

Forewell to all pain

What if water is not sprinkled  
after sowing the seeds?

How? Incessant effort  
through satsang

Supporters can be recognized through  
their company and keeps

The Science is demonstrated  
beyond the limits of intellect

The heart  
Suzma-303

October 2014 ●

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Your own faith  
will be seen

# Dadavani

Please do be  
reborn!

Resolution will come  
through satsang

Remain vigilant in satsang

Nothing can be achieved  
if you are not  
of your resolution



**What is satsang for? It is for everyone's resolution,  
It is for solving your puzzles,  
It is for knowing the path to liberation.  
If you sit with 'us' in satsang,  
Then 'we' will give you all the understanding with  
which conflicts leave.**

Editor :  
**Dimple Mehta**

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# DADAVANI

**The Importance of Satsang**

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## EDITORIAL

On account of the merit *karma* of countless past lives, we have attained the Knowledge of the Self (*Gnan*) in this time cycle with the grace of *Akram Vignani* absolutely revered Dada Bhagwan (Dadashri). And from that moment, the conviction of the experience as the Self begins. However, to progress further, it is necessary to become familiar with the *Gnani* and understand this Knowledge in exactness and detail.

Just as after sowing a seed in the ground, water and fertilizer need to be applied in order to care for it, in the same way, after taking *Gnan*, the 'plant' of *jagruti* (awareness as the Self) needs to be given water and fertilizer in the form of *satsang*; then the plant will grow. After *Gnan Vidhi*, coming to *satsang* (that which facilitates the company of the Self) is very necessary to remain in *Gnan*. If we do not pay attention to our business, the business will not prosper. Many say that, "I do *satsang* at home, I read the books." Then what is the need for anyone to go to school; will it not do if we remain at home and study? Just as attending school is of importance, so too is coming to *satsang*. Dadashri even gives the guarantee that if you come to *satsang*, then no harm will come to your business or worldly interactions. This *satsang* will end all the internal turmoil, whereas *kusang* (company that leads one away from the Self) gives rise to internal turmoil. It does not take very long for the influence of *kusang* to take over, and the stain of *kusang* does not leave for many lifetimes.

Dadashri says that *satsang* is the path to go to one's 'home'! *Satsang* is talk about one's own Self; everything else is about the foreign. As one listens to the literal meaning of the *Gnani Purush's satsang*, thereafter becoming more familiar with him, the inner meaning needs to be grasped; and in order to reach all the way to the absolute meaning, such effort needs to be pursued that the *Gnani Purush* becomes pleased (*raji*), such that his grace is bestowed. On the one hand, there is this *Gnan*, and on the other, there is this worldly life. Glory to Dadashri that, without disturbing our worldly life at all, he has lit the lamp of the Self within and has separated the worldly life. Otherwise, how can this world be forgotten for even a moment? But when one receives this *satsang*, the world naturally remains forgotten. The real Self and the relative self (*chit*) naturally become still simply through the *Gnani's* presence, and the *chit* (inner component of knowledge and vision) continues becoming pure.

Dadashri says to decide on two goals in life: the first is to live in this worldly life such  
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that no one gets hurt, and the second is to always remain in *satsang* after attaining Self-realization from the living *Gnani Purush*.

After attaining Self-realization, what should *mahatmas* do to attain the state of completion? To spend our life according to the *Gnani's* dictates, to remain in the vicinity of the *Gnani* (such that his vision falls on us). We have gotten the path to liberation through *Akram Vignan*. Now, to reach the ultimate goal, we will need uninterrupted nurturing in the form of *satsang*. *Satsang* is the oxygen to live as the Self.

In the present collection, a detailed understanding of what *satsang* is, why it is important, is compiled here in Dadashri's own words. By studying this, we will understand the importance of *satsang*, which will immensely support the inner progress of turning our life into *satsang*.

~ Jai Sat Chit Anand

### The Importance of Satsang

{ 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 can Attain Peace Through Devotion to Satsang

**Questioner:** What should one do to get rid of turmoil of the mind?

**Dadashri:** Peace of mind is attained by sitting in this *satsang* (company of the Self facilitated by the presence of the *Gnani*) by accepting a few words of *satsang* with reverence. Otherwise, peace of mind cannot be attained just like that, can it? You have to investigate why the mind has become troubled. Will you have to investigate this or not? Is it troubled because you are not married? Or is it troubled because you are not educated? You will have to find the reason why, will you not?

All of this turmoil is indeed due to lack of understanding. Therefore, do (according to) the understanding that I give you. You will have peace. With that, the one who has not taken *Gnan* (Knowledge of the Self), will attain peace of mind. And the one who receives *Gnan* and the five principles (*Agna*) and

follows them will be in absolute bliss (*parmanand*).

#### That Which Eliminates all Pain is the True Satsang

**Questioner:** How can the worries of the worldly life come to an end?

**Dadashri:** By staying here, in *satsang*. Have you ever come to *satsang*?

**Questioner:** I go to *satsang* somewhere else, but I have come here only one or two times.

**Dadashri:** If your worries do not stop after going to *satsang*, then you should stop going to that *satsang*. Your worries should definitely stop in *satsang*.

**Questioner:** We feel at peace as long as we are sitting there.

**Dadashri:** No, that cannot be called peace. There is no peace in it. Such peace can be experienced even while we are listening

to idle talks. Real peace should be permanent; it should not leave you. So how can you go to a *satsang* where your worries do not stop? Tell the one running the *satsang* that, “Sir, I have worries, so I will no longer be coming here. Or else give me some remedy so that I do not have worries.”

**Questioner:** Whether I go to the office or I am at home, my mind is not at peace.

**Dadashri:** You go to the office to work. And you need the pay, do you not? You have to run your home and the worldly life, so you are not to leave your home; you are not to leave your job. But you only have to leave the *satsang* that does not stop your worries. Look for another *satsang*, look for a third *satsang*. There are many *satsangs*, but worries should stop through *satsang*.

It can be said that *satsang* has occurred when all the pains depart. If the pains do not depart, then it can be said that *kusang* (association that takes one away from the Self) has occurred. If you put sugar in the tea, then it will definitely taste sweet, will it not? All the pains depart through *satsang*!

### **Happiness is Attained Through the Grace of the Gnani**

**Questioner:** What should one do in order to become happy in life?

**Dadashri:** What kind of happiness do you want? Do you want temporary happiness or eternal happiness?

**Questioner:** Eternal; I want that which lasts forever.

**Dadashri:** If you want eternal happiness, then come here. After attaining it, that happiness will never leave you. And if you

want temporary happiness (*sukh*), then I will show you the way for that. Come here occasionally and do *darshan* (live connection with the *Gnani* through eye contact). I will keep giving you blessings. Your temporary happiness will continue to increase.

### **Entanglements and Clashes Unravel with the Support of Satsang**

**Questioner:** But how can one come out of the entanglements of this worldly life?

**Dadashri:** If you come here, then ‘we’ will remove the entanglements for you; if you come here for two or three days, ‘we’ can take you out of the entanglements. Even a doctor will take some time before carrying out an operation. He will give you a laxative two days prior; he will carry out the operation after your bowels are cleared. In the same way, here ‘we’ do the ‘operation’ after the clearing happens. Then your entanglements will be removed. Then, if you do as ‘we’ tell you, the entanglements will not return. Otherwise, this world is full of entanglements. No matter how many scriptures you read, or whatever else you do, the entanglements will not go away.

**Questioner:** How can life be made without conflicts?

**Dadashri:** If you sit with ‘us’ in *satsang*, then ‘we’ will give you all the understanding which makes conflicts leave. This has arisen through clashing due to blindness. All these pains are due to the lack of understanding; otherwise, there are no pains whatsoever.

That is why I am telling you to come to me. I will give you that which I have attained. Your work will get done and you will become free. Otherwise (without knowing the Self), there is no freedom.

### Ask Everything Here to Clear the Mind

You become confused because of your lack of understanding. For this entanglement, you should come to me and ask, “I am entangled here, so what should I do there?” Therefore, ask. This is why we hold *satsang*.

That is why I have given everyone freedom here. I have said, “Ask thousands of questions on your own, your mind will get cleared. Whether you understand or do not understand this *Gnan*, I have nothing to do with that.” I have not come here to gather a quantity of followers with this *Gnan*, as if I want to establish a big *gadi* (traditional seat of order that is passed on from a master to his chosen disciple). On the contrary, I do not want anything at all! I remain with the intent that I am the disciple of every person in the world (*laghuttam bhaav*).

You can ask everything here. How are you? How are you not? You can ask anything. Over there (in other places), you cannot ask anything like this. There they will say, “Talk about worldly interaction is not allowed. Where we go for *satsang*, we cannot talk there.” But worldly interactions (*vyavahar*) are the ‘basement’ (foundation) of *Nischay* (the Self). *Nischay* cannot be there without the ‘basement’. It should walk alongside worldly interactions.

### This Satsang is There to Solve the Puzzle

**Questioner:** Does *satsang* mean to get solutions for the mind?

**Dadashri:** Whatever puzzle the mind is entangled in, if you obtain a solution for the puzzle, then the mind will become clear. If the puzzles do not get solved, then it has gone to waste. Then there is nothing but problems, right?

What is *satsang* for? It is for everyone’s resolution; it is to solve your puzzles. It is for knowing the path to liberation.

### Ask for That Which Will Remain Forever

There are only two paths, one is the path of worldly life, and one is the spiritual path. In the path of worldly life, you cannot ask a lawyer medical questions, and you cannot ask a doctor legal questions. And this is the spiritual path, so you can ask ‘us’ everything. Here, you can ask anything you want to ask, and you will get all of the explanations and solutions. You should say, “We have come here, and if we cannot get what you have, then what is the point of that?” For those who have no desire for worldly things and are in search for the truth, it is possible for them to attain everything here from ‘us’! Here, you will get what you ask for, but you do not even know what to ask for. Ask for that which will never leave you. Ask for the permanent thing. If you ask for the temporary, then how long will it last? Ask for that which will give you everlasting peace, that which will give you permanent freedom from worries and problems. Liberation (*moksha*) is available here. If you do not use your intellect here, you will attain this (Knowledge of the Self). This *satsang* of ours has been going on for ten years. There are discussions here, but no disputes. This is the only place where the intellect does not work.

### Satsang Means Association With the Self

**Questioner:** What does *satsang* truly mean?

**Dadashri:** *Satsang* means association with the Self! There are two types of associations: one is *kusang* (association that takes one away from the Self) and the other



is *satsang* (association that leads to the Self). By coming to *satsang*, you get enlightened; it stops the inner turmoil. And *kusang* gives rise to inner turmoil. *Kusang* is like a firework that sets your clothes on fire as it goes off. Therefore, know that *kusang* is a burning fire.

The entire worldly life is in the form of *kusang* and on top of that, it is under the influence of *Kaliyug* (the current era of the time cycle characterized by lack of unity in thoughts, speech, and action)! Therefore, you should either stay at home alone or come here and remain in *satsang*. It is not advisable to remain in *kusang* at anytime. It is not advisable to touch *kusang* for even a moment. It is poisonous.

Are you not seeing all this, all this outside? *Kusang* will ruin all of our efforts. Therefore, you should not let your efforts go in vain, you should not waste your days, and you should do such that you can remain in *satsang*. If you remain absorbed in 'this' *satsang*, then your work is done. The entire world is absorbed in *kusang*. One is not able to go to the temple, *upashray* (gathering of ascetics), or *vyakhyan* (spiritual lectures), and because of this, he becomes angry internally and externally that, 'I really want to go to the temple, but I am not able to go.' What is the reason for this? He is immersed in *kusang*, and that is why he is not able to go. And here, we are absorbed only in *satsang*, and the whole world remains forgotten! Everything is mandatory, but one is said to have tremendous merit *karma* when *satsang* becomes mandatory for him. And on top of this, you are getting *satsang* of the Self (*alaukik*)! Elsewhere in the world, there is nothing but mandatory *kusang*. Now mandatory *satsang* has arrived! Mandatory *satsang*, and that too, sitting in the comfort of your home!

Therefore, one ought to stay only in this *satsang*. It is not worth making friends anywhere else. (True) Friendship existed in *Satyug* (era of the time cycle characterized by unity of thoughts, speech, and action), it lasted until the very end, the friendship lasted the entire life. These days, there is betrayal.

People have written many books to bring about *vairag* (dispassion for the material life). Eighty percent of the books written are on bringing about *vairag*, yet no one has seen *vairag*. If the *Gnani Purush* speaks for only one hour, one will remember *vairag* for lives to come. Can *vairag* prevail through this *Gnan* or not?

**Questioner:** Yes, it can. Great change has happened through today's *satsang*.

**Dadashri:** As long as this *satsang* is not there, a person will remain confused. He will not know what to do when such puzzles arise. Whereas here, when these puzzles arise, Dadaji's words come to mind.

When you wash off dirt with soap, the soap in turn leaves its own 'dirt' behind. However, when you do *satsang* with the *Gnani Purush*, it is called pure *satsang*. Hence, the *Gnani's* 'dirt' will not be left behind on you, and your 'dirt' washes away.

In the *kramic* path (step-by-step path to liberation), if you are in *satsang* you may climb five hundred steps, but in *kusang* (wrong company, that which takes one away from the Self), you may slip even a thousand steps. There is no telling with this path; there is endless toil. And this *Akram* path is the path with a 'safe-side'. There is no danger of falling out of the 'lift' (elevator)! You can remain in worldly life and go to *moksha* (final liberation). Just as the Emperor Bharat did; he experienced

liberation even whilst fighting battles, enjoying royal pleasures!

### **Bliss of the Self Manifests Through the Grace of the Gnani**

**Questioner:** Compared to everywhere else, I feel that this place is different. Here, the laughter on everyone's faces, the bliss is of a different kind. What is the reason for this?

**Dadashri:** The fact that you know how to conduct this examination is a very big thing. It is not easy to conduct this examination. This is a wonder of the world! The reason for this is that the inner turmoil has ceased for all these people, and the bliss of the Self has arisen. Here, real bliss manifests, through which the wounds from countless past lives are healed. The wounds of the worldly life do not heal at all, do they! While one wound is healing, five new ones are created! With the bliss of the Self, all the wounds within heal; as a result, freedom prevails!

### **The Nature of the Pleasure is Known Through the Nature of the Company**

This *satsang* continuously provides bliss, and out there, there is no bliss anywhere at all. That is why people derive pleasure from things they believe gives them pleasure. The pleasure they derive is based on belief, rather than knowledge (experience). Worldly pleasures are based on wrong belief. It would be fine if one was even aware of this fact, but one is not even moving beyond this wrong belief! Even if he were to critically analyze the nature of these pleasures, then he would be able to understand it as illusory pleasure. But as long as these wrong beliefs prevail, he will find pleasure in these (transient things).

When favorable circumstances come

together, there is pleasure (*sukh*), and when unfavorable circumstances come together, pain (*dukh*) is invited. If a person gets into bad company of gamblers and drunkards and drinks alcohol, then that circumstance will make him unhappy, and if he gets to sit in *satsang*, then he will continuously experience pleasure. It can be understood what kind of pleasure a person has based on the type of company he keeps.

### **Kusang Breaks Down the Power of a Firm Resolution**

*Kusang* (bad company) breaks down the power of a firm resolution. Hey, it can completely change a person, and *satsang* too can change a person. But once a person falls into *kusang*, it is very difficult to bring him back to *satsang*, whereas it does not take long if you want to make a person in *satsang* to fall into *kusang*. This is because *kusang* is slippery; it takes one downwards, while *satsang* takes one upwards. To turn a *kusangi* (one in wrong company) into a *satsangi* (one in right company), one has to climb; it takes very long to do that. And if you want to turn a *satsangi* into a *kusangi*, then it will happen immediately. If you come across just one acquaintance in *kusang*, he will immediately infuse the same into you. That is why you cannot trust anyone at all. You should move around only in the company of those are trustworthy.

*Kusang* is indeed poison. One ought to stay very far away from *kusang*. The effect of *kusang* happens over the mind, the intellect, the *chit*, the ego, the body. The effect of just one year of *kusang* can last up to twenty-five years. Therefore, imagine what a terrible result just one year of *kusang* brings! Then, even if one keeps repenting, he will not become free

of it. After slipping just once, one sinks deeper and deeper until he hits rock bottom. Then he repents; he cannot turn around even if he wants to. Therefore, everything will improve for the one who improves his company, and everything will be spoiled for the one who spoils his company. The greatest danger lies in *kusang*. There is no problem for those who remain in *satsang*.

It is fine if you are repeatedly beaten in *satsang*, but if you are served a full meal everyday in *kusang*, it is of no use. If one is involved in *kusang* for just one hour, then it will set on fire a great amount of time of *satsang*. These trees in the jungle take twenty-five years to grow, but how long does it take to set them on fire? How much can the *Gnani Purush* do? He will carefully plant young saplings in the jungle everyday and he will nurture them. He will feed the saplings water in the form of *satsang*. But how long will it take for the fire in the form of *kusang* to destroy the saplings? The highest merit *karma* is that where one does not encounter *kusang*. Do people in *kusang* demand that you keep affection for them? With them, you should just say 'hello' superficially. What can Dada's *satsang* not do? It can lead to absolute Knowledge (*keval Gnan*)!

### Remain Alert in the Company of Kusang

**Questioner:** But if *kusang* (company that takes one away from the Self) does not have the effect of *kusang*, then it cannot be called *kusang*, can it?

**Dadashri:** But even then you cannot trust it. If there is snake lying here, you cannot trust it. There is no telling when it will come into its nature. Instead, our *satsang* is good. Even if you end up having to stay with a person associated with *satsang*, no matter how crazy

he may be, do not take issue with it. This is because this is *satsang*, and with (that) *kusang*, there is no telling when it will bite you. If a wrong thought or two seeps in, then it will not leave for twenty years. If it starts to grow within, then it will become a large tree. All the talks related to *kusang* are sweet; they are such that they immediately creep in.

Go to a restaurant in Mumbai and drink tea there once. Just see how bad an effect it leaves on the mind! And it is not that you will come across those people again, but the effect of all of the *parmanus* (the smallest particle of matter) will remain.

**Questioner:** When just a cup of tea can have so much effect, then...

**Dadashri:** It is not just the effect of tea; the effect starts from the time you start climbing the stairs when you go there. When you put just a small clove of garlic in *ghee* (clarified butter), then what (effect) would happen outside?

### With Satsang, the Inner Tendencies Dissolve

**Questioner:** (Yes, that is correct) But how can we put an end to our inner tendencies (*vrutti*)?

**Dadashri:** We cannot do anything (without *Gnan*). It can only happen if the one within improves.

**Questioner:** So then what is the solution to get rid of his tendencies? Is it *satsang*?

**Dadashri:** There is no other solution besides *satsang*. It is indeed due to *kusang* that the inner tendencies become this way. Once Knowledge of the Self is attained, the inner tendencies begin to return 'home'.



### Closure Will Come Through Satsang

**Questioner:** Is it the *Purusharth* (progress as the Self) of *pragnya* (the liberating energy of the Self) to pull one out of *kusang* and into *satsang*?

**Dadashri:** No, *pragnya* does not come there at all. If such merit *karma* has been bound, then that merit *karma* comes into force at that time.

Otherwise, the original Self (*muda Atma*) does not associate with any kind of association (*sang*). It is indeed free from association (*asang*); it is free from association by its very nature. Yet people run around to make it free from association. By the worldly viewpoint, there should be *satsang*. This is because, of the two intents that exist, of *satsang* and of *kusang*, the one who remains in *satsang* will one day attain closure. The one who remains in *kusang* will not attain closure.

### Through Satsang, Deluded Intellect Becomes Right Intellect

If one sits with a *Gnani Purush* for only an hour and listens to his *satsang*, he will not immediately, directly attain *Gnan*; the intellect makes one sensitive (because of intellectual interference). There are two types of intellect: one is right intellect (*samyak buddhi*) and the other is misguided intellect (*viparit buddhi*). Here, when *satsang* takes place, one's deluded intellect takes a turn and becomes the right intellect. The deluded intellect that one had for time immemorial begins to become the right intellect. However much of it becomes *samyak*, he becomes ready to listen to talk about the right Vision (*samyak Darshan*), the right Knowledge (*samyak Gnan*), the right Conduct (*samyak charitra*). That right intellect takes one to liberation.

This *satsang* of ours, all this talk, is such that it is never heard about (elsewhere). This *satsang* is beyond the intellect.

**Questioner:** Along with the *satsang* of the *Gnani Purush*, should we also not read and contemplate on the right scriptures (*sadshastra*)?

**Dadashri:** That is fine, but when you get 'full marks' through the *Gnani's satsang*, there is no need to read anything, is there? On the contrary, when all these people have already attained full marks, reading will increase the botheration. After having attained such wonderful awareness (*jagruti*), your time will be wasted.

### The Science is Found Beyond the Intellect

'We' tell you that this science is beyond your intellect. But in reality, the entire world is indeed science. Our people have not even gone beyond the intellect yet.

If you listen to this talk for one hour, what is its worth? Its worth cannot be measured; that is how invaluable one hour is. It is difficult to explain this value. It is beyond the comprehension of the intellect. It is difficult for this very circumstance to come to you!

In this *satsang*, an uncontainable amount of bliss can be experienced. Some experience a heavy downpour of it while others only a trickle! What is the reason? It is the torment of the intellect. It will gradually leave. One will feel in his mind that, 'All these people experience it, and why not me?' So that intellect begins to leave. And how did that intellect take hold? People encouraged it; that is why it took hold. When you find a solution for any work, you will know that the intellect is taking

good care of you, and so intellect takes hold within. There is no intellect here, so it begins to leave.

### **The Gnani's Speech Brings Absolute Satisfaction**

What a wonderful time has come! During Lord Mahavir's time, if people wanted to go to *satsang*, they had to walk all the way there! And today, we can sit in a bus or a train and come to *satsang* right away! If you attain the Knowledge of the Self in such a time cycle, then you must get your work done! Nowhere else is there One with the experience of the Self, and once in a while when One does manifest, you must get your work done. Aside from the One with the experience of the Self, no one else's speech can satisfy the self absolutely!

### **Seeing the Faults of the self is Indeed the Profit**

What is the profit for all your earnings? You can only be said to have made an earning if you are able to see your own faults one after another. This entire *satsang* is for one to see all of one's own faults, and only when one's own faults are seen will they leave. When will the faults be seen? It is when one becomes the Self (*Swayam*), when one becomes the state of the Self (*Swaswaroop*). The one who can see a lot of his own faults is higher (spiritually). When complete impartiality arises; when complete impartiality arises for this body, for this speech, for this conduct, only then can one see all of one's own faults.

I can see the world as flawless. When this vision (*drashti*) arises for you, then this 'puzzle' will be solved. I will give you such a light (of the Self) and wash away so many demerit *karma*, such that Your light will stay, and You will begin to see (the world as)

flawless. And along with this, I will give you the five *Agna* (special directives). If you remain within the five *Agna*, then they will prevent the *Gnan* that has been given from becoming fractured even to the slightest extent.

### **What if Water is not Sprinkled After Sowing the Seeds?**

**Questioner:** Even after taking *Gnan*, I have to hold on to the idea that 'I am pure Soul'. It is a little difficult.

**Dadashri:** No. It should happen. You do not have to hold on to it, it will remain on its own. So what do you need to do for that? You have to keep coming to me (in *satsang*). The water (of *satsang*) that needs to be sprinkled is not getting sprinkled. That is why all this becomes difficult. If you do not pay attention to your business, then what would happen to your business?

**Questioner:** It would decline.

**Dadashri:** Yes, this too is like that. You have taken *Gnan*, so water will need to be sprinkled; then the sapling will grow. If there is a small sapling, water will need to be sprinkled on it. So once every month, every two months, 'we' sprinkle some water on it.

**Questioner:** We do sprinkle it at home (we do *satsang* at home).

**Dadashri:** No, it will not do if it is at home. Will that do? The *Gnani* has come here face to face with you, and you have no value for it at all! Did you attend school or not? How many years did you attend?

**Questioner:** Ten years.

**Dadashri:** And what did you learn? Language! You spent ten years to learn this English language, and I am only asking you to

spend six months with me. If you follow me (come to *satsang*) for six months, then Your work will get done.

**Questioner:** When someone sits with You (in *satsang*) for six months, then overt (*sthoor*) changes will happen, followed by subtle (*sookshma*) changes; is that what you are saying?

**Dadashri:** Yes, the changes will continue to happen just by sitting here.

**Questioner:** What do overt changes mean?

**Dadashri:** Overt changes mean that his problems on the external side have gone, only the internal problems remain! Then, if that much *satsang* happens again, then the internal problems will leave too. When both exhaust, then one becomes complete (*sampurna*). Therefore, one ought to have this familiarity (*parichaya*; with the *Gnani*). Two hours, three hours, five hours; there will be the benefit of however much you credit. After attaining *Gnan*, some think that, 'Now we do not have any work left to do!' But change has not happened at all (yet)!

You should sit here in *satsang* and understand in detail whatever changes you feel happening; that is indeed *Purusharth* (progress as the Self). You should slowly understand the *Gnan* point to point (exactly as it is).

### Satsang Dissolves Karmic Tubers

As more and more *satsang* is done, it (that which was filled) will continue to empty. It has now started to empty. In the past, those *karmic* tubers (*gaantho*) were getting nourishment, and they were getting bigger and bigger. On the one hand, they were sprouting (exhausting), and on the other hand, they were

getting bigger. The charging (*puran*) was happening, and the discharging (*galan*) was also happening. Now (after *Gnan*) only the discharging is happening. Thus, you have decided that you do not want to leave even a single tuber within your fenced area. So the *Gnani Purush* says, "Brother, dig them up and remove them. Wherever you see a vine, there is a tuber. Where you see a vine of squash, there is squash there, and where you see a vine of bitter melon, there is bitter melon there. Dig them up and remove them." Then if you come and tell me, "Sir, I have removed them all. I will not get more vines now, will I?" Then I will tell you, "No, look again next year. If there are some tubers left behind, then you have to look out for them for up to three years. That is all. Thereafter, they are gone. Then you will become tuber-free (*nirgranth*)!"

Now, the tubers are continuously discharging. So, if it is a ten pound tuber, then it will become eight pounds, the eight pound tuber will become seven pounds, the seven pound one will become six pounds. They will get exhausted in this way.

The tubers will dissolve only by remaining in *satsang*. Otherwise, without *satsang*, you will not know that the tubers exist. By remaining in *satsang*, that (*antahkaran*; the mind-intellect-*chit*-ego complex) can be seen as becoming pure (*nirmal*). We keep our distance! We keep our distance and 'see' everything peacefully. Therefore, we can 'see' all the faults. With that other (without remaining the Knower), we see while remaining engrossed in the tubers, so the faults cannot be seen. That is why Krupadev has said, "If I cannot see my own faults, then what solution is there?" (*Ditha nahi nij dosh, to tariye kaun upaya?*)

By sitting here in *satsang*, the veils of ignorance (*avarana*) continue to break. As this happens, one begins to see the faults.

All kinds of rubbish will come out in *satsang*. If you see other people's faults, then the rubbish will stick to you. If you see your own faults, then the rubbish will be cleared. Those who are lazy (in seeing their own faults) will see more faults in others.

### **The Extraordinary Dispensary of Akram!**

**Questioner:** Some knots (*gaantho*; *karmic* tubers) are such that they will dissolve; then there are knots that are very hard, and knots that are crooked and obstinate. Please tell us how to dissolve such knots?

**Dadashri:** 'Our' medicine is such that all the knots continue to dissolve. We should keep 'seeing' (them). This medicine is such that it will take you all the way to liberation (*moksha*). And it will remove the old disease. It will destroy all the disease of worldly life. The disease of worldly life has become chronic. Chronic means that instead of there being just one original knot, there are many knots that have become twisted. Twisted means chronic, such that they are not curable even by medicine. Through this *Gnan*, this disease of the worldly life will be cured and it will take you to *moksha*. Thus, as the time passes by, on the one hand, health (state without the disease of worldly life) will be arise, and it will be well-protected. Otherwise, it would not be possible to go to *moksha* at all! If this task were assigned to you, you would not be able to accomplish it. Only the Knowledge working on its own (*Swayam kriyakari Gnan*) within continues to do the work.

Therefore, all of the crooked knots will dissolve. We just have to keep 'seeing';

nothing else has to be done. You should not harbor thoughts your mind like, 'Why is this happening? Why have they not dissolved yet?' We should keep 'seeing'. If we fail to 'see' them, then that is considered a mistake. If we do not see them, then it is considered a mistake.

### **The Load of Karma is Reduced in Satsang**

By sitting here in *satsang*, the load of your *karma* continues to lighten, and elsewhere the load of *karma* continues to become heavier; it is nothing but entanglement. 'We' give you the guarantee that however much time you spend here in *satsang*, you will never encounter loss in your business for that amount of time, and if you look at the balance-sheet, you will find that in the end, you have made only a profit. Is this any ordinary *satsang*? For the one who puts aside time to spend only for the Self, how can he incur any loss in worldly life? There will be nothing but profit. But one will benefit only if he understands this! In this *satsang*, sometimes there arises a time when whoever is sitting here binds a lifespan of a hundred thousand years in the celestial life-form (*devagati*), or else (binds *karma* to) take birth in Mahavideh *Kshetra*! Time will not be spent in vain while sitting in this *satsang*.

### **Keep the Shelter of Satsang During the Unfolding of Karma**

When the unfolding of *karma* happens, one becomes one with the unfolding *karma* (*udayaswaroop*)! And when one becomes one with the unfolding *karma*, the awareness (*jagruti*) becomes veiled and one cannot see one's own mistakes. But if one keeps coming to *satsang*, this habit becomes weak, and the awareness as the Self (*upayog*) becomes firm. The lack of *satsang* means that the awareness as the Self continues to become veiled.

When the unfolding of *karma* is very heavy, then you should understand that, ‘This is heavy unfolding of *karma*, therefore remain calm.’ When there is heavy unfolding of *karma*, then cool him (Chandubhai) down and remain only in *satsang*. Things will go on like this. There is no telling what kind of *karma* will unfold!

### **You Will not Incur a Loss, This is the Gnani’s Guarantee**

All these businessmen that come to ‘us’, they are very prominent businessmen. They are such that if they go to their shop an hour late, they would incur a loss of five hundred to a thousand rupees. So I told them, “For as long as you are here, you will not incur a loss. And if you stop at some shop on the way for half an hour or so, you will incur a loss. If you come here, the liability is mine. This is because I do not have anything to give or take in this. Therefore, you have come here only for Your *Atma* (Self). That is why I tell everyone, “You will not incur a loss in any way if you come here.”

### **An Extraordinary Satsang in the Proximity of the Gnani**

**Questioner:** What self-interest should *mahatmas* keep to attain the absolute state (*purnapad*)?

**Dadashri:** To spend as much of one’s life as possible near Dada (the *Gnani*) is the only self-interest; there is no other self-interest. Whether it is day or night, wherever it is, one should stay in close proximity to Dada. One should stay in his vicinity (such that his vision falls on one).

**Questioner:** The *satsang* that we are doing, does it fall under merit *karma* (*punya*), or does it fall under pure *karma* (*shuddha karma*)?

**Dadashri:** It is like this; for those who have become pure, who have become absolutely free (*vimukta*) from the ego, for them it indeed falls under pure *karma*. As long as one has the ego that, ‘I am this,’ and wants the fruit of this (attending *satsang*), then there is only merit *karma* (*punya*). And if one behaves according to (the understanding that, ‘I am not this’), then he can even attain liberation. Otherwise, as an effect (of attending *satsang*), one binds a very high order of merit *karma* (*punya*). To hear talk about the Self, to more or less establish faith in it, is that an ordinary thing?

When ‘we’ do *satsang* here, when these conversations happen here, celestial beings (*devo*) come to listen during that time! Such talk has never happened in this world. What is this talk about? There is no talk about the worldly life in the slightest extent here; there is no part of the worldly life in this talk at all, not even one percent.

### **Purification of the Chit Happens Through Satsang**

**Questioner:** Does the *chit* become pure through *satsang*?

**Dadashri:** You are indeed purifying the *chit* (here)! What you are saying right now, what you are asking about, you are indeed asking for purifying the *chit*. Just as the body is cleansed by being immersed in the river, similarly by being immersed in *satsang*, the mind and the *chit* become purified. The *chit* is continuously purified, and when it becomes completely purified, that is referred to as *nirvikalp dasha* (a state without any ‘I-ness’ or ‘my-ness’).

A good solution for purifying the *chit* is the direct *satsang* of Dada; the *chit* is

constantly purified here. It is not appropriate to purify your *chit* at your home when Dada is present here.

The *chit* does not roam during *satsang*. The *chit* is the relative self (*atma*). When the *chit* settles down, the entire relative self becomes still (*sthir*). And Dada has given you the real Self (*Atma*). When both the relative self and the real Self become still, then liberation will indeed prevail for You! This is exactly why you have to sit in *satsang*! Otherwise, there are many gardens (to sit in), but when you sit in *satsang*, the *chit* remains still and the (relative) self settles down. What tremendous value an hour of this *satsang* holds!

### The Vision Becomes Clear Through Satsang

**Questioner:** If we remain in your environment, in your *satsang*, in your proximity, then is it true that our ego will finish off quickly?

**Dadashri:** There is no need to finish off the ego; the ego has indeed been finished off already. For you, now discharge ego remains. Now, through *satsang*, Your understanding increases, Your vision and ‘seeing’, it all becomes clearer, it becomes unveiled. Yes, for that, you should come in our proximity (for) three hundred hours; then they (the vision and ‘seeing’) will become ‘full’, like the full moon!

As you continue listening to *satsang*, the layers (of ignorance) will dissipate. Now, all that remains for you is to listen to *satsang*. You should go to *satsang* more often. More often, meaning regularly.

### Effect of Adversity Settles Down Through the Gnani’s Satsang

**Questioner:** If coming to *satsang* causes difficulty at home, then should I lie?

**Dadashri:** If at home, you are told that you are not to go to the movies, you still go. What do you say then? “I am going to college.” You say that, don’t you? Why do you say that? You know how to engage in deceit there, but not here? Of course, you know how to.

All of this is indeed a lie. The world is indeed a lie. If you have to lie only for the Self; it is for the benefit of the Self. Therefore, if you have to tell a lie some day, for the benefit of the Self, then that is good. This is because it is better to lie than to have an overt argument with the other person. If you have an argument, then the other person will be dejected. Then, 10 to 15 days later, you should tell the other person, “I used to tell a lie in this way and go to *satsang*.” Wash it off in this way. Otherwise, bring the person who is saying no to you to me one day. Then I will set his mind at ease.

**Questioner:** Dada, in the home, if the other person is being stubborn, and I let go, then I end up missing *satsang*. So what should be done there?

**Dadashri:** If you are losing out on *satsang*, then hold on to your insistence, but do not miss *satsang*. You can take care of the rest later. You should conduct your business such that you have the least amount of loss possible. Least amount of loss means that if you attend *satsang*, then you will have a profit of 100 rupees. Then, even if you have to pay a penalty of 30 rupees for holding onto your insistence, you are still bringing home 70 rupees!

**Questioner:** When we are coming to *satsang* and someone obstructs us, then is that obstruction because of our own *karma*?

**Dadashri:** Yes. Nobody can touch you



if you are not at fault. This is indeed the result of your own fault. These are obstructing *karma* (*antaray karma*) that you have bound yourself. All the *karmic* accounts that have been created will have to be suffered.

If your inner intent (*bhaav*) is strong, then one day it will come to an end. Obstructing *karma* are lifeless (*achetan*) and your inner intent is connected with the Self (*Chetan*). Through this, the obstacles can be broken. And during *vidhi* (special energizing blessings of the *Gnani Purush*), you keep asking the *Gnani Purush*, 'Please break my obstacles'; so he will. The power of the words (*vachanbud*) of the *Gnani Purush* will break your obstacles. Your obstacles get broken when you feel remorse within that, 'I cannot attend *satsang*.'

When one keeps having a desire to attend *satsang*, Dada's eternal *satsang*, then that is considered the beginning of breaking of obstacles. And when there are no objections or hindrances to attending *satsang*, then the obstructions are considered to have broken.

### **The Matchless Energy of the Parmatma, who is Beyond the Body**

**Questioner:** Now please make me understand how, at this age, you speak continuously for two hours; at this age, you travel this much, you do this much *satsang*. I want to know what kind of energy (*shakti*) this is.

**Dadashri:** It is like this; if a king does not have strength, it is fine. The members of the army need strength. The king merely gives the order that, 'Now go fight with so and so.' If he says just that much, then the members (of the army) fight using their own strength. But it is by the orders of the king. Therefore,

everything is happening 'by order'. God cannot do anything.

This *satsang* has not been held off for a single day. This is because if 'we' were to talk, 'we' would not have been able to. The voice was not coming out. And now it is coming out powerfully. The 'taped record' was speaking as if the pin was scratched. Now I feel as if a new pin has been placed.

The pin (speech mechanism) loses its energy with much use. It is because the taped record is 'speaking' that the energy is not being used up. A person cannot speak for more than two hours. I am able to speak until eleven thirty at night because it is a taped record!

### **Wealth in the Form of Speech is of the Vitaraag Lords Only**

There is so much energy in this body that it would not complain even if it were kept up until three o'clock in the morning. As long as there is *satsang*, as long as there are people to do *satsang* with, it will not complain at all. And there is no thought even in the mind that, 'Let's go to sleep now.' Rather, it becomes even fresher. As it does *satsang*, it becomes fresh, it thrives. This is because there is the desire within, that people attain this thing (the Self) in whichever way possible! People attain it, and experience a feeling of wonder, the poor things. Up until now, they were entangled. That entanglement has been unraveled, so of course they experience a feeling of wonder! Otherwise, even if we were to fork out a hundred thousand rupees, nobody's pains would decrease. That would just increase the entanglement anew. If the entanglement leaves, the pains leave. Therefore, the wealth belongs to the *Vitaraag* Lords (fully enlightened Lords). It has tremendous value! 'We' give out wealth

in the form of the speech of the *Vitaraag* Lords, through which the work gets done.

### **‘We’ are not the Owner of the Mind-Speech-Body**

‘We’ means not this (body-mind-speech) that you see externally. ‘We’ are not the owner of what you see. ‘We’ do not even have a title. ‘We’ are not the owner of the mind-speech-body. When ‘we’ say ‘we’, ‘we’ are referring to Dada Bhagwan (the absolute Self within). At certain stages, ‘we’ are Dada Bhagwan, and at certain stages, the *Gnani*. The one who gives the explanation to questions is the *Gnani*. When these talks are taking place in *satsang*, I have to remain as the *Gnani*, and otherwise, I am able to remain one (with the Lord within). Therefore, I am able to remain both ways, with separation (*bhedabhaave*) and with oneness (*abhedabhaave*). Whereas the absolute *Vitaraag* Lords remained only as one with and as the absolute Self (*abhinnbhaave*). ‘We’ have that much deficiency that this much separation (from the Lord within) remains.

### **Pure Education Through the Gnani’s Satsang**

**Questioner:** The real education lies with you.

**Dadashri:** You are right. The true education is indeed this (*Gnan*); this is indeed the real education. Therefore, once we study here, there is no need to go for a lot of schooling! Once one takes certain learning from me, he is free. And what a freedom it is!

Otherwise, we may keep on reading books, but books are just aids, they are not the main thing. They are just ordinary instruments, they are not extraordinary

instruments. What is an extraordinary instrument? The *Gnani Purush*!

The *Gnani Purush* prevails in a state completely free of desire (*sampurna nirichhak dasha*), and what is the result of being in the vision of the *Gnani*? If one comes here to *satsang*, one will certainly take back the result of being in the vision of the *Gnani*.

Therefore, even if you do not have a lot of time to spend in *satsang*, come for even just five to ten minutes and do *darshan* (live connection with a *Gnani* through eye contact) as long as we are here! You will have to give your attendance, won’t you?

### **We Become Like the One we are Familiar With**

If one does not get ‘our’ company (*sang*), then the company of ‘our’ words is also *satsang*. *Satsang* means indirect company of the pure Soul. It is not worth keeping the company of anyone else, whether he is a monk, an ascetic, or anyone else.

We become like the one whom we are familiar with. Here, we sit together, spend some time together; you have to specially sit with the *Gnani Purush* and become familiar with him.

For the one who has constant *niddidhyasan* (inner visualization) of Dada, all the ‘locks’ have become unlocked. Oneness with Dada is verily *niddidhyasan*. This happens only when one has a lot of merit *karma*, and the *niddidhyasan* of the *Gnani* gives live (*sakshaat*) results. The *Gnani*’s *niddidhyasan* makes one independent (*niralamb*). Thereafter, he does not feel, ‘I did not get his *satsang* today, I did not get his *darshan* today.’ The *Gnan* itself is

independent; in the same way, one must become independent through the *niddhidhyasan* of the *Gnani*.

**Do not let go of Satsang, even if you get a Beating**

Does Dada stay on your mind?

**Questioner:** Ten percent of the time, I do my job and other worldly activities, but the other ninety percent of the time, Dada's *niddhidhyasan* (inner visualization) prevails.

**Dadashri:** Good. So ninety percent of it remains here, and only ten percent or so is in your work, right? Then it is good. You have gotten your work done!

**Questioner:** Now I have become separate for sure. Now I indeed see it, it indeed seems separate.

**Dadashri:** Yes, but there is still the fear of this world, if happen to you encounter *kusang* (company that leads one away from the Self). There is nothing but the environment of *kusang*. Therefore, if you ever get immersed in *kusang*, then you will take some beatings. However much you can, remain in the company of those who are in *satsang*. Even if they curse at you, it is better to remain with them.

Even if you get a beating in this *satsang*, then take the beating, but do not leave this *satsang*. Even if you are going to die, die in this *satsang*, but do not die anywhere else. This is because the goal you were aiming towards when you die, that goal will be linked with you. Does anyone beat you here? Would you run away if they did? This world is arranged according to the laws of nature. Now what would happen if you were to look at someone's faults? Is anybody at fault really?

**The Goal Will Come Closer Through Satsang**

**Questioner:** I feel that the awareness (*laksha*) of pure Soul (*Shuddhatma*) that we bring about through words, that pure Soul has so much energy (*shakti*), so why does it take long to experience it?

**Dadashri:** It will take a long time. There are many reasons; when all the echoes that were created come to a stop, then it will happen. The echoes of endless lives have been created.

Therefore, it is not worth rushing it. Simply remain in 'our' *Agna* (special directives that sustain the enlightened state after *Gnan Vidhi*). It is not worth delving too deep into anything else. The station will come on its own. You have boarded the train, so do not get off the train. Then, the station will arrive on its own. These *Agna* themselves are like that, they are taking one to the *niralamb* station, and it will come sooner or later.

**Ultimately, Even Satsang is a Dependency!**

You are doing (attending) this *satsang*, but you should keep the goal that you want to reach such a level of *satsang* where You remain in Your own *satsang*. You will not need anybody else. Aside from this, everything else is a dependency (*avalambit*). When you need someone else, it means there is dependency, which means you become dependent (*partantra*), and when you become dependent, it means You cannot have complete bliss! Bliss should be absolutely independent (*niralamb*)! There should not be any dependency.

**Get Your Work Done In Dada's Presence**

This company (*sang*) of Dada's, this

*satsang* is the company of the pure Soul. The ultimate company is bestowed here; nothing else is being bestowed aside from absolute Knowledge (*keval Gnan*). But the current era of the time cycle is such that it does not allow one to reach completion to 360 degrees. The *Gnan* remains as it is, but does not manifest as it should due to the current era of the time cycle.

As long as Dada is here, everything is possible; thereafter a lot of *Purushartha* (spiritual effort) will need to be done. In his absence, a lot of *Purushartha* will need to be done. As long as he is here, we do his *vidhis* (special blessings performed by the *Gnani Purush*), attend his *satsangs*, which destroys all this stock (in the form of anger-pride-deceit-greed and sexuality). By simply seeing Dada (the *Gnani*), so many faults dissipate! So many faults dissipate through simply his *darshan* (live connection with a *Gnani* through eye contact)!

**Questioner:** Yes, Dada. Before, I never used to see them as my own faults. Now I see loads of them. It seems like a warehouse full of mistakes.

**Dadashri:** Is that so? There is a warehouse full of mistakes! There is no problem with that. As long as you are coming to Dada, as long as you are subservient to him, you do not need to worry about anything. All you have to do is keep the intent in mind that, 'It would be nice if this goes away, it will be nice if all the stock empties.'

**Questioner:** Yes, but these *kashay* feed on (the understanding gained from *satsang*), so what should I do?

**Dadashri:** They will come to eat. Nevertheless, Dadaji stands over you; through his grace (*krupa*), it is possible to clean everything. If you move away from this *satsang*

on your own, then everything (*kashay*) will immediately latch on to you. You should never leave Dadaji's shelter.

### **By Sitting Here, Change Will Indeed Continue to Happen**

**Questioner:** It has been one year since I have taken *Gnan* from you and have attended *satsang*. Therein, I can see a change even in my external conduct. My speech used to be harsh; instead, it is becoming mild.

**Dadashri:** Now as the filled stock of *karma* (*bharelo maal*) decreases, changes will be seen. We will not see as sudden a change as we seek. But you will know that it has decreased. To others, 'Chandubhai' (file number one) will seem the same. When will they all see (the change)? When all this empties out, then they will think that, 'Chandubhai is not how he used to be.'

When you sit here, then even if you do not do anything, the changes will continue to happen within. This is because this is *satsang*. *Sat* means the Self, and (this is) its company (*sang*)! This is the manifest Self; to sit in His company is the ultimate *satsang*! There are other *satsangs*, but they are not the ultimate *satsang*. This is like Bombay Central (the final station); the train will not go any further beyond this!

### **The Agna can be Followed in Abundance of Satsang**

**Questioner:** This *satsang* that needs to be done, is it only for following the *Agna*?

**Dadashri:** Everything is for following the *Agna*. Through *satsang*, all the *karma* become weak. Therefore, following the *Agna* becomes straightforward. How does a person look after he has had a bath? His fatigue

departs, does it not? Likewise, all fatigue leaves after *satsang*. Worldly life is nothing but *kusang* (that which takes one away from the Self)! Even if one does not like it, he has to remain in it.

**Questioner:** Please explain how these five *Agna* are linked together and work in the favor of the pure Soul (*Shuddhatma*)?

**Dadashri:** The five *Agna* are protection. Otherwise, the environment of *kusang* would devour everything. These *Agna* are protection. These *Agna* do not hinder the Self in any way. Otherwise, in the home or at the office, there is *kusang* everywhere in this *Kaliyug* (current era of the time cycle, characterized by lack of unity in thoughts, speech, and action). If one follows these *Agna*, nothing touches him, and he remains in constant *samadhi* (bliss of the Self).

So one thing is to follow the *Agna* as part of the (credit in the) account of the pure Soul, and the other thing is that if ‘we’ have come (in your vicinity), then even if it is very late, even if you have a lot of work to do, come for even just five to ten minutes to do *darshan*, come here and do *vidhi*. When the awareness decreases, then come here and do *vidhi*, and thus the awareness will increase. You will see your faults. It is currently *Dushamkaal* (the current era of the time cycle), so the ‘light’ will continue becoming dim. Therefore, uninterrupted awareness should remain.

If ‘we’ give this *Gnan* and one remains in the *Agna*, then awareness (*jagruti*) will arise. By following the *Agna*, awareness arises. This awareness is there for sure, but by not remaining in the *Agna*, all these effects continue to happen. Therefore, that awareness departs.

### Awareness Increases With the Power of Firm Determination

**Questioner:** So can awareness (as the Self) arise through *satsang*?

**Dadashri:** Yes, if one comes to *satsang*, if one remains in this *satsang* everyday, then he will attain completion. The solution is *satsang*, *satsang*, and *satsang*.

The awareness should remain constantly. How can progress be made if the Self is covered up in darkness during the day? By ‘seeing’ the faults and washing them off, one can move forward, progress can be made.

**Questioner:** Is there a need to practice anything else to maintain continuous awareness of this Knowledge?

**Dadashri:** Continuous awareness of this Knowledge indeed remains. There is no need for any other practice at all; You should only keep in Your firm determination (*nischay*) that, ‘This (awareness) must remain continuously.’ Why does it not feel continuous? You should investigate what causes are creating the obstruction. Therefore, the awareness of this Knowledge remains continuously, but the power of firm determination (*nischaybud*) is needed. If you say, ‘The awareness does not remain,’ then it will not. If You say, ‘The awareness must remain, why would it not?’ then it will remain. And no obstacles will come either. Remain in *satsang*!

### The Detached Self has Become Involved in Associations - Events

We have attained the Self, so we should remain in *satsang* (in the company of the Self). If, from here, you once again enter *kusang* (company that takes one away from the Self), this ‘color’ (influence, aura of this *satsang*)

will fade. *Kusang* has so much influence that one should not go there for even a moment. And what has Krupadudev written regarding *kusang* of the home? He has called it a prison of pitch-black paste (*kajal kotadi*)! Now, to live in the home and to remain detached (*asang*), awareness (*jagruti*) needs to be maintained. The awareness of 'our' words needs to be kept, 'our' *Agna* need to be followed, then you will be able to live at home! Or when else will you not be affected? It is when you have the clear and distinct experience of the Self (*spashta vedan*). And the clear and distinct experience of the Self happens when *sansaari sang* (association with the relative self for routine worldly interactions) does not become *prasang* (extra association and involvement with other people; sexuality). There is no problem with *sansaari sang*, but the problem is with *prasang*. Up until then, the direct experience of the Self will not happen. Actually, *sang* (company) is of the body! But with *prasang*, you will not be able to sit back even if you want to. To 'us', this *sang* itself has become bothersome, so then why would 'we' make it a *prasang*? This *sang* itself will complain from within, 'It is two thirty and tea has still not been served!' The Self is *asang* (free from all association) and yet one is involved in *sang-prasang*!

### To Steer Clear of Kusang is Called Satsang

**Questioner:** So Dada, the *mahatmas* will have to address this question: how should worldly interactions (*vyavahar*) be kept? And for those who are going to live long, how should they care for their remaining lifetime and maintain the applied awareness (*upayog*) of the pure Soul?

**Dadashri:** No, the remaining lifetime

should be spent only here, where all the people associated with *satsang* reside, where all the *mahatmas* reside; one should remain only around them. Therefore, to steer clear of *kusang* is called *satsang*.

**Questioner:** But can one last there?

**Dadashri:** Of course one can last there! No harm or loss will be incurred, there will be continuous profit.

### The World is Forgotten Through Absolute Satsang

Absolute Knowledge (*keval Gnan*) lies within Your realm (*satta*), but it does not come into applied awareness (*upayog*) today. 'We' are unveiling it by doing this *satsang*. One day, it will become completely unveiled (*niravaran*), therefore it will become completely expressed! Then, just like me, Your bliss will not leave at all. If you tell it, 'Go away from here,' even then it will not leave.

All the bliss (*anand*) that arises here in *satsang* is *nirakud anand* (bliss of a state that is beyond easiness and uneasiness). Here, there is no vacillation between easiness and uneasiness (*akudata-vyakudata*). The happiness associated with easiness and uneasiness has constant turmoil (*jhanjhat*) happening within. Here, such turmoil has stopped, and world remains forgotten (*vismrut*). If you experience happiness because of something, then it is *pudgalik* (non-Self) happiness. Whereas this is natural and spontaneous happiness (*sahaj sukh*)! Therefore, it is the bliss of a state that is beyond easiness and uneasiness (*nirakud anand*). There is no easiness or uneasiness. One feels a deep-seated stillness within. There is no mania or jumping with joy (*unmaad*) here.



The happiness that you experienced before *Gnan* was temporary happiness. After *Gnan*, real bliss now arises. At first, you will experience bliss through 'our' *satsangs* and conversations, but that does not last forever. Now, one's own natural bliss (*swabhavik anand*) arises.

### Move Forward With Awareness

**Questioner:** In your absence, if the concentrated awareness (*ekagrata*) becomes disturbed, then what should I do?

**Dadashri:** As long as Dada himself is there, it is gross (*sthool*). You have received the gross, but now you should go into the subtle (*sookshma*), and when Dada is not around, you should definitely begin the process of the subtle (the five *Agna*) and you should begin the process of going into the subtler (*sookshmatar*; experience as the Self) and the subtlest (*sookshmatam*; the continuous Knower). And it does not become disturbed for sure. Is it good to make this record play every day (making Dadashri speak)?

However you can, remain steadfastly in this union that 'I' have given you of the Self with the absolute Self (*Parmatma yoga*). It is such a union that You can become the absolute Self (*Parmatma*)! No one can obstruct it and all problems of the worldly life come to an end. You can win even the most difficult of all wars, because the pure Soul (*Shuddhatma*) is indeed Krishna and He indeed will make You victorious.

'We' are indeed 'our' *Agna*; it is who 'we' are. Make the effort to remain within 'our' five *Agna*.

### Remain in Close Proximity with the Gnani

The Lord had said that after attaining

the right Vision (*samkit*) from the *Gnani Purush*, pursue the *Gnani Purush*.

**Questioner:** In what sense should we pursue him?

**Dadashri:** In the sense that, after attaining this Knowledge, there should be no other devotion (*aradhan*). In every lifetime, there is nothing else except (devotion to) a wife and children! But 'we' know that this is *Akram* (the step-less path to Self-realization). These people have come with innumerable 'files'. Therefore, I have given you the freedom to go and settle these 'files'. But this does not mean that your work is done. These days, there are a great many 'files', so if I were to keep you with me, your 'files' would come here to call you back. Therefore, I have given you the freedom to go home and settle your 'files' with equanimity. Otherwise, one should remain with the *Gnani* only.

The debt of infinite lives has to be shattered in one lifetime. One has to take care of that. Just as one takes care of one's own child, one's own body, (should we not also take care of) the freedom that the *Gnani Purush* bestows on us within one hour? There too, if unfavorable circumstances (not being able to attend *satsang*) cannot be averted through merit *karma*, then we should avert them by beating them, by shaking them off. Come here and stay here just the same; even then it (debt) will dissolve!

Feelings of love (*prembhaav*) have never arisen for the *Gnani* before. And once feelings of love arise for the *Gnani*, all of the solutions will follow.

This aside, it should prick you constantly day and night that you are not able to take full benefit. It is alright if there are 'files'; the *Gnani*

*Purush* has said, he has made it an *Agna* to settle 'files' with equanimity. That *Agna* is verily the religion (*dharma*), is it not? It is our religion. But it should definitely prick you that, 'May these 'files' decrease so that I can take benefit.'

Now, the worldly life is going to go through tremendous agony and tremendous pain. This *Akram Vignan* is the final light. In that, those who get their work done will be saved. The rest have to hope for the best!

### **In the Gnani's Presence, one can 'see' Oneself**

It is being settled through this *satsang*, is it not? Haven't the troubles of the entire world left! Through *satsang*, the *parmanus* (the smallest particle of matter) of *kusang* leave, and new, pure *parmanus* enter in. That is why for those who remain in *satsang*, their work is done!

**Questioner:** You have said to remain in close proximity with the *Gnani*; so then what should be observed?

**Dadashri:** One gets to see his naturalness (*sahajata*) all day long. What naturalness! What pure naturalness (*nirmal sahajata*)! What pure intents (*nirmal bhaav*)! And one gets to see what an ego-free state is like, what an intellect-free state is like. A state free of ego and a state free of intellect; these two states can never be found (in worldly life)!

### **With Gnan, One Remains in the Permanent Experience as the Self in Every Circumstance**

(Now, after coming to *satsang*.) This *Gnan* (Knowledge of the Self and the doer) needs to be understood with exactness. This is because this *Gnan* has been given in one hour. Such immense *Gnan*; *Gnan* that cannot

be attained even after 10 million years happens in one hour! But it happens at the basic (elemental) level. You will have to understand it in detail afterwards, won't you?

*Jagruti* (awareness as the Self) is itself *Gnan*. To remain in 'I am pure Soul' is not an inner intent; it is in the form of awareness (*laksha swaroop*). And without the awakening of awareness, 'I am pure Soul' would not remain at all. To be established in the awareness of pure Soul is a big deal! It is extremely difficult! *Laksha* means awareness (*jagruti*) and awareness itself is *Gnan*, but it is not the final *Gnan*. The final *Gnan* is the natural state (*swabhav*) of the Self. Once established in the awareness (*laksha*) of the Self which by nature is absolute Knowledge, to remain in its Knowledge (*Gnan*) of its form of awareness, that is the highest and ultimate devotion (*bhakti*). It is worth acquiring the grace (*krupa*) of the *Gnani Purush*; grace through devotion (*krupabhakti*) is needed.

Just as the strong sense of 'I am the body' (*dehadhyas*) has happened, in the same way, a permanent sense of, 'I am pure Soul' (*Atmadhyas*) should happen. This awareness should remain even during sleep, deep sleep. Through this *Gnan* that 'we' give You, *Atmadhyas* indeed remains in every circumstance. This is extraordinary *Gnan*! Just as the buttermilk and butter remain separate after yogurt has been churned, such is this *Gnan*! The body and the Self remain entirely separate.

Having understood the nature of *Gnan*, it will not come into conduct immediately. After understanding, gradually through *satsang*, the Knowledge (*Gnan*) and Vision (*Darshan*) grow, and thereafter, it comes into Conduct. When it comes into Conduct, then absolute

Conduct as the Self is called absolute Knowledge (*keval Gnan*). Absolute Knowledge is when there is no other Conduct except Knowledge and Vision.

### Become Worthy of the Grace of the Gnani

**Questioner:** Does the grace (*krupa*) of Dada Bhagwan flow equally onto everyone who is sitting here in *satsang*?

**Dadashri:** No, not equally. It depends on the *bhaav* (love) you have for 'Dada Bhagwan'.

**Questioner:** If my 'vessel' is bigger, then it will hold more water, whereas some vessels will hold only a cupful of water. So is it dependent on the vessel or the *bhaav*?

**Dadashri:** There is no need for a vessel in this. If one does not know how to do anything, then I will tell him, "If you do not know how to do anything, then just stay here. Go, keep polishing those shoes."

One has to become worthy of the grace (*krupapatra*) of the *Gnani*, nothing else needs to be done. What obstructs one from attaining the *Gnani's* grace? One's obstinacies (*aadayee*).

**Questioner:** Should one not get rid of these obstinacies?

**Dadashri:** No, they (the obstinacies) do not allow one to benefit quickly. Wherever 'we' see obstinacies, 'we' maintain compassion. By maintaining compassion, the obstinacies can gradually be moved aside. I have to work harder there.

**Questioner:** But Dada, You will have to take care of all the *mahatmas* before you leave. It will not do if you just leave us wandering aimlessly, will it?

**Dadashri:** You all have to decide that when all of you gather at one station, then you will say, "Dada, go!" As long as everyone is wandering around, I shout and tell them, "Come over here! Everyone come together here!" This is what 'we' say.

'We' see that wherever one has begun progressing as the Self (*Purusharth*) with a pure heart, 'our' grace definitely prevails for him. You have taken a step forward, and have begun the *Purusharth* with a pure heart, therefore 'our' grace will definitely be there for You. If it (the *Purusharth*) becomes weak, then 'we' move away and go to another place. How can 'we' sit around?

**Questioner:** Should you not lift him up if he becomes weak?

**Dadashri:** 'We' do try that, but if he weakens again, then 'we' will move away from there. 'We' have to look after others who are walking forward, do 'we' not? How can one become weak at all? One's state should not weaken. It is a different matter if a difficulty arises, but one should remain strong himself. You are pursuing the *Gnani*, so some solution will come, will it not?

### Awareness of Gnan Increases Through Satsang

**Questioner:** Dada, how can the complete experience of the Self that you have given be maintained the entire day?

**Dadashri:** Yes, but the one who was going the wrong way has now begun to go the right way way, so you have to proceed moving forward by asking questions continuously! If there is a loss (*karmic* account) of five hundred, then it will be settled, but where there is a loss of five thousand, it will take time; there, You just have to keep 'seeing'!

This *Gnan* is such that it will take You to *moksha*. But then You should help it a lot with Your awareness, You should do *Purusharth* (progress as the Self). The *prakruti* (non-Self complex) and *Purush* (the Self) have become separate. As long as you were ‘Chandubhai’, there was the *prakruti*. You used to ‘dance’ according to that *prakruti*. You have become the *Purush* and *prakruti* has become separate. *Purusharth* arises after one becomes the *Purush*. Awareness indeed lies in *Purusharth*. What else falls under *Purusharth*? ‘You’ should make the firm decision. ‘You’ should converse (with the non-Self) with steadiness.

**Questioner:** Dada, I do remember, but many times when I am involved in these activities, I become *tanmayakar* (to become engrossed, to ‘become’ Chandubhai).

**Dadashri:** There is no problem if you become *tanmayakar*. The one becoming *tanmayakar* is not You, it is ‘Chandubhai’, but you feel that you became *tanmayakar*, that is all.

This *Gnan* is such that You do not become engrossed (*tanmaya*) at all! ‘You’ have to ‘see’ that ‘Chandubhai’ became engrossed. And that practice is needed. And *satsang* is needed. As you come and sit with me, the energy will continue to increase.

### The Key to the Gnani’s Rajipo

**Questioner:** Dada, what should we do in order to become familiar with who you truly are? And in what way should we nurture our suitability to attain your *rajipo* (to please the *Gnani*)?

**Dadashri:** To attain *rajipo*, only absolute humility (*param vinay*) is required; nothing else is needed. *Rajipo* happens only

through absolute humility. There is no such thing as attaining *rajipo* by massaging ‘our’ feet. You will not attain *rajipo* even if you drive me around in cars. It can only be attained through absolute humility.

**Questioner:** Please explain *param vinay*.

**Dadashri:** It is where there is special sincerity and morality, and there is oneness (*ekata*) with ‘us’, there is no sense of separation. Where one continues to feel, ‘Dada and I are indeed one,’ there all the energies will manifest. The meaning of *param vinay* is very lofty. So many people come here to *satsang*, but it is because of *param vinay* that everything works out without any rules. Because there is *param vinay*, there has been no need for rules.

The one who distinctly remains in ‘our’ *Agna*, for him the inner result and state (*parinaam*) will be greater. And he will attain ‘our’ *rajipo*. Show me such a result (*parinaam*) that I feel like making you sit next to me.

### A Compassion Filled Message for Mahatmas...

**Questioner:** That was a very good example you gave. The cat will carry her kitten around using her mouth, and for the monkey, the baby monkey will cling onto its mother.

**Dadashri:** It will cling on, it will not let go. This is because the mother will jump fifteen feet; the baby will have immediately closed its eyes and clung onto her. The baby knows that, ‘The responsibility is not yours, it is indeed my responsibility.’ That is how it will cling. Even if the mother falls, nothing will happen to it; that is how it clings. You have to learn that. Will you be able to hold on like that?

**Questioner:** That is indeed how we have to hold onto Dada.

**Dadashri:** Will you hold on to me?

**Questioner:** We have already held onto Dada.

**Dadashri:** Have you held on? You too have held onto Dada, haven't you? You have to hold onto me, I do not have to hold onto you. These kittens have to be carried using the mouth, and for the monkey? The baby monkey will not let go of its mother. If the mother jumps one way, the baby will not jump the other way; that is how it holds onto her! All of you keep holding onto me like the baby monkey.

### **String the Pearls When the Lightning Flashes**

Hey, how many *Gnanis* are there in the world? Five or ten? The *Gnani* manifests on a rare occasion. Moreover, the *Gnani* of the *Akram* path manifests once in a million years, and that too, in this wondrous current time cycle of *Kaliyug* (characterized by lack of unity in thought, speech, and action)! He takes you up in a 'lift' (elevator); there is no climbing of stairs and becoming breathless. Hey, string the pearl when the lightning flashes! The lightning has flashed, so string together your pearls at that time. But the fool goes to search for thread at that time! What to do? There is not enough merit *karma*.

On occasion, such a *Purush* (Self-realized one) manifests that he has to speak up himself! I am saying with guarantee that you have no superior (*upari*). And this superior

(Dada Bhagwan) is not your superior either. Then will there be any fear?

### **Such an Occasion Will Never Arise Again in any Other Lifetime**

This *Akram Vignan* is so beneficial that how can even one minute be wasted? There will not be such an occasion in any other lifetime. Therefore, get your work done in this lifetime.

**Questioner:** Dada, when you say for us to get our work done, how so?

**Dadashri:** The *satsang* which has been beneficial should not be forgotten for even a moment. When one finds the path, he says, 'Let's hold off for two days.' Hey, the path cannot be found, and the one who sits around when it is found is a fool.

When nothing in the world impresses you and you know how to leave it all aside, it is called the intent of total surrender (*samarpan bhaav*). This means that, 'Whatever happens to the *Gnani Purush*, let it happen to me.' One does not let one's 'boat' (life) go astray from the *Gnani's* boat; he keeps it joined continuously. If it separates, it can capsize right? Therefore, you should keep your own boat joined with the *Gnani's*.

As long as 'we' are here, you should not waste your time elsewhere. When I go to Vadodara, whoever has favorable circumstances and can afford it should come there. Spend as much time with me as you can. All you have to do is to come and sit in my *satsang*; there is no need to do anything else at all.

~ **Jai Sat Chit Anand**

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**Subscription :** **Yearly Subscription - India:** 100 Rupees **USA:** 15 Dollars **UK:** 10 Pounds  
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In India, D.D. / M.O. should be in favour of "Mahavideh Foundation" payable at Ahmedabad.

**Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai****Adalaj Trimandir**

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**

Dt. **1 November** (Sat), 5 to 7-30 pm - **Satsang & 2 November** (Sun), 3-30 to 7 pm - **Gnanvidhi**

Dt. **2 Dec.** (Tue), 8-30 to 10-30 pm - **Special Bhakti** on occasion of **Pu. Niruma's 71<sup>th</sup> Birthday**

**A Grand 107<sup>th</sup> Birthday Celebration of  
Param Pujya Dada Bhagwan (Dadashri)**

**Opening Ceremony: 5<sup>th</sup> November**, 5 pm Onwards & **Satsang** 8 pm to 10-30 pm

**Birth Anniversary :** **6<sup>th</sup> November**, 8 am to 1 pm, 4-30 pm to 6-30 pm

**Satsang :** **7<sup>th</sup> November**, 9-30 am to 12 pm & 8 to 10-30 pm

**Satsang :** **8<sup>th</sup> November**, 9-30 am to 12 pm & 8 to 10-30 pm

**Satsang :** **9<sup>th</sup> November**, 9-30 am to 12 pm

**Gnanvidhi :** **9<sup>th</sup> November**, 4 pm to 7-30 pm

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

**Jamnagar**

Dt. **12 November** (Wed), 7-30 to 10 pm **Satsang & 13 Nov.** (Thu), 6-30 to 10 pm - **Gnanvidhi**

**Venue :** Pradarshan Ground, Saat Rasta Circle, Nr. Bus stand, Jamnagar. **Ph.:** 9687630436

**Rajkot**

Dt. **15&17 Nov.** (Sat-Mon), 7-30 to 10 pm **Satsang & 16 Nov.** (Sun), 5-30 to 9 pm - **Gnanvidhi**

**Venue :** Municipal Shopping cen. Ground, Gayatrinagar street #4, Nr. Jaljit Hall, Bolbala Marg. **Ph.:** 9879137971

**Veraval**

Dt. **19 November** (Wed), 8-30 to 11 pm **Satsang & 20 Nov.** (Thu), 7-30 to 11 pm - **Gnanvidhi**

**Venue :** Shripal Society Ground, Opp New Haveli, Haveli Chowk, Veraval (Guj.) **Ph.:** 9228216025

**Dhrangdhra**

Dt. **23 November** (Sun), 8-30 to 11 pm **Satsang & 24 Nov.** (Mon), 7-30 to 11 pm - **Gnanvidhi**

**Venue :** Shishukunj, Nagar Palika Town Hall Saame, Dhrangdhra, (Guj.). **Ph.:** 9428239439

**Adalaj Trimandir****Spiritual Retreat on Aptavani-3 & Aptavani-7**

Dt. **20<sup>th</sup> to 27<sup>th</sup> December** - 9-30 to 12-45 pm & 4-30 to 7 pm - **Satsangs & 8-30 to 9-30 pm - Samayik**

Dt. **28<sup>th</sup> December** - 9-30 am to 12 pm - **Pranpratistha of Small Idols of Lord Simandhar Swami**

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

- ◆ Mahatma-Mumukshu who wish to attend this retreat must register his/her name at his/her local centre or by calling 079-39830400 at Adalaj Trimandir registration dept. by 30<sup>th</sup> November 2014.
- ◆ For Mahatmas-Mumukshus from foreign countries: for registration, pl.visit  
<http://simcityarrival.dadabhagwan.org/simcityarriv.aspx>
- ◆ For any information or help, pl. contact +91 9924343434 or send email to info@dadabhagwan.org
- ◆ Satsangs will be in GUJARATI language but simultaneous ENGLISH translation will be available.

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# Dadavani

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## ➔➔ Absolutely Revered Dada Bhagwan's 107th Birthday Celebration ➔➔

For people travelling from Ahmedabad, Rajkot .... via Bhachau. Do Not drive over the bridge, take underpass

Entrance

Bus Depot

Railway Station

Rotary Circle

Hotchandani Hospital

Dadanagar Festival Place

IFFCO Colony

Oslo Circle

Chavda Chowk

5 km distance

Adipur

Gandhidham-Adipur Road

5<sup>th</sup> 9<sup>th</sup> Nov 2014

Param Puja  
Dadabhagwan's 107<sup>th</sup>  
Janma Jayanti  
Celebrations

Nr. IFFCO Colony, Rotary Circle,  
Gandhidham-Adipur Road M:- 9924348844



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