remain the Knower-Seer.

Questioner: Before I met Dada, there were heavy and 'sticky' *karma* (*nikachit karma*). Can they now be decreased through *samayik*?

Dadashri: They will decrease.

Questioner: But they will not be uprooted completely through this, will they?

Dadashri: No, they will show their face, they will startle you and then leave; they will indeed startle you. Otherwise, the bag of *karma* will empty on its own. Once the bag is empty, you will not find them even if you look for them. Have they (*karma*) not started to decrease? They will decrease as the filled tank begins to drain.

Questioner: When I do *pratikraman* and I repent, does that reduce the suffering of those *karma* that have to be suffered (*nikachit karma*)?

Dadashri: They indeed become lighter! These *nikachit karma* will feel lighter even if You have this Knowledge of the Self (*Atma Gnan*). All *karma* will feel light with this *Gnan*. If there was *karma* weighing forty pounds, then in the ignorant state it will feel like one hundred and twenty pounds, and with *Gnan*, it will feel like ten pounds. It will make such a difference.

All Encompassing Awareness Towards the Apparent Illusory Result

Now, many of our *mahatmas* may do one *samayik* every once in a while, but not more, right? That is why 'we' say, 'Be forewarned.' Three *samayik* should be done daily. The awareness that the Self is indeed separate should prevail for three hours, only then will there be an inclination of detachment (*asanga vrutti*). Otherwise, the Self and non-Self will become joined once again. (Just saying) 'I am pure Soul' alone will not be enough. When one does three *samayiks* daily, then one experiences the tendency towards detachment within the joint activities of the mind-body-speech (*sangi kriya*). Otherwise, one indeed becomes joined in (the activities).

'I am separate from all the joint activities of the mind-speech-body.' This is a very important sentence that has been placed (in the *Gnan Vidhi*). Tell me, how can a worldly person be called detached (*asanga*)? I have given scientific proof for it. 'I am completely separate from all the joint activities of the mind-speech-body.' Now, how much awareness must be needed to remain detached in joint activities?

Questioner: A tremendous amount of awareness.

Dadashri: Is inclination of detachment not needed?

Questioner: It is needed.

Dadashri: 'I am completely separate from all the joint activities of the mind-speech-body.' One is indeed separate, but the apparent results (*bhasyamaan parinaam*) from the past life, delude him.

Questioner: It should come into his experience.

Dadashri: Yes. It should come into his experience, and the weaknesses should leave. When will the weaknesses leave? They will leave when one does some *samayik*. Therefore, if one understands this discussion, it is a great thing. Just look, even before he has begun to do anything yet, he has gotten this much, then imagine what a state will arise if he does (*samayik*)!

A Marvelous Environment in the Presence of the Gnani

Questioner: The experience we have when we do this *pratikraman* and *samayik* in Dadashri's presence, does it also happen in Dadashri's absence?

Dadashri: The experience is much better in Dada's presence. Nothing of the external world will touch You, the atmosphere is of a very high level! If 'our' presence is there, then through that presence, the environment becomes wonderful, and even that which could not be 'seen' is 'seen'. And when I say, 'I am pure Soul' five or six times, that does a lot of work. 'Our' words do a lot of work. When I make you say (the *vidhi*), everything separates within.

Samayik is the Vitamin of the Self

Questioner: But the effect is still there, even when Dada is not there, right?

Dadashri: You can do it, but when you do it alone, it does not work as well as you want it to. It is just that things will go back and forth. Even if you do *samayik* for two minutes, it is enough! Some people have an immediate experience. The *samayik* that 'we' have You do here is a great progress as the Self (*Purushartha*). It is a vitamin for the Self. In the worldly life, you have to take vitamins for the body. In the same way, this is the vitamin

for the Self! For You, the whole day and the whole life is a *samayik*. Does it not remain even when you are driving the car? That is how it should be. The Self is itself *samayik*. There is infinite energy within, but it has not fully manifested yet.

Bliss of the Self Increases Through Steadiness

Questioner: Whose directive (*agna*) should I take for *samayik* in your absence?

Dadashri: 'We' (the absolute Self; Dada Bhagwan) are never absent; 'our' presence is always there. And as far as you are concerned, there is never 'our' absence; you are very particular and shrewd!

Questioner: What is the minimum time one should do a *samayik* for?

Dadashri: The minimum is eight minutes and the maximum is fifty minutes.

Questioner: When I do *samayik* in the morning, then after fifty minutes, bliss overflows.

Dadashri: Of course, it will! Because what I have given to you is the Self, and it is the still (*achad*) Self. People have the transitory (*chanchal*) Self, whereas 'You' are in *samayik* as the Self, hence you will have tremendous bliss (*anand*). However much stillness (*sthirata*) arises, You will experience that much bliss.

Start in This way

When you do *samayik* at home, first hold Dada in your meditation (*dhyan*), recall Him, read a spiritual hymn or two, recite the *Trimantra*, then repeat several times, 'I am pure Soul,' and come into the stillness of the Self. After saying what I have asked you to say, 'I am pure Soul' and all that, then get

started. Therefore, it will start up from within. 'You' remain the Knower, and (the relative self) is the object to be 'known'. Then whatever You 'see,' starting from today going back to your childhood, whatever mistakes committed with reference to sexuality, violence, lying, deceit, and whatever else You 'see', start doing *pratikraman* for that. Go back in time starting from today; recall with whom you did aggression through mind-body-speech yesterday, with whom the day before yesterday, with whom the day before that, and so on; or else recall all that You can from your childhood. Do *pratikraman* for however much you can remember. 'You' will remember them; they will naturally come to You. If they do not come to You naturally, do not worry. Once you begin, there will be a very heavy 'rainfall'! It will 'rain' even in the desert! And then, if you have made any mistakes related to violence, or else violence through speech, or else if you have engaged in deceit, if you been greedy, if you have engaged in pride, if you have talked negatively about any religion; do *pratikraman* for all that and move forward. Then, if you have made mistakes regarding sexuality, if you have committed adultery, or even had thoughts about this, recall these too, and do *pratikraman*. Actions that the world criticizes, behavior that brings about criticism will result in qualification of a future life in hell! Therefore, do *pratikraman* for all that.

Pratikraman for Mishratchetan

This speech (of the *Gnani Purush*) is filled with the Self (*Chetan*), thus this speech will verily do the work. Start doing *pratikraman* with purity. There are five *Mahavrat* (five cardinal vows of non-possession, non-violence, not stealing, not lying, and celibacy) and you have to do *pratikraman*

for wherever you have violated these *mahavrat*; you do not have to do anything else. You do not have to do *pratikraman* for going out. You have to do *pratikraman* for mistakes involving other living beings. Therefore, *pratikraman* needs to be done for mistakes involving *mishrachetan* (mixture of the Self and non-Self). This is being given as Dada's directives (*Agna*), so follow them.

As it is, you do *pratikraman* every day. If you have had any sexual thoughts about another living being, or any other such mistakes, recall them, going back to your childhood, and do *pratikraman* for them. Because this *pratikraman* is through the *Agna* of the *Gnani Purush*, everything will be erased. What are human beings not capable of doing? But if you follow my *Agna*, everything will be cleared up.

Questioner: What all falls under *mishrachetan*?

Dadashri: *Mishrachetan* means that if you have kicked out a dog, you bind enmity (*veyr*) with it. If you have shoved aside someone in the way, that too is a mistake against a living being (*mishrachetan*). Recall all such mistakes committed against every living being; confess (*alochana*), apologize (*pratikraman*), and repent (*pratyakhyan*) for every such mistake. By abiding by the *Gnani Purush*'s directives, 'operations' on all your mistakes happen. This is a 'lift' path (shortcut path). You happened to come across this path in passing! Therefore, by remaining in the *Agna*, the 'stock' will clear out. As you continue to do this, You will be able to go to *moksha*.

All Faults can be 'Seen' in Samayik

Questioner: What if the mistakes do not come to mind?

Dadashri: Then recall Dada and tell him, 'Oh, Dada Bhagwan, I cannot remember anymore.' Then they will come to You, and however many mistakes You are able to 'see', that many will be destroyed. Now, the bliss has begun from within, but whatever mistakes you have committed with other living beings (*mishrachetan*) previously will come forth for collection. So, instead of shaping up after taking a beating, if you start asking for forgiveness for mistakes committed towards all living beings, the load will lighten. (Mistakes committed) With your children, your wife, your father and your mother, they are all *mishrachetan*. Do *pratikraman* for all of them. The *Agna* are supported by the power of the *Gnani Purush*'s speech (*vachanbud*), therefore the work will be accomplished.

Starting from now, keep on 'seeing' within all the way back to when you were very young. Go from this year to the previous, and so on and You will be able to 'see' all the way back. 'See' from childhood until now, or else start from now and 'see' all the way back to childhood. But take one or the other as a study within. 'See' within through the Self; continue 'seeing' even if you get stuck. Then You will be able to 'see' further and further ahead. Many times there are no obstacles, but if one has obstacles, then he will get stuck. And if there are few obstacles, then he will 'see' everything. He will 'see' all the way to when he was young; he will 'see' everything that he did when he was young.

Pratikraman for Sticky Files

Moreover, *pratikraman* should be done daily for all the people in the home. Do *pratikraman* for your father, mother, brother, and sister, and even extended family members

daily, because these are the people with whom you have very sticky *karmic* accounts.

So, if you do *pratikraman* for your family for one hour, starting from everyone close to you to the extended family and going back two-three-four generations, recall all of them and do *pratikraman*. If you do *pratikraman* for each of them for one hour, then a tremendous amount of demerit *karma* will be burnt to ashes, and their minds will be cleared towards you. Therefore, you should do this for all your close relatives. And if you cannot sleep at night, you should do *pratikraman* in this manner. Can you not do this? When this 'film' starts up, much bliss will arise. So much so, that it will overflow!

Questioner: Yes, that is true.

Dadashri: This is because when you do *pratikraman*, the Self is in complete pure applied awareness (*shuddha upayoga*). Therefore, there is no interference from anything in between.

Who does *pratikraman*? 'Chandubhai' does. For whom does he do *pratikraman*? He does it for his entire family. The Self is the Seer (*jonaaro*); it only 'sees'. There is no other interference. Therefore, a great deal of pure applied awareness remains.

Remember Everything and Clear it out

Tonight, do *pratikraman* for everyone in your family. If you run out of time, then do it tomorrow night. If you still run out of time, then do it the night after that. And do not stop there; remember everyone that you know in your town and do *pratikraman* for them. Will you not have to clear off mistakes such as shoving anyone around in town, or becoming irritated with someone? You will have to clear all the 'paperwork'.

Questioner: What if something happened many years ago, which I do not even remember?

Dadashri: You do not remember? That will remain just as it is! You will then have to do *samayik* and it will come to you.

Questioner: Will I be able to recall it in the *samayik*?

Dadashri: Yes, some people can recall all the way back to when they were five years old.

Pratikraman With Pratyakhyan

What happens when I make people sit and do *pratikraman*? 'We' make them do *pratikraman* for two hours; 'we' tell them to recall the mistakes from their childhood onwards, and to do *pratikraman* by seeing the pure Soul of the other person. Now, if they start doing *pratikraman* (for mistakes) from a very young age, from the time their power of understanding sets in, up until now, then in doing such *pratikraman*, large mistakes are erased. Then when repeating this process, the smaller mistakes will begin to come to mind and they will be washed off. Subsequently, even smaller mistakes will become visible and be washed off. Thus, practically all mistakes are wiped off.

In the one hour session of *pratikraman*, you should wash off all past mistakes of this life that have adhered to you. And you should make the firm decision never to repeat such mistakes again. That is considered *pratyakhyan*.

This is Living Pratikraman

Hey, you cannot put a value on the *pratikraman* that we do here. People forget the world for two to three hours, and they

continue to see their own mistakes, for up to three hours!

The mistakes will go away if You can 'see' them. That is considered 'live' *pratikraman*, and that other (*pratikraman* of the *kramic* path) is non-living *pratikraman*. It binds merit *karma*. It does not go unrewarded.

One's own Faults are 'Seen' in Samayik

When you sit down to do *pratikraman*, the drops of 'nectar' fall from within, and you will feel very light. By doing this *pratikraman*, did you get convinced that it is a good experience?

Questioner: Yes, Dada. Before, whenever I did *pratikraman*, I used to feel that, 'Why do I have to unnecessarily do *pratikraman*, when it is not even my fault?'

Dadashri: No, but now?

Questioner: Now I understand. I understand where I was wrong. Before, I did not understand at all. For a short time now, I have started to understand.

Dadashri: Still, when you understand the original mistake, you will experience a lot of bliss through *pratikraman*. As always, if you do not feel bliss when you do *pratikraman*, it means that you have not learned to do it properly. If a person does aggression toward another living being (*atikraman*) and does not feel remorse, then that person is not human.

Questioner: Dada, what is the original mistake?

Dadashri: Before, you could not see any mistakes at all, could you? The mistakes you see now are gross (*sthula*) mistakes. You will still 'see' beyond this.

Questioner: Are we talking about the subtle (*sukshma*), subtler (*sukshmatar*)...?

Dadashri: You will continue to see your mistakes. Right now, there is a density of veils. You can see the external body but how can you know what it is like from within? So when You 'see' what is within, then You will understand the original mistake.

There, the Solution is Collective Pratikraman

If you have done aggression (*atikraman*) towards someone, then you should do *pratikraman* in his name all day long, only then will You be free.

Questioner: It bothers me if something like this remains pending.

Dadashri: Do not carry around such a burden. Instead, sit down for an hour one day and do collective *pratikraman* for all your mistakes towards anyone you did *atikraman* with. Especially with those whom you have more *atikraman*, remember them by name and do one hour *pratikraman* for them, then it will all be washed off, but do not carry the burden.

Questioner: When I sit down to do *samayik* in the morning, half an hour to three quarters of an hour goes into doing *pratikraman*.

Dadashri: You should not keep such a burden at that time. Whenever you do *pratikraman*, whether it is after fifteen days, a month, or a year, then do them all together.

Questioner: If one 'sees' mistakes in *samayik-pratikraman* and does *pratikraman* for them, one still has to suffer the effect of those mistakes, right?

Dadashri: No, they are washed off.

Some sticky ones may remain. But what are they like? They will stick to the wall, however they fall away upon touching.

Questioner: If we forget to do *pratikraman* by mistake, then will the mistakes go away with collective (*samuhik*) *pratikraman*?

Dadashri: Yes, collective *pratikraman* will remove a lot of mistakes. That is the greatest way to quickly remove the balance of *pratikraman* of many days! On the contrary, that is a better way!

Karmic Tubers Dissolve Through Samayik

Questioner: This discussion is about our science. You have said that we should do *samayik* for forty-eight minutes to dissolve our *karmic* tubers.

Dadashri: Ours is *Akram Vignan*. Therefore, this *samayik* is to sit still and dissolve the *karmic* tubers.

Here we all do *samayik*. If you take a particular topic (fault, tuber) and ‘see’ it in *samayik*, then it (the topic under introspection) will start dissolving and it will come to an end. Whatever you want to dissolve, you can dissolve it here.

If there is a specific taste that is bothering you, put that topic in *samayik* and then keep ‘seeing’ what it shows You within. All the tubers will dissolve merely by ‘seeing’ them.

Attraction (*aakarshan*) can never take place in the absence of thoughts (*vichar*). Whenever an attraction is going to happen, there will be a thought first. Thought arises in the mind and the mind is made up of tubers. The greater the number of thoughts about a certain topic, the larger its tuber. However large

a tuber, (if you do *samayik* on it) the tuber will dissolve.

Questioner: On the tuber, not the *kashaya* (anger-pride-deceit-greed)?

Dadashri: There are no longer living *kashaya*, are there! *Samayik* need not be done for *kashaya* at all. *Kashaya* have left. Living *kashaya* no longer remain, only *karmic* tubers remain. If those thoughts (of anger-pride-deceit-greed) come, then the thoughts are to be ‘known’ (*gneya*) and You are the Knower (*Gnata*). But the thoughts may give a great push from within; if there is a waterfall with great force, and you put your finger inside this waterfall, then your finger will get pushed aside. Then we would understand that the waterfall still has great force. So if you do *samayik* and dissolve (that tuber) during that time, then the force of the waterfall will decrease, and there will be no problem.

Questioner: When the tuber sprouts, then goes on constantly. There is so much force that the thought of doing *pratikraman* does not arise at all. Then *pratikraman* for that happens.

Dadashri: Not all *karmic* tubers are like that. We can realize that only a certain tuber is like that. We know that this faucet is only two inches long, so the force of the water is tremendous. One will say, ‘My finger is not remaining steady here, but it remains steady everywhere else.’ We understand that a given faucet is like this one or that one! We know of two or three faucets like that, where if we place a finger, the force (of the water) is such that it will push our finger away. And if we place a finger under any other tap, then there will be no problem. We will come to recognize this. Is there such a force with everything? There are only certain taps, two or three taps

that have such force. Do they all have such force?

Questioner: Two to three places, that is it.

Dadashri: If all the taps have such force, then what would be left in the tank? The water would be exhausted within an hour. The man (file number one) would get finished off, if the taps (tubers) were all so forceful!

Clear Everything out by Doing Various Samayik

Questioner: We get together and do *samayik*. So what should we do each time?

Dadashri: Do more *samayik* on the topic of sexuality (*vishaya*). Faults of sexuality refer to those that are perverted, those that we feel are bad and that other people feel are bad. Those faults can all be seen. Wrongful touching with sexual intent and other things that have been done can all be Seen within. First take the *pratikraman* for mistakes of sexuality. Go back all the way to your childhood. Go deep into the topic of sexuality. Where sexual acts have been done, how they were done; clear out those sexual faults. By doing *samayik* on celibacy, the particles (*parmanus*) of sexuality will go away. When these *karmic* tubers (*granthi*) of sexuality are dissolved, then sexuality will not come to memory at all. If it does not come to memory, then how will one engage in sex? These other people remember it and engage in it.

Then do *pratikraman* for *roonanubandha* (attachment-aborrence with others due to *karmic* connection from the past life). *Roonanubandha* means all those you have come across; remember all of them and do *pratikraman*. Then, by seeing mistakes related to violence (*himsa*), the particles

(*parmanu*) of violence will go away. ('See') Where small insects have been killed, other creatures have been killed, or else who you have hurt. Clear out violence in this way. Burn all (faults of) violence to ashes! The day after that, take (faults related to) lying, then the next day take stealing, (then) take acquisitiveness.

All (these) *karma* will be burnt to ashes. If you focus on this, then (the mistakes) done up until now will be burnt to ashes. Then Your work will indeed be done.

Analysis of Faults Related to Violence

Questioner: What does the word *himsa* (violence) refer to? What does the word *parigraha* (acquisitiveness) refer to? We all understand *himsa* in our own language. Therefore, it is necessary to analyze this in detail.

Dadashri: Violence goes as far as (this), if you break someone's will, all that counts as violence. Do we not consider hurting the mind violence?

Questioner: So if the other person's mind is hurt, does that count as violence?

Dadashri: All that is considered violence. However, you may not be able to be that careful, but take care not to break someone's will.

Questioner: Does that need to be taken in *samayik*? How so?

Dadashri: One can see the other person in *samayik*. Do *pratikraman* once again and clear that file away completely.

Questioner: If we see something in *samayik* on how we broke someone's will, what should we do next?

Dadashri: Do *pratikraman*.

Questioner: We have to do *pratikraman*?

Dadashri: The other person's will has been broken, so of course we have to do *pratikraman* ourselves! It happened because of us. We did violence, so that violence can be stopped (washed away) through *pratikraman*.

Questioner: It happened because of us, so then can it be mended through *pratikraman*?

Dadashri: We have no desire to mend. Whether we can mend or not is a different matter, but we have to do *pratikraman* for the violence that happened.

Questioner: Dada, what else counts as violence?

Dadashri: All the violence that has happened externally (*dravya himsa*) or through inner intent (*bhaav himsa*). Anger-pride-deceit-greed are considered violence. All of that has been done, therefore *pratikraman* must be done for it. Deceit is considered tremendous violence.

Questioner: So the deceit that we do also counts as violence?

Dadashri: Yes. Anger-pride-deceit-greed. Deceit falls under illusory attachment (*maya*). Illusory attachment means deceit.

Questioner: So you have said that anger-pride-deceit-greed are all violence, right? Even anger is considered violence?

Dadashri: Anger is overt violence, it is open violence.

Questioner: Pride? Pride too is considered violence?

Dadashri: There is indeed anger within

pride; there will always be contempt there. Pride verily means contempt. (One believes) 'I am something,' and thus has contempt for others.

Questioner: Pride means that there is only contempt for other people!

Dadashri: Pride indeed means contempt. And the one with arrogance (*abhimaani*) has a great deal of contempt.

Samayik on Faults Related to Pride

Questioner: During the discussion of what needs to be taken in *samayik*, first violence, then sexuality, greed (*lobha*) was also mentioned. I wanted to ask about greed in detail. And *samayik* on pride. Pride came up during the discussion about violence. And the explanation about pride came up the same way, to take pride into *samayik* and dissolve it. Practically, when pride arises on occasion, that needs to be taken into *samayik* and be dissolved.

Dadashri: Ours is all discharge pride! Are you asking about the *kramic* path?

Questioner: No, only about our *mahatmas*.

Dadashri: (We have) Discharge pride; that is for the ones on the *kramic* path. All this is required for them. That is real pride, real anger, all that is real. All this (for *mahatmas*) is lifeless.

Questioner: It is discharge, but there are indeed problems, aren't there? The 'taste' of one's own Self does not arise, does it?

Dadashri: No, no, that is nothing, just 'see' that.

Questioner: How is it to be seen?

Dadashri: Can't you 'see' what is

happening? Even if you get a thought that, 'This Maganbhai is not a good man,' just 'see' it. And even if you get a thought that, 'Nagin is a good man,' just 'see' it. Even if a bad thought arises, You should 'see' it, and even if a good thought arises You should 'see' that too.

Samayik Related to Acquisitiveness

Questioner: Then that acquisitiveness (*parigraha*) that you mentioned?

Dadashri: Acquisitiveness is all that comes to your memory.

Questioner: Everything that comes to memory falls under acquisitiveness?

Dadashri: If someone has twelve shirts, then he has to ask, 'Where did it go? Where did that one go?' Does one not need to ask? What if one has only two shirts?

Questioner: Then there is no problem.

Dadashri: He will say, "I cannot find the second one." Then we will know that it has been lost. "Let's go, we'll get another one sewn." "But where did that other one go?" "It might be with the launderer? It might be somewhere else? Or you might have left it at your in-laws' place?" He will rest only after getting twelve shirts sewn. I would only get two shirts and one coat sewn. As soon as the coat was worn out, I would get another one sewn; there is no problem with that. I had another coat, a long coat, which I kept aside for weddings. What kind of calculation is this, where you have to ask, "Where is my coat?" "Where is that shirt?" "It must be at the launderer's, or else God knows where it could be!" This has created confusion. Then one must grieve over it (the lost shirt). But what if there are only two or three of them? If you cannot find it, then you can say, "It is gone. Let's go,

we'll get another one sewn." There, it stays on one's mind, "Was it left somewhere?"

Questioner: It needs to be remembered.

Dadashri: Whatever causes us to remember is all possessiveness. Nothing comes to my memory. I do not have possessiveness. What is in this satchel? I have not seen this satchel. Should one not remember what all is in the satchel.

Questioner: Dada, you do not look at the bag at all, do you? What is in your bag? You have not looked inside for two to four years.

Dadashri: Yes, I did not look even before. This is after you (Niruben) have come, but even before then, I did not look. Before, Hiraba (Dadashri's wife) used to look for me. "I cannot find the *dhoti* (long cloth garment worn by men)." I said, "It is gone. I will get another one today." One act of foresight can prevent a hundred miseries. If it cannot be found, then it is gone. Let's go, case closed. But when there are five to eight of them then, "Where did that one go then? Where did that one go?" "Which one?" "The one with the green border." "I do not remember much these days. You know where your *dhotis* are." Now, how can Hiraba remember the green border and the yellow border? If there are (piles) of them, then there will confusion, right? Many times Niruben says, "Get this sewn, get that sewn." I say, "Don't get it sewn." The burden increases, rather. The difficulties increase. What is the need to cause difficulty for the man without difficulties? 'We' do not have difficulties at all. 'We' do not have any needs at all! It is enough if she makes me a bit of bulger wheat in the morning; that is more than enough. We do not need any *ghee* (clarified butter) or

anything else, there is no need for that! There are no difficulties at all! The one with needs has all the difficulties!

Samayik on Greed

Questioner: Dada, greed (*lobha*) is still left, *pratikraman* on greed...

Dadashri: Greed cannot be known by the one who has it. Therefore, there is no greater fault than that. The one with greed cannot know that 'I have greed.'

Questioner: What is the original definition of greed?

Dadashri: Greed for money, greed for pride, there are all kinds, for each thing; one needs more and more of it. If you want to categorize it, then greed and deceit fall under attachment (*raag*), and pride and anger fall under abhorrence (*dwesh*).

Questioner: All of that needs to be taken into *samayik*, right?

Dadashri: Yes, and it is with the grace of this 'Dada' that you 'see' all the faults in *samayik*. You will see all the mistakes back to a young age. Those mistakes will wash away as You 'see' them. Even when they are washed away, grab hold of the largest tuber of mistake and keep bringing it back up in *samayik* every day. So keep doing *samayik* in this way.

Samayik is to take your own fault and to 'see' it in *samayik*. If it is the ego you want to see, then put the ego in it. If it is interest in sexuality, put that into *samayik*. If it is greed and covetousness, then put them in your *samayik*. When you do *samayik* of these tubers and become the Knower-Seer of them, they will dissolve. There is no other way these tubers can dissolve. This *samayik* is easy, straightforward, and it is the highest of all things!

If you do one *samayik* here, then you can do them at home too! What happens by doing it here is that doing it in the company of all these people, there will be the influence of all these people and the *samayik* will happen methodically! Then it will continue when you do it at home.

The Solution Will Come Upon Becoming Tuber-Free

You will eventually have to become free of tubers (*nirgranth*). The *Gnani Purush* is free of tubers, and so his face looks the same no matter when you look at it. Whereas if the one with tubers (*granthi*) 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 say, "I am trapped in some thoughts." He becomes entrapped in some tuber that arises. He keeps 'reading' the tuber and gets lost in it. That is why 'we' tell You to dissolve the tubers. So the tubers dissolve just like that (by 'seeing' them). All of this dissolves through the relationship of Knower (*Gnata*) and object to be 'known' (*gneya*). No matter what kind of tuber (of tuber of anger, pride, deceit, or greed) there is, if one remains the Knower and sets it as the object to be 'known', then the tuber will continue to melt.

All kinds of tubers reside within the body. When the tubers are eradicated, then one becomes free of tubers (*nirgranth*). As the tubers are destroyed, one becomes 'tuberless' (*nirgranth*).

This is an extraordinary science (*alaukik vighnan*)! This science will get all the work done. Now let us spend some time on this.

~ Jai Sat Chit Anand

Detachment to the Worldly Life Attained With Grace

Dadashri: How can you become certain that you are *Atma*?

Questioner: For that, we would go to a guru, such as yourself, where we can discover how the body and the *Atma* are separate, from the spiritual discourses that we have heard. Besides, is there not a big difference between us and you? We, being the worldly people (*sansari*), who are immersed in illusory attachment (*moha-maya*)....

Dadashri: And are 'we' (the *Gnani*) not worldly people (*sansari*)? Even 'we' are worldly people (*sansari*). Whoever in this world uses the lavatory, is a worldly being (*sansari*). Everyone needing to use the toilet, and who goes to look for one, are all considered worldly people (*sansari*).

Questioner: But is it possible for anyone like us who live in the worldly life (*sansar*) to attain Knowledge of the Soul (*Atmagnan*)?

Dadashri: This is how it is: there are two kinds of worldly life (*sansar*). The one who renounces worldly life (*tyaagi*) is also the worldly life (*sansar*), and a family man's world (*grahasthi*) is also the worldly life. Both are a type of worldly life. The one who renounces (*tyaagi*), lives by the knowledge, 'I have renounced this, I have renounced that'. And the family man (*grahasthi* – those living worldly life), lives by the knowledge, 'I am taking this, I am giving this, I have to acquire that'. However if they know the *Atma*, they will then have liberation (*moksha*).

Questioner: But in spite of living in the worldly life (*sansar*), and fulfilling the duties of the worldly life, is it still possible to remain detached from it?

Dadashri: That is precisely what the *Gnani Purush* has. The *Gnani Purush* gives you the science that he has and thereafter, you are able to do things for the worldly life (*sansar*), as well as things for the *Atma*. That is the kind of science that the *Gnani Purush* has.

I am able to carry on a conversation with you. Therefore, I can live in the worldly life (*sansar*), and I can also live in my own Self (the *Atma*). I can do both. I can even perform all the *kriya* (activities) that I need to, in the worldly life (*sansar*). It is possible to live in the worldly life and to also live in the *Atma*. The *Gnani Purush* has all the science (*vignan*) that you cannot find in the scriptures (*shastras*). As far as the *shastras* are concerned, you can only become free, if you renounce everything.

How can people live with one another, pass their days, and live in such a way that they do not bind *karma*? I will teach you all the ways. With the knowledge that I will give you, you will no longer have *karmas* that attach (*lepayman*) on to you. Just like the lotus remains untouched (*nirlep*) on the water, I will show you the same state of being untouchable (*nirlepta*).

So from where do you learn about the *Atma*? From the *Gnani Purush*. The *gnanis* of the scriptures (*shastras*) do not have this *Atma*. If they have attained the *Atma*, then they would have enlightenment and the right belief and vision (*samkit*), and to have the right belief means that the worldly life (*sansar*) does not touch you, in spite of your living in the worldly life, and such a state is attainable by the grace (*krupa*) of the *Gnani Purush*.

(From Param Puja Dadashri's "Aptavani-8" book)

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Satsang & Gnanvidhi Programs in the presence of Pujya Deepakbhai

Adalaj Trimandir

Dt. 22 to 29 August - Paryushan Parayan on Aptavani-3 & 7 - Reading-Satsang-Questions

Dt. 30 August (Sat), 9 am onwards - Special Darshan Program

Dt. 23 October (Thu), 8 to 10 pm - Special Bhakti on the occasion of Diwali Festival

Dt. 24 October (Fri), 8-30 am to 1 pm - Darshan-Pujan on the occasion of Guj. New Year

Pali

Dt. 6 September (Sat) - 7 to 9-30 pm Satsang & 7 Sep. (Sun), 6-30 to 9-30 pm - Gnanvidhi

Venue : Anuvrat Nagar, Nr. Ramlila Ground, Pali (Rajasthan). **Ph.:** 9252065202

Kolkata

Dt. 9-10 Sep. (Tue-Wed) - 6 to 8-30 pm -Satsang & 11 Sep. (Thu.), 5-30 to 8-30 pm-Gnanvidhi

Venue : Vidya Mandir (Hindi High School), Nr. Minto park, 1, Moira Street. **Ph.:** 9830093230

Patna

Dt. 13 September (Sat) - 5-30 to 8 pm -Satsang & 14 Sep. (Sun), 3-30 to 7 pm-Gnanvidhi

Venue : Ravindra Bhavan, Beerchand Patel Path, Opp. Patna Circuit House. **Ph.:** 7352723132

Atmagnani Pujya Deepakbhai's Australia-New Zealand Satsang Schedule - 2014

| Date | Day | Session | From | To | Venue | Contact No. & Email |
|-----------------------------|-----|--|---------|---------|-----------------------------------|--|
| AUSTRALIA SATSANG DETAILS | | | | | | |
| 3-Oct | Fri | Satsang | 7.30PM | 9.30PM | Sydney Bahai Centre | +61 96260029 |
| 4-Oct | Sat | GNAN VIDHI | 4.00PM | 7.00PM | 107 Derby St. Silverwater | +61 402179706 |
| 5-Oct | Sun | Aptputra Satsang | 10.00AM | 12.00PM | NSW 2028, Australia | +61 411146576 |
| 5-Oct | Sun | Satsang | 4.30PM | 6.30PM | | |
| 6-Oct | Mon | Small Simandhar Swami Bhagwan Pran-Pratishta. 9:30AM To 1:00PM | | | | sydney.dadabhagwan@gmail.com |
| NEW ZEALAND SATSANG DETAILS | | | | | | |
| 10-Oct | Fri | Satsang | 7.00PM | 9.00PM | Sri Shirdi Saibaba sansthan hall, | +64 9 9486119 |
| 11-Oct | Sat | Aptputra Satsang | 10.30AM | 12.30PM | 12-18 Princess Street, | +64 21 2363348 |
| 11-Oct | Sat | GNAN VIDHI | 5.00PM | 8.00PM | Onehunga, Auckland 1061 | +64 27 6939036 |

A Grand 107th Birthday Celebration of Param Pujya Dada Bhagwan (Dadashri)

Opening Ceremony: 5th November, 5 pm Onwards & Satsang 8 pm to 10-30 pm

Birth Anniversary : 6th November, 8 am to 1 pm, 4-30 pm to 6-30 pm

Satsang : 7th November, 9-30 am to 12 pm & 8 to 10-30 pm

Satsang : 8th November, 9-30 am to 12 pm & 8 to 10-30 pm

Satsang : 9th November, 9-30 am to 12 pm

Gnanvidhi : 9th November, 4 pm to 7-30 pm

Venue : Rotary Circle, Nr. IFFCO Colony, Gandhidham-Adipur Road. **Mob. :** 9924348844

Tubers Dissolve Through the Knower-Known Relationship In Samayik

This samayik is for dissolving these tubers. Therefore, our pratikraman in Akram is of a different kind. Whatever tubers there are, whether they are of anger, pride, or greed, place them in samayik. They are to be 'known' and You are the Knower; do samayik in this way for forty-eight minutes. All the tubers dissolve with the relationship of the Knower (Gnata) and that to be 'known' (gneya) only. The tuber that harasses you a lot, about which many thoughts come, is a large tuber. Sooner or later, that tuber will need to be dissolved! However much you dissolve, that much will be the benefit. The benefit will be there in this very life! No matter what kind of tuber it is, it will depart through samayik! Now on the way to liberation, you have to become free of these tubers.

-Dadashri

