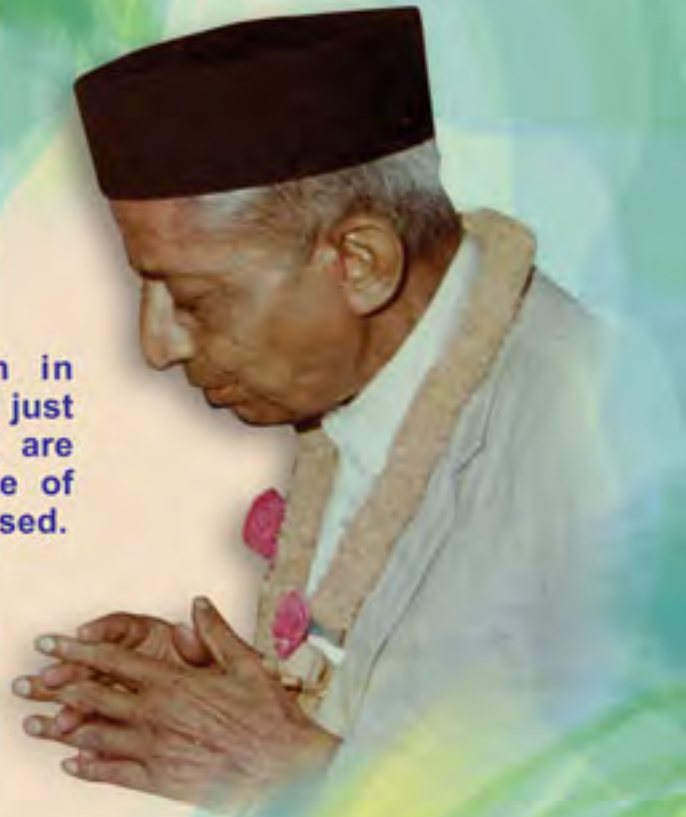


August 2015

Dadavani

Whatever drashya are Seen in samayik, remain separate and just See them. When the drashya are Seen by prevailing in the state of Knower-Seer, they become cleansed.



Sexuality Sexuality Sexuality Sexuality

Pride Pride Pride Pride

Deceit Deceit Deceit Deceit

Opinion Opinion Opinion Opinion

Kashaya Kashaya Kashaya Kashaya



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The Various Kinds of Samayik

EDITORIAL

Through the grace of *Akram Vignani* Gnani Purush Dadashri, *mahatmas* have attained the Knowledge of the Self, however, this has happened without exhausting their *karma*. Now whatever stock (of *karma*) that is filled within, is bound to come out! In worldly interactions, weaknesses (of *kashaya*) are bound to arise! Now, if *pratikraman* (apology coupled with repentance) is done for the *atikraman* (aggression towards other living beings through thought, speech and action) that arises, then one is indeed in Dada's *Agna* (spiritual directives given after the *Gnan Vidhi*). However, to dissolve the faults from the root, absolutely revered Dadashri has shown the process of *samayik* (to be the Self, and to See the self). 'You' have become the pure Soul, but the faults in the form of *kashaya* (anger-pride-deceit-greed) and *vishaya* (sexuality) that remain within file number 1 will leave if they are Seen in *samayik* with awareness of separation.

Whatever *drashya* (that which is Seen) are Seen in *samayik*, only need to be Seen by remaining separate from them. When the scenes (*drashya*) are Seen in the state of Knower-Seer (*Gnata-Drashta pad*), they leave having become clear. There is no need for *pratikraman* during *samayik*. However many faults are Seen, that much freedom arises. It may happen that the very same fault is Seen repeatedly in *samayik*. *Samayik* is to be consistently done until the stock of *parmanu* (the smallest, most indivisible and indestructible particle of matter) that are filled within empty out. As *samayiks* will be done, they will begin to decrease.

In *samayik*, everyone does not See the same, there is a difference in that. Some can See completely clearly, whereas others can See slightly obscured (veiled). As the shadow of illusory attachment (*moha*) covers, the scenes cannot be Seen clearly.

When you set to dissolve a tuber (*gaanth*) by placing it in *samayik*, then another tuber sprouts within, thoughts are Seen. It prevents you from placing *upayoga* (applied awareness as the Self) on that tuber. At that time, See whatever you can See. If nothing is Seen, then recite the *Charan Vidhi* with awareness.

Here (in *Akram*), *samayik* is mainly done to maintain *shuddha upayoga* (pure applied awareness as the Self). Dadashri says, "One who attributes a low value to *samayik* even to the slightest extent, will take a dreadful beating." If you do not find it comfortable to sit alone and do *samayik*, then sit with ten to twelve people together. Then, a synergic atmosphere arises. The mind may be in uproar but You should not go against the *siddhant* (accomplished principle). If

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we let the mind have its way, then everything will go in the wrong direction. So, he needs someone to scold him, and it will not do if someone else scolds him, You (the awakened one) have to scold file number 1. Do not reprimand him such that he starts crying or becomes depressed, but tell him off slightly without much effort. Scold for two minutes, then explain with love for two to four minutes. If he is reprimanded by looking in the mirror in this way, then the energy of the Self, will increase immensely. This is considered as an important *samayik*. *Mahatmas* should take special note of this point that the instance of *thapka samayik* (*samayik* of reprimanding the self by prevailing in the state as the Self) is for your information only; it is to be done in accordance with the *Ajna* of the *Gnani*. Therefore, do not try to blindly imitate, with lack of understanding.

Even for the *samayik* of separation, Dadashri has given three sentences. They should be spoken repeatedly as prescribed, due to which, separation will arise within.

In the current edition, Dadashri has answered various questions on *samayik*, together with that, he has also minutely expounded on the various kinds of *samayik*. It is our prayer that this will prove to be useful for *mahatmas* for their *Purushartha* (real spiritual effort to progress as the Self) on the path of *moksha* (liberation).

~ Jai Sat Chit Anand

The Various Kinds of Samayik

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

Samayik is Necessary to Wash Away Faults

Questioner: Is there a need for *samayik* (introspective review as the Self) in the *Akram* (step-less) path?

Dadashri: If the awareness of Dada's Knowledge prevails, if other (relative) awareness prevails, if you know how to remain within the *Agnas* (5 exact applications to be the Self given by Dadashri), then it is fine if *samayik* is not done.

Otherwise, you should do *samayik* for wherever you have entered into the mistakes of sexuality (*abrahmacharya*) or other similar mistakes.

That Which is Liked is Kraman, Pratikraman is Needed for That Which is Disliked

Questioner: In worldly interaction,

sometimes we get so disturbed whilst settling the files that, even the thought about doing *pratikraman* (apology coupled with repentance) and *samayik* does not arise. Is that considered a *pol* (being insincere)?

Dadashri: That is not considered being insincere. Being insincere is when you have the desire to do so, and you do not do it.

Questioner: If mistakes happen and they are not liked, then *pratikraman* will have to be done, will it not?

Dadashri: Don't worry about that. To Know (*janavoo*) the mistakes is more than enough. *Pratikraman* should be done when someone has been hurt deeply.

This *Akram* path of ours, is a path where *karma* have not been exhausted, therefore these weaknesses (in the form of

anger, pride, deceit, greed, and sensual pleasures) will not stop from arising. Now, for those whom only a mental weakness arises, then they only have to do *pratikraman* for the mistakes of the mind. One does not have to do a lengthy *pratikraman*, and once *pratikraman* is done, it gets cleared. But whatever stock (of *karma*) has been filled is bound to come out! Even though weakness arises, yet if he does *pratikraman* through his mind, speech and body he is not guilty. By doing *pratikraman*, he is indeed within Dada's *Agnas*. From where will one instantly get energy? *Atikraman* (aggression towards other living beings through thought, speech and action) may occur, but *pratikraman* should be done. Nevertheless, our *Gnan* (Knowledge of the Self) is such that, no matter what circumstances there are, one can be saved from them. This is referred to as *Gnan*. It's like this, ours is a *Vitarag* path, in which as long as something is liked, *kraman* (neutral activity of the mind, speech, and body that does not hurt anyone) occurs. But when that which is disliked happens, then wash it off by doing *pratikraman*.

Reap Benefit by Making an Arrangement

Questioner: It is our desire that *samayik* should be done, yet why is it that we are not able to do it?

Dadashri: When everybody is together, it can be done. It is not easy to do it by yourself. There is strength in numbers; a special environment arises.

Questioner: In which way do we make an arrangement such that we reap the most benefit?

Dadashri: The more people that get together, the greater the benefit reaped. The

effect of the *satsang* can be felt. If you want to do *samayik*, and there are ten or twelve people sitting together, and if *samayik* is done, then it will go well. There is an effect of all involved. If you sit alone it (steadiness) will not happen.

Questioner: My mind is weak; that is why I am not able to sit in our *samayik*.

Dadashri: If you sit with everyone in a group you will be able to do so. In doing so, the mutual effect of others is felt. (At present) Do not place any particular tuber (*gaanth*) in the *samayik*. Spend your entire (*samayik*) in Seeing what the mind is doing. Keep Seeing what happens due to the weakness of the mind. But sooner or later, those tubers will have to be dissolved, will they not? You will benefit as much as you dissolve. You will reap the benefit in this life. The energy of *saiyam* (the state free of anger-pride-deceit-greed) will increase greatly. This path, this opportunity, will not come frequently. Therefore, get Your work done. No matter what kind of tuber there is, it will be dissolved with this *samayik*!

With the Awareness of the Gnan, the Faults are Cleared

Questioner: I am young, so my tuber of sexuality (*vishaya*) is large. So that tuber can only be dissolved if my *upayoga* (applied awareness as the Self) is in *samayik*, right?

Dadashri: Yes, by Seeing it dissolves.

Questioner: Yes, as it has to be dissolved by repeatedly and selectively Seeing it, that is why it would be good if I sit in *samayik*, would it not? However, I do not feel like sitting in *samayik*.

Dadashri: If you cannot sit in *samayik*, then whenever the tuber sprouts and (sexual)

thoughts arise, cleansing them with *Gnan* is referred to as awakened awareness (*jagruti*). Ultimately, if you do not know how to do anything else, then for the thoughts if you say, 'This is not mine,' then you will be released. Whenever the thought arises and the vision spoils, then if you say, 'This is not mine,' then you will be released. Whenever a thought about *vishaya* arises, and you say, 'This is not mine,' even then it will stop.

Questioner: So is there no need to do *samayik* for that, or should I actually sit for an hour to do so?

Dadashri: It is good if you can do *samayik*. But if you cannot, then as the mistakes arise you have to keep removing them.

One who attributes a low value to *samayik* even to the slightest extent, will take a dreadful beating.

Samayik is for Being in Shuddha Upayoga

Questioner: The interest to do *samayik* has not arisen yet!

Dadashri: It is not mandatory to do *samayik*. If *shuddha upayoga* (pure applied awareness as the Self) prevails, then there is no problem. *Samayik* is to be done in order to maintain *shuddha upayoga*. *Shuddha upayoga* is not to be maintained to do *samayik*.

Questioner: You had said that, in your surplus time one *samayik* should be done to See what 'Chandubhai' (reader to insert his or her name here) has been doing since morning. All that should be Seen. So then if I See all that; what does it fall under? In that I can also See all the other faults, the process of Seeing faults, the action of doing *pratikraman*...

Dadashri: Yes, all that goes in the Self.

Questioner: Is that referred to as *shuddha upayoga*?

Dadashri: Yes, it goes on the side of the Self, and thus it is *shuddha upayoga*. The only difference between being in *shuddha upayoga* and being in the Self is that, *shuddha upayoga* is with awareness (*upayogapurvak*). *Shuddha upayoga* means if someone were to slap you, Your established experience that, 'He is a *Shuddhatma* (pure soul)' prevails, and hence there is no reaction from you.

Questioner: And what does it mean to remain in the Self?

Dadashri: What we just talked about, that is what remaining in the Self means.

Questioner: So, it is to close my eyes and See all the faults within.

Dadashri: All that is remaining in the Self.

Faults Have Layers

Questioner: For whatever *drashya* (objects to be seen) that are Seen in *samayik*, how should *pratikraman* be done for them at that time?

Dadashri: There is no *pratikraman* for the *drashya* that are Seen in *samayik*. The ones which are Seen leave. *Pratikraman* should be done for those that are not Seen (when Seeing is not done as the Seer, the *Drashta*, and when the other person has been hurt). The *drashya* that are Seen leave. That which is Seen is cleared.

Questioner: But it is Seen again, is it not?

Dadashri: Other ones are Seen again.

By Seeing, it is like peeling away one layer of an onion. But it will still look like an onion.

Questioner: But I See the same *drashya* (scene) again, do I not?

Dadashri: The same *drashya* cannot be Seen again; it cannot be Seen twice.

Questioner: If I have done *pratikraman* for an enmity (*veyr*) towards someone, do I have to do *pratikraman* for the same person again?

Dadashri: Yes, when you do *pratikraman* for a major fault of yours, one layer peels off. All the other hundred thousand layers still remain. (Through *pratikraman*) Those layers peel away. Therefore, until (those layers) are finished, *pratikraman* will have to be done. With some people, everything will be paid off in a month or two of *pratikraman*; the *karmic* account is cleared. And for some people, the *karmic* account continues for the whole life. If that *karmic* tuber (*granthi*) is very large, then even when one layer of this onion is peeled off, it still appears as an onion, does it not? In the same way, all these faults have layers. So by doing *pratikraman* once, one layer definitely leaves. So you do not have to do it again. One layer requires only one *pratikraman*.

The Faults are Seen Until They are Finished Within

Questioner: In *samayik* what if we keep Seeing the same faults over and over?

Dadashri: As long as the mistakes are Seen, ask for forgiveness. Ask for forgiveness, repent for it, do *pratikraman*.

Questioner: Just now when I sat in the *samayik*, this was Seen, yet why do I keep Seeing it again?

Dadashri: They will come. If there are *parmanus* (subatomic particles of matter) within, then they will come. What problem do you have with that?

Questioner: Does it mean that they keep coming because they have not yet been cleansed?

Dadashri: No, that stock will still remain for a long time. It will remain for about ten years, but you have to remove it all. The *parmanu* that are filled up as stock within, they all need to be emptied out. Otherwise, they become a basis for bondage of the next life.

Questioner: If I do *pratikraman* once, will it (the fault) come again?

Dadashri: If it is very thick, then it will keep coming. If it is long (in duration), then it will stay with you right until the end. That is why you have to do it (*pratikraman*) again, and continue doing so until it comes to an end. And at that time in this *samayik*, you got to See the Conduct (*charitra*) of the Self! This is referred to as Conduct; it is considered pure Conduct (*shuddha charitra*).

The Self is the Seer. The Seer is the clear Self, and this is the object to be known (*gneya*), and You are the Knower (*Gnata*). Where You See the relationship between *gneya-Gnata*, that *samayik* is referred to as *nischaya samayik*.

In that (*samayik*) all (faults-*dosh*) are Seen. As they are Seen, they begin to decrease. They have all been lying within from before, have they not? Then, those *karma* are no longer fit (able) to give effect.

Questioner: Now, if I sit in *samayik*

for a second time, then they will not be Seen, will they?

Dadashri: They will be Seen, new ones will be Seen.

Questioner: Is the same one Seen? Does it come again?

Dadashri: How would it come?

Questioner: Certain, large (faults) that have happened, those are the ones that come again, otherwise the others do not come?

Dadashri: For some people, they are sticky; so they will come again.

Freedom After Pratikraman for Every Mistake

As you See all the mistakes, *pratikraman* will happen. That is when You will be released. However many *pratikraman* you do, you are released by that much. However many are left, they will remain, you will have to keep doing *pratikraman* for them.

Questioner: If we ask for forgiveness from all the living beings of the world, then *pratikraman* is considered to be done, is it not?

Dadashri: When can you consider *pratikraman* to be done? When it is done individually, one by one.

Questioner: I am now in the process of getting the balance sheet of the *karma* done before attaining *Gnan* that, 'This is what I have done.' When will that come to light?

Dadashri: Do *pratikraman* when you remember them. Do *pratikraman* for however many you recall. Otherwise, sit in *samayik* that 'we' hold here for everyone; sit on that day. Do it (the entire *samayik*) exactly. That

day, some of it will be washed off. In this way, everything will be washed off.

Only by Seeing the Faults Within, One Will Become Pure

Questioner: Dada, as the Self, as the Knower-Seer, whenever I See 'Chandubhai', at that time I can See many defects within 'Chandubhai'.

Dadashri: Yes, but in Seeing the defects, the pure Soul (*Shuddhatma*) is in the complete state. Otherwise, the defects cannot be Seen. In the past, the defects were not Seen at all. Now, whatever defects are Seen; with that, the pure Soul is becoming completely pure. That is why more defects are Seen.

Questioner: Now this pure Soul, does it realize that whatever happens to 'Chandubhai' is 'Chandubhai's' fault? Is the pure Soul trying to find that out?

Dadashri: Yes, the pure Soul, is acceptable (correct). Pure Soul implies we should say it is of the pure Soul. From the moment our own part starts becoming clean, from then on the pure Soul starts becoming pure. These faults of 'Chandubhai', otherwise when were any of them ever Seen? Barely one or two of the large ones are Seen. Otherwise, a thousand to a hundred thousand faults remain within! All of them, they are all nothing but 'statues' of faults! Hence, however many faults are Seen, that many will leave. However many are Seen, that many will leave. The additional (faults) that are Seen the better it is.

Questioner: Up until now, I was looking at why this is happening, and what is my fault. Now I have to See that it happens, it happens even more.

Dadashri: Therefore, they become pure

and go away, so there is settlement. They are indeed files, they are indeed referred to as files. You should settle these files.

As the pure Soul, become the Knower-Seer, See the defects of 'Chandubhai'. Then there is no problem if you do not do *pratikraman*, even if you See more. Those that are Seen will leave. However many are left to be Seen, that many will have to be Seen again. Because what they are saying is, "You have already become pure Soul, but what about us? We were indeed pure, you have spoiled us." Then We (*shuddhatma*) would say, 'So what should I do now?' Then they reply, 'Make us pure and free us.' So, we See them, whatever faults there were, as we See them, they become pure and leave. That is the only way. And this is the *samayik* of the Self. It shows the inherent nature of purity of the Self.

The Guise Believed to be One's own is Seen as False

Questioner: In *samayik*, where I felt that I was correct in some incidents, I am now able to See my own faults in them. I Saw my own faults in worldly interaction incidents that had happened, where (previously) I had believed I was correct.

Dadashri: That which was believed to be correct was Seen as incorrect. That is ok, but you had such an experience, did you not?

Questioner: Before I used to see the faults of others, instead I can actually see my own fault in that.

Dadashri: You Saw your own fault, You had that kind of experience, did You not? If others want to share their experience, then speak up! Stand up and share your experience.

A great novelty! It can be seen for the

whole life. Is that not a great novelty? Moreover it is exact, whatever happened, all of that, even together with all those who were with him.

Questioner: During that incident, how one's own subtle anger-pride-deceit-greed have played their part is also shown, Dada.

Dadashri: Yes, in that whatever happened within, that is all guise. However much the guise of the ego and the intellect; all that guise is disclosed. If you had enjoyed pleasure with deceit, then it will show (that). If you had done it by explaining, then it will show you all (that). Whatever the guise is, that is what will be Seen. But it definitely shows you, and moreover it is fresh. It will show you as if it happened yesterday!

Questioner: Now can you show me such *pratikraman* that will bring the intellect to an end.

Dadashri: There is no *pratikraman* for that. There should be a desire that, it (the intellect) should not be there. The intellect has arisen because of the intent, 'The intellect should be there.'

What to do When You Cannot See?

(When you were doing this *samayik*) You did not feel you had spare time, did you?! Brother, did you feel you had spare time?

Questioner: Not at all, there was a queue. Today I was short of time. I did not complete it (Seeing the faults), the 'film' did not end.

Dadashri: Yes, was there a queue? A queue of this sort has never been seen before, has it?

Questioner: No.

Dadashri: It is still totally new. It may not happen properly for some, but this is a very good solution.

Now that which is Seen is different for everyone. Some can See it totally clear, some See it through a veil.

Questioner: The ‘film’ came to an end within a short time, within fifteen to twenty minutes into the *samayik*.

Dadashri: Yes, it will end.

Questioner: Then what should I do?

Dadashri: Then remain as you are, still; there is no problem with that. Or else You may switch the *upayog* to something else. If the veil is thick, then You will not be able to See.

Questioner: Then I Saw that ‘film’ twice.

Dadashri: Good, there is no problem with that. However much You See, You have that much time to wash it off! This is the pure (*shuddha*), clear Self.

Anyone here that was able to See properly, raise your hand. You too were able to See? Even one from a *Patidar* (Patel community) could See?

Questioner: I Saw it very clearly.

Dadashri: *Patidars* are such that they will not let even a snake go without killing it. If such *Patidars* can See too, then what kind of an *Atma* they must have attained!

This is considered the wonder of the world! One hour of Puniyaa Shrivak’s *samayik*! It would take King Shrenik’s entire kingdom just to cover the commission for it, so what is the value of this one hour? Have you understood what Dada has given you?

See the Tuber That Sprouts

Questioner: After setting a tuber (deciding to see a specific type of fault) in *samayik* something else is Seen, and that tuber is not Seen, what is that?

Dadashri: Let it come and go. If animals are coming and going, it does not mean that Your own (state of) Seeing has gone away!

One can recognize that there are tubers, but it is not possible to understand them in worldly interactions. And that is why ‘we’ tell You to See those tubers in *samayik*. When You try to dissolve one tuber in *samayik*, another tuber sprouts from within, and thoughts are Seen. This will prevent You from placing *upayoga* (applied awareness as the Self) on that tuber. At that time See whatever arises.

Questioner: When I am sitting in *samayik* and a bad thought arises, should I do *pratikraman* at that moment?

Dadashri: Yes, You should do everything at that moment. And that too You are not to do it; You are the Knower and ‘Chandubhai’ lacks awareness (*bhaan*), ‘Chandubhai’ is the doer (*karta*). Therefore, You have to tell the doer, ‘Why did you do that? Do *pratikraman* for it.’ You are the Knower (*Gnata*) and he is the doer.

One can See Through the Activity of the Self

Questioner: When I am Seeing my own ‘film’ and at that time if the mind gets stuck in it, if it likes it, and in that if there is no intent (*bhaav*) arising that ‘I have done something bad or something wrong has happened’; then how would that appear?

Dadashri: The mind is not present at all during *samayik*. There is no existence of

the mind at that time. You only had to See. You are not to See whether anything was good or bad, You just had to See.

Questioner: After Seeing, do I not have to say that I am asking for forgiveness?

Dadashri: *Pratikraman* is a different thing. But you cannot say things like, 'It was like this and like that, it was getting stuck;' there is no one who is getting stuck in this. This is not the activity of the mind; it is the activity of the Self. It is the activity of the Self, that is why it can in fact be Seen, however the mind has nothing to do with it.

During this *pratikraman* (*samayik*), the mind is absent; nothing else. There is a relationship of *Gnata-gneya* (Knower- object to be Known) with thoughts. Thoughts do not come at all during *pratikraman*; the thoughts will stop. However, if thoughts arise for you, then See them; thoughts are the *gneya* and You are the *Gnata*.

The *Atma samayik* exists only through the Self (*Atma*). It is independent from the external, it has nothing to do with it. It has nothing to do with the mind. The mind-intellect, they are all idle.

If Illusory Attachment is Less, Then Faults can be Uncovered in Detail

Questioner: I have no idea at all about how many *atikramans* (aggression towards other living beings through thought, speech and action) I did in the past life. What kind did I do? What did I do? How do I get to know about that?

Dadashri: What do you want with the past life? How many *atikramans* are you doing at present? You have to wash them.

Questioner: One cannot be aware

(*khyal*) of all the *atikramans* that have been done in this life, can one?

Dadashri: If you sit in *samayik*, and you concentrate on it (*atikraman*) that, 'I want to search it all,' then you will uncover it all, it will be uncovered in detail. As You turn inwards as per the (*samayik*) *vidhi* (specific words spoken before introspection as the Self), then the Self starts doing its own work for sure.

Questioner: I understand all my mistakes, but I end up saying everything first. I end up saying everything, then I become alert to the fact that I made a mistake, I should not have said that.

Dadashri: In this case, do two to five *samayiks*, and see the effect of that.

Questioner: Dada, when I do *samayik* I am aware of the small mistakes, but why am I not aware of the big mistakes? How should I See them?

Dadashri: They will indeed be Seen within, but we cannot See them because of illusory attachment (*moha*). We cannot See because of the effect of illusory attachment. As the illusory attachment gradually decreases, then You will be able to See.

Who is the Seer? The Self

Questioner: Dada, many times as we see in a movie, just like when we are watching a movie that has already been released, similarly many a times we can See the *drashyo* (scenes) that, 'This is what should be happening.' Or, 'This will happen.' Or, 'My time will pass in this way.' Many a times we keep Seeing all such things. Many a times we get such impressions, and if that thing happens then we don't find it a wonder that, 'Oh ho ho, this is what we had Seen!' This happens to me many a times.

Dadashri: It is like this, for the veil covering the Self to break, some people See a certain *drashya* (object to be Seen), some See another. In whichever direction (the veil) is broken, (*drashya*) of that direction are Seen. If it is thin then it breaks quickly. For these clouds, there is no rule that the sun will be seen in specific places. Where it is thin, it will be Seen.

When will You begin to See? When You do all these *samayiks*, then You will See everything from now all the way to childhood. If you were to try and remember, then you would not be able to remember anything right now, but when it is Seen then know that the Seeing has started. Have you done *samayik*?

Questioner: Yes, I have done it Dada.

Dadashri: Yes, but were you able to See?

Questioner: Everything. Clearly.

Dadashri: Yes, that is called Seeing. Who is the Seer? No element (*vastu*) apart from the Self is the Seer. The energy of Seeing exists, but had you previously made an attempt to See in this way? If you were to make an attempt to See, then nothing would be Seen. In this case, You (the Self) See clearly.

With the Meditation on the Manifested One, One Becomes the Knower of the Self

As it becomes clearer, then it will be understood further.

Questioner: What needs to be done to become clear?

Dadashri: You have to remain in *satsang*. You have to follow the *Agnas*. The *Agnas* have to be continuously followed. The

Agnas can even be followed at home. The one who follows the *Agnas* less (not completely) should do one *samayik*, of ‘*Dada Bhagwan Na Aseem Jai Jaikar Ho*’ for fifty minutes. That is all. And if you are able to follow them completely and properly, then there is no problem.

This is the cash bank. There is such a statement, is there not! Cash bank means that, within you Dada Bhagwan has not yet manifested, whereas here (within A.M. Patel) ‘Dada Bhagwan’ has manifested. If meditation (*dhyavan, dhyan*) of the manifest One (*pragat*) is done, then One’s own Self will continue to manifest. Ananddhanji has sung, “*Pragat tattvana dhyavata, nij tattvano dhyata thaya re.*” “The one who meditates on the manifested element becomes the Knower of the Self.” Hence, if you were to recite this daily, when should you recite it? In the evening, after having your meal, seat your children, wife, everyone, and you recite it and they will all repeat it. It will continue to manifest within you, it will continue to manifest. As you are meditating on the manifest One, so it will manifest within. This statement ‘*Dada Bhagwan No Jai Jaikar*’ is indeed cash, it instantly gives result. It will give bliss, in every way, and the day it is recited for fifty minutes, that is when a whole *samayik* is done (then that experience will happen).

Remain in the Upayoga of the Charan Vidhi

Questioner: Many a times when I do *samayik* I cannot See anything. I can only See darkness. Lines, streams or such, are continuously Seen. What could that be Dada?

Dadashri: He would See anything, would he not! If there is no *upayoga* (applied awareness as the Self) then the thing in front

of you is not Seen as *gneya* (object or thing to be Known), instead all other random things are Seen. That would indeed happen, would it not? The Seer would in fact See something, would he not?

Questioner: The flame that is seen, is seen big, it is seen small. It becomes big, small, and remains still.

Dadashri: Yes, that is seen. Everything is seen. They are all miracles of the *chit* that are seen. There is no meaning to it! There is no need for it!

Questioner: So what should be done at that time?

Dadashri: Then you should say the *Charan Vidhi* (for the real and the relative). Do you know it off by heart?

Questioner: Yes.

Dadashri: Say it without reservation, properly; that is sufficient.

The Upayoga of the Self in Samayik

Questioner: Dada, we had read the *Trimantra* in the way you had shown us, by closing our eyes in *samayik*, visualizing it and reading it. Hence, we are now going to do *samayik* in this way in *satsang*.

Dadashri: Very good, and are you able to study the *Trimantra* fully?

Questioner: Yes Dadaji. Everyone had understood the way in which the entire *Trimantra* should be read, and now the children and all, sit in that *samayik*.

Dadashri: That is referred to as the *upayoga* of the Self. Ordinarily, if you remember the motel, then the *upayoga* goes in the motel. And in this, the *upayoga* of the Self remains. If 'Chandubhai's' *upayoga* is

going in the motel, then You can stay separate, but only if You have awareness.

Whereas in the *kramik* path (traditional step-by-step path towards Self-realization), all these people bring an end to the worldly cares and anxieties of the whole day, and sit in one place to do *samayik*. However, this is referred to as *vyavahar samayik*. They sit there, and if the thought of the shop comes to mind it is pushed away, 'Why did you come?' Each thought is continuously pushed away. Hence, it does not touch anything.

Questioner: Do they remain in the *upayoga* that way?

Dadashri: Yes, the one who stays in *upayoga*, is the *vyavahar Atma* (worldly interacting Self). He has not realized his true Self, hence he remains in the *upayoga* of the ego. And here, One remains in the *upayoga* of the *nischaya Atma*, our pure Soul. That's it, just See. See the thoughts that arise in the mind, See other thoughts that arise, this is referred to as *samayik*. Remaining in *samata* (state in which equanimity prevails) throughout the day is *samayik*. When the awakened One (*potey*) remains in *upayoga*, that is *samayik*. In this worldly life, if *upayoga* of worldly interaction prevails, even that is referred to as *samayik*, and here, if *upayoga* as the Self prevails, even that is referred to as *samayik*.

Questioner: When I sit in *samayik* to See my faults, I cannot See my own faults in the way that others See their own faults, but I See just blanks. Why is that?

Dadashri: You will be able to See them. When it is conducted again by someone, then you will See. 'See' it all methodically. The Seeing of faults has not yet commenced for you. Whenever it commences, it will be Seen. I will make you do that in 'my' presence.

After Understanding, Practice is Required

Questioner: Dada, can it happen that everyone can see their faults or are there some who cannot see them?

Dadashri: Yes, that can happen. In order for him to get practice in this, he has to learn it once. He bears in mind that, 'I want to be inclined this way.' That does not have to be searched for. If one goes to search for it, then (awareness as) the Soul will move away.

Questioner: I did not See anything like that.

Dadashri: Yes, there are many people who have not Seen, not only you. But all these people are saying that I can See, therefore do such *Purushartha* (real spiritual effort to progress as the Self), that something in Seen in *samayik*. If you feel that, 'I am setting out to See,' then it will be spoiled.

The moment you say, "I am pure Soul," then instantly You say, "You See." So, the Seeing will begin, and You will be able to See in that.

As a Fault Happens it is Seen Through the Vision of Gnan

Questioner: I have taken *Gnan* (Knowledge of the Self), the vision (*drashti*) has changed through *Gnan*. Now is it set that, even if a fault happens it will be Seen immediately?

Dadashri: It will be Seen. It is for those that are there from before, the ones that are lying (within) since childhood, that (*pratikraman*) has to be done.

Questioner: I have understood that, Dadaji. But in this process that is going on, everything is Seen immediately.

Dadashri: In fact, You can See them one by one. Resolve them. There is no problem (of that). No one would be at a loss in doing so, would they?

What Does it Mean to See Like a Film?

Questioner: (In *samayik*) You can even See how 'Chandubhai' appeared. If that is not Seen, then darkness may even prevail.

Dadashri: Did you not See (anything)? You did See like everyone else did, but it is not coming in your awareness (*dhyān*). Do you understand?

Questioner: One would know if a film is being Seen! In fact nothing is Seen. When I close my eyes, there is darkness.

Dadashri: How did you realize that?

Questioner: One would know if darkness is Seen or something else is Seen?

Dadashri: Was something else Seen before?

Questioner: Dada, one would know regarding these faults, that this happened yesterday, before that this happened, and prior to that this mistake happened.

Dadashri: How did you come to know that? There is no other way besides Seeing.

Knowing is Indeed Referred to as Seeing

Questioner: To See the faults means an exact film should appear, should it not? But a film does not appear. When a fault happens, at the time the entire situation that is Seen...

Dadashri: What happens if it is not Seen?

Questioner: Dada, I realized that this and that had happened.

Dadashri: How did you realize that? How can you realize that without Seeing?

Questioner: Actually, I would know that those circumstances prevailed at that time, but they are not Seen.

Dadashri: To Know means it is Seen, is it not? What do you understand by 'Seen' in your words? Did you not understand? It is because you speak like this from the start, that nothing is Seen. And if something is Seen, then it is all Seen faintly. You are searching to See in a different way. It would not be so for anyone, would it? In which way did you See? You Know however much you Saw, in which way did You Know that? There should be a Knower, should there not?

Questioner: There is a Knower. Dadaji says that, "There is a Knower."

Dadashri: Hence, it is Known.

The Word 'Film' is Only for Understanding

Questioner: To Know is part of the memory, is it not? What we can See is being recalled from memory, is it not?

Dadashri: It is not memory. It has nothing to do with memory. This much memory cannot exist.

Questioner: So where is the film stored?

Dadashri: There is no need for the film, actually it is Seen. We say the word film.

Questioner: Which store house does it come out from? Which store house is that within which it is stored as a film?

Dadashri: Not as a film. All the incidents that have happened, the Soul can See them

within, 'This happened at the age of thirty-eight, this happened at the age of thirty-six, this happened at the age of thirty-five. It can See them and Know them.

Entanglements due to Lack of Understanding

Questioner: They are two different things, right. The two activities are different, are they not? To be able to See and Know, both of these actions are different, are they not?

Dadashri: How can they be different?

Questioner: To See and to Know.

Dadashri: If a crowd gathers suddenly and you See it all, then when you do not check (to see) who is this (person), and who is that (person), that is referred to as Seeing. And if you check, 'That oh ho, that is Lallubhai that has come,' then that is referred to as Knowing. Can you not See that? Do you not recognize that? Those (scenes) which were coming within?

Questioner: Yes Dada, that is referred to as Knowing. To have Seen and to have Known, the Self becomes the Knower-Seer (*Gnata-Drashta*).

Act According to Your Own Principle

Questioner: I do not like to sit in *samayik*, I feel like playing truant. What is that?

Dadashri: The mind can complain, but what have You got to do with it? Is it going against your principle? If so, then it is still in control. Why do you care if it says no? It will not let you do *samayik* at all.

Questioner: I do not have a strong desire to do *samayik*.

Dadashri: Oh ho! Then there is no desire to be in this religion (of the Self). Moreover, you are not strong in this, are you?

Samayik is a process that is forty-eight minutes long. How can you practice celibacy when you cannot even sit correctly for forty-eight minutes? Instead it is better that you quietly get married. Whereas you are riding the cart in the direction the 'bullocks' (of the mind) want to take you. Then you say, "What can I do if it takes me in that direction!" Instead, get married without any worries! There is no meaning if your 'cart' is going in that direction, is there? You do not have the will power to stick to your decision (*nischayabud*). There is nothing from your end. You are not competent at all. What do you feel? Should you allow the 'cart' to go like that?

Questioner: That should not be allowed.

Dadashri: Then why are these 'carts' of yours going (in that direction)?

Get the Work Done by Understanding Phases of the Mind

Questioner: It is only when you are telling me that I realize I had done things according to my mind. Otherwise, I am not able to realize that.

Dadashri: Yes, but after realizing that can you not become wise?

Questioner: Yes I can.

Dadashri: Now, day after tomorrow you will tell me, 'I got up and left whilst doing *samayik*, because I felt so from within!'

Questioner: When I sit down to do *samayik*, I do not enjoy it.

Dadashri: There is no problem if you

do not enjoy it, but it is unacceptable if you do according to what your mind tells you.

Questioner: But because there is no enjoyment in it, I feel like I do not want to sit in *samayik*.

Dadashri: But you do not wish to act according to what your mind tells you, do you?

Questioner: Actually, I learned about all that just now!

Dadashri: It is a different matter if you do not enjoy it. 'You' understand that his interest lies somewhere else, and he has less interest in this. 'I' can get you interested (in this).

Questioner: When there is no enjoyment, the mind shows, 'Let us go from here now.'

Dadashri: I am not talking about the mind. Enjoyment and the mind have nothing to do with each other.

Questioner: When I do not enjoy it, I feel like I do not want to sit in *samayik*.

Dadashri: I know why you do not enjoy it.

The Veils Break With the Energy of the Self

Questioner: I cannot See anything at all in *samayik*.

Dadashri: How can you See anything, when you botch everything up!

Questioner: One will be able to See only when he realizes that he has botched everything up, right?

Dadashri: No, but first of all his own understanding has not reached to that point. If

he cannot understand it, how will he be able to See? He does not understand the meaning of what is being said, does he? Even though I give examples, I give the example of the cart, the example of 'mechanical,' not a single concept or understanding reaches within. Now what can he do?

Questioner: It should be Seen like a film, should it not?

Dadashri: But how can you See if you are not the Seer? You are not the owner of the cart, are you? If You become the owner, You will be able to See. At present you are acting according to what the 'bull' (the mind) tells you. The one who acts according to what the 'bull' tells him will not be able to See any film. The one who moves with his *nischaya* (the Self) will See everything. Are others not able to See the film? (You) Cannot See, can you!

Questioner: Does it happen because there is lack of interest in doing *samayik*?

Dadashri: We can accept the one who lacks interest, but not this one (the one acting according to the mind). Would anyone do such a foolish thing? So then why would he do that?

Questioner: I still do not realize that, 'This is what I am doing,' I still do not understand that.

Dadashri: You just do not understand it, do you? When will you understand? Will you understand after two to three life times? If you get married, she will make you understand. You say, 'I just do not understand!'

I gave you the example of the cart, thereafter I talked about *nischayabud* (the tenacity to be the Self). Can you really accept and follow the one who does not let you act according to your decisions? You do not listen

to your parents and you regard the mind to have a greater value, is that so?

Questioner: But I cannot See anything at all in *samayik*.

Dadashri: What is there to be Seen that you want to See?

Questioner: You say that you can See everything all the way back to the age of four.

Dadashri: It is not Seen just like that. In fact, it will be Seen when 'we' tell you to look deep within. Those who act according to what their minds tell them are all indeed mad, are they not? So how can they See? The Seer should be separate; the One who has his own *nischayabud*! Up until now, you have done only according to what your mind has told you. Due to this all these veils have come into effect.

Questioner: When I am doing *samayik* and I do not feel like doing so, is that really *udayakarma* (unfolding of *karma*)?

Dadashri: It is referred to as *udayakarma* when despite the presence of *nischaya* it does not let the *nischaya* prevail.

Questioner: Thoughts do not sprout on the basis of *udayakarma*, do they?

Dadashri: But if you have the *nischaya* then do *samayik*. If there is *nischaya*, then do it even if it is not agreeable to your *prakruti* (the non-Self complex).

Besides You have to See whether or not the thoughts are subject to *udayakarma*. This is where Your *Purushartha* (progress as the Self) lies. If the thoughts are Seen, then that *udayakarma* comes to an end there. The moment they are Seen, they come to an end! If you become the result of the thoughts (engrossed in them), then the *udayakarma* begins!

Scolding Samayik is one Type of Samayik

A man came to me and said, "I have done such a bad thing that I cannot even forget it." Now this is a person who has taken *Gnan* (Knowledge of the Self), he cannot forget it and it keeps bothering him from within! What is that? I asked him, "You feel like this even though I have given you *Gnan*?" So he replied, "This is what is happening to me. I am telling you what is actually happening to me." I told him, "Go to the terrace and tell your file number one." So he asked, "What do I have to say?" I told him to say, "Hey you! You are useless, you are a rogue, you are cunning, you are a thief." Scold him really well for half an hour. Scold (*thapka*) the one who has committed the fault. Go ahead and reprimand him and if it does not come to an end, then it is my responsibility. It came to an end! It came to an end in just one go.

If he is not sensible, then scold him. That is what I told him. So what did he do when he went up to the terrace? Just like he would scold someone else, not only did he scold himself that much, but he scolded himself even more. So the file (no. 1) would cry and He would See. He cried a lot, he cried intensely and He would keep Seeing him. So, people passing by below said, "Who is fighting? Who is scolding this man?" Then he became wise.

An Experiment to Experience the Separation

Questioner: Now I reprimand him; I am able to realize after a mistake happens or even before the action happens. So I feel that, 'This does not suit 'Chandubhai', but it still happens.

Dadashri: When it happens, it is

another layer. A thousand such layers may come and some people have only two layers but you have to reprimand him. When You reprimand him, You are separate and so is he. That is what You experienced. And You should definitely reprimand him. And those layers will indeed keep coming. As they are there, they will come! How would they come if they were not there? So the stickier it is, the greater the number of layers there are. That is why You have to tell him off, "Why are you doing such things?" 'You', the pure Soul (*Shuddhatma*) tell 'Chandubhai', "Has your ego of superiority (*rof*) become so deflated that you have to sulk (*rees*) this much?" Moreover, You should scold 'Chandubhai'. 'You' are *Shuddhatma*; what does it have to do with You?

That man scolded himself and he was crying, the poor man. Yet He said, "Even if you cry now, 'I' will not be convinced by you. 'I' will not let you off." After that his mistakes left. He took him to task so much that he started to cry! 'You' have to say a few words to him ('Chandubhai').

Questioner: If You do not pay attention then he will only behave that way.

Dadashri: Not attention, if you let the mind have its way, he will continue to go in the wrong direction. So it will not do if someone else scolds him, You have to scold your file number one. This is not a path of scolding; 'we' would not scold in this way! When do 'we' ever scold anyone? And who do 'we' scold? 'You' are *Shuddhatma*, 'we' cannot tell You off. That is why You have to scold 'Chandubhai', then 'we' would not have to do it.

Reprimand Only After Taking the Agna

Questioner: Why is it that 'I' do not

feel like scolding (file no. 1)? If someone else were to make a mistake, I would scold them intensely.

Dadashri: In fact, You do not know! If You knew You would scold. Whatever he sees others doing, he imitates. In fact, that man was telling himself off with glaring eyes! So he started to cry. 'He' (*potey*) did the scolding and he himself began to cry and moreover the Self became separate! The Self becomes separate when You scold yourself.

Questioner: This experiment of scolding is wonderful.

Dadashri: You should not scold him too much. You should ask 'us' (Dada) before You scold him. Not everyone needs to scold his or her file number one. It would be necessary for someone like him. It is because his desire is strong! He is the kind who can pull through all (his faults). All will leave, a way out will be found.

The scolder continues to scold and the crier continues to cry. It is a great wonder, is it not! Then I told others, "Do not scold in this way. No one should scold without asking me. You should only do it if 'we' give the *Agna*, because this is actually dangerous. There is no telling what kind of claim this sixty-five year old lawyer will end up making when he is being scolded, is there?"

Questioner: Dada, that man had come here and he was saying that, "File number one is so scared now that he is not doing anything out of line."

Dadashri: Yes, he will get scared! He has never come across anyone who can scold him and he makes a claim against those who scold him. If the Gnani *Purush* were to scold him immensely, then he would walk away from

that which is beneficial to him and leave from here. Therefore, if You scold your self, then where can he go?

Then Know That you Have Turned Towards the Self

Questioner: Dada, if I want to do something like that, I should do so after coming to you, and taking your *Agna*; then I will get the proper benefit, is that right?

Dadashri: Once I give you the blessings, then there is no problem for you, is there? Because when 'I' give blessings, then (the awareness as) the Self alone prevails. Therefore, only *pragnyashakti* (liberating energy of the Self) will do the work. Otherwise, if something from within were to get latched on to it, then it would become disguised.

When You scold, the opposing party becomes separate. Here, one wants to sit on the opposing platform and then criticize the government. One sits on the opposition platform as a result of previous *karma*. But whether to side with or not to side with the opinion of the opposition is today's *Purushartha*. Therefore, Our opinion should be for only the government (the Self). If he sits with the opposition but gives opinion in favor of the Self, then know that he has now turned towards the Self. Now, remain in favour of the *Atma* (Self).

Who does the scolding? Whom does he say it to? The One who knows all this, is the *Shuddhatma* that is absolute (*sampurna*). Who does the telling off? It is the committee of *pragnya*. Who are they telling off? The committee of ignorance (*agnya*). In this committee of ignorance there is ego, anger, pride, deceit and greed. That committee is different. And this committee is different. If He

were to reprimand 'Chandubhai' in this way, for just one *gunthanu* (forty-eight minutes), then do you know, His energies would increase tremendously!

The Technique to Stay in Awareness

'I' reprimand myself even when Niruben is present. What do 'I' say? "Ambalalbai, are you a contractor? What kind of person are you? What do you think you are?" 'I' say that. Niruben asks, "Are you talking?" Then 'I' say, "What else can I do then? All discussions cannot be done in private, can they?"

Questioner: Dada, 'you' are indeed *nirbhedi*, meaning without any *bhed* (division); therefore 'you' speak with separation.

Dadashri: It is indeed separate, it is indeed separate. 'I' have indeed separated it for you. 'I' have totally separated it. Now, if you do not apply it then, then you remain seated together with it (file no. 1). Upon scolding, it separates automatically. In the same way that a mother-in-law and a daughter-in-law quarrel. A mother-in-law and a daughter-in-law quarrel, do they not? How many faults does the poor daughter-in-law see of her mother-in-law? Whereas here, You fundamentally quarrel with yourself, therefore You can See all the faults!

Now, You should not reprimand yourself everyday in such a way that you start crying. However, You should keep saying a little everyday just for the sake of it. When the mother-in-law starts to nag, then the daughter-in-law understands that, 'I will not be able to live with her.'

Questioner: That is correct.

Dadashri: That is way to become separate, become more separate!

Keep Separation and Scold Slightly

Dadashri: Which way is it for you at present?

Questioner: This way, doing *Purushartha* in the real; now it is going towards the pure Soul.

Dadashri: In what way are you doing that?

Questioner: By scolding 'Chandubhai'.

Dadashri: When You scold, 'Chandubhai' does not sulk, does he?

Questioner: He does not sulk, however 'I' do not promptly remember to scold. Then, when 'I' do remember, 'I' scold him. Then he accepts that, 'Yes, what is being said is the truth.'

Dadashri: Does he accept that much?

Questioner: Moreover, whether he accepts it or not, the scolding indeed has to be done. Then he will slowly learn to accept.

Dadashri: That is fine.

Magan, what have you done?

Questioner: But 'I' was telling off very softly.

Dadashri: How can you speak in a fast scolding manner? You are a kind person, are you not?! When you go to bed (at the time of doing *samayik*), You should say this, "Magan, why are you sitting like an old man, are you not ashamed?" What problem do You have in scolding him like this for five to ten minutes?

Questioner: There is no problem.

Dadashri: Then, say this to him. What loss will You incur from scolding? See, that

man was scolding himself in this way, that one day even the roof terrace started to tremble, did it not? Was that not a good solution?

Questioner: It is a very good solution, Dada.

Dadashri: But they do not do it again, moreover they forget, such weak people.

Questioner: You had said not to do so, that, “Do not do it without ‘my’ *Agna*.”

Dadashri: Do not do it daily. Otherwise it will not be effective.

If you Take it Upon Your Head Then There is Trouble

Questioner: Yes, but Dada actually I do not feel like doing *samayik*. Please do something Dada.

Dadashri: The intention to do so is there, is it not?

Questioner: Yes. Dada, actually in the past the stock was sprouting so immensely, that it would not do if *samayik* was not done. And now, all that has decreased, therefore I do not feel like sitting in *samayik* as much as I did previously. Then it (the mind) makes me get up halfway through the *samayik*.

Dadashri: Yes, on the contrary, You should say, “Magan, remain seated properly. If you make me get up today, then only you will know what your state will be.”

Questioner: Today, I sat down having firmly resolved, ‘Sit properly today, sit patiently, sit with exact alertness.’

Dadashri: ‘You’ should tell him, “Only you will know what will happen to you. You will be done for.” It does not affect You and the work gets done. Before, you were taking

the responsibility for it. You have to decide once that, “Today, I do not want to move (from the Self).” With ‘I want to do it this way only’; you become Magan.

Questioner: So, “I do not want to do this, I want to do this,” is that considered as taking it on my head?

Dadashri: It’s trouble for no reason. ‘I’ have given you the pure Soul (*Atma*); if you remain as that, then there will be nothing further to do and peace will prevail.

The Awareness of Separation through the Mirror Samayik

Questioner: (This act of scolding File no. 1) should each person do so looking at their own file?

Each person’s file may find different medicine suitable. The same medicine may not be suitable for all. My file will not find such strong medicine of scolding suitable.

Dadashri: Yes, it may raise someone’s blood pressure; that may happen to someone.

Questioner: So, if all these people try to do so by imitating what they see others do...

Dadashri: No, do not do what you see others do. Consult me. That is what I have said. Hey you! No one should do it (off his own accord). If you say, “Get out, get out,” then the blood pressure will increase. Therefore, you should look in the mirror and say, “Brother, ‘I’ am here with you. Do not be afraid.” By doing so, the blood pressure will not rise. *Nischaya* is required in this, *nischaya* (the Self).

In the mirror, you can see ‘Chandubhai’ in front of you. In that, one is the Self (*Atma*) and the one standing opposite is ‘Chandubhai’.

You (the Self) tell him, “‘Chandubhai’, how long are you going to keep making these mistakes.” You can even tell him, “You need to be scolded a little.”

Do you ever look into the mirror and scold ‘Chandubhai’? Seat ‘Chandubhai’ in front of the mirror, look at him in the mirror and say, “You have helped in printing Dada’s books, you have done a donation of knowledge (*Gnan daan*); that is great work that you have done, but on the other hand, you do this and that, why do you do that?” Should You not tell this to yourself (‘Chandubhai’)? Instead of Dada alone telling (‘Chandubhai’) off, if You were to also tell him off, then he will listen more, he will listen to You more! When I tell (you) off, what arises in your mind? ‘The ‘one’ who is my neighbor is not telling me off, then why is this Dada telling me off?’ That is why, You should reprimand him yourself.

One is generally very good at pointing out others’ mistakes but he cannot see even one of his own mistakes. But You do not have to point out mistakes; You just have to scold ‘Chandubhai’ a little. ‘You’ have come to Know all of your (‘Chandubhai’s’) mistakes, so now, ‘You’ have to reprimand ‘Chandubhai’. He is not only meek (*naram*) but also full of pride (*maani*). He has pride in every way possible. Therefore, if he is cajoled a little, then everything can be achieved.

Now, when should You practice scolding him? You can employ one or two people to scold you, but they will not truly scold you, will they? It is beneficial if there is someone who truly scolds, only then will it be effective. Otherwise, if there is someone who scolds artificially then the effect will not be beneficial. If there is someone who scolds us, should we

not take advantage of that? Actually, you do not know how to set this, do you?

Questioner: If there were someone to scold me then I would not like it.

Dadashri: You do not like them, but if there were someone fit to scold you on a daily basis, then would you not know how to settle it that, this has become an everyday thing, so when is it likely to end? Instead, you should just enter into your ‘cave’ (go onto the seat of the Self)!

Now, what You have to do is, sit down with ‘Chandubhai’ and talk to him, “Even at the age of sixty-seven years, you come to *satsang* daily; you take great care in ensuring that, that is a great thing that you are doing!” But, at the same time, you have to make him understand and give him advice, “Why do you take such great care of this body? If this is happening to the body then let it. Why don’t you come and sit here at the table with ‘me’! There lies infinite bliss with ‘me’.” That is what you should tell ‘Chandubhai’. If you were to seat ‘Chandubhai’ in front of the mirror like this, then can You or can You not See him exactly?

Questioner: The conversation within goes on for hours for me.

Dadashri: But in this internal conversation, there are others within who intercept the ‘phone call’; that is why You have to make him sit in front of You and talk to him loudly. That way, nobody else will indeed take the phone!

Questioner: How should I make him sit across from me?

Dadashri: If You seat ‘Chandubhai’ across from You and keep scolding him, he will become very wise. You personally should

scold him, saying, “‘Chandubhai’, how can this be? What nonsense is this? Why don’t you become straightforward, now?” What is wrong in speaking to him this way? Does it look good if someone else had to insolently point this out? That is why ‘we’ tell You to scold ‘Chandubhai’, otherwise he will continue walking in complete darkness!

You have to seat ‘Chandubhai’ in front of the mirror, and start this experiment. You can see his whole face in the mirror. Then, You tell ‘Chandubhai’, “Why did you do that? You are not to do that. Why do you have *matbhed* (divisiveness due to difference of opinion) with your wife? Is this why you got married to her? Why are you doing this after getting married?” You have to tell him such things. When you scold him like this, in front of the mirror for one hour, then tremendous energy will manifest. This is considered the highest of all *samayik*. ‘You’ Know all of ‘Chandubhai’s’ mistakes, do You not? As many mistakes as You See, when You seat ‘Chandubhai’ in front of You in the mirror and tell him about them for an hour, that is the highest *samayik*!

Questioner: If I do not do it in front of the mirror, but instead I talk to the mind within by myself, will it not work?

Dadashri: No, that is not possible. Actually, You should be able to see ‘Chandubhai’ in the mirror. You will not learn how to do it if You do it by yourself in your mind. Only the *Gnani Purush* can do that. But You have to be taught at this kindergarten level, do you not? Moreover, it is good that you have this mirror; otherwise (in the past) you would have had to buy a mirror costing a hundred thousand rupees. It is just that, (nowadays) mirrors are inexpensive! In Lord Rushabhdev’s (first *Tirthankar* of the present

time cycle) time, only Emperor Bharat had built a hall of mirrors! And today, one can see large mirrors everywhere!

All this is the theory of *parmanu* (subatomic particle of matter). But if You seat him in front of You in the mirror and scold him, then it is possible to achieve a lot. However, no one does that! When ‘we’ instruct him, he does it once or twice, and then he forgets once again!

Lord Rushabhdev gave the knowledge of *Akram Gnan* to Emperor Bharat and ultimately, when Emperor Bharat took refuge in the hall of mirrors, everything set in place (the *Gnan* expressed precisely) for him. His ring fell off in the hall of mirrors. The moment he noticed his unadorned finger in the mirror, he thought, ‘All the other fingers look like this, why does this one look different?’ That is when he realized that it was because the ring on that finger had fallen off. ‘The finger looked so beautiful because of the ring,’ that turmoil started within! It went on until he became *Keval* (absolute)! He started to contemplate, ‘Did the finger look beautiful because of the ring? Was it the ring that made the finger look beautiful? It was not because of me?’ The reply came, ‘Why would it be because of you?’ Then, in this way, by process of elimination, ‘This is not mine, this is not mine, this is not mine...’ he attained *Keval Gnan* (absolute Knowledge). So you should take advantage of the mirror. Ours is the science of *Akram*. Whoever takes advantage of this, will get his work done. But no one indeed realizes this, does he? It does not matter if one is not Self-realized; even then, the *samayik* in the mirror can be done superbly!

Samayik of Separation

‘We’ are showing you the *samayik* to

separate the Self and the non-Self today. This is the ultimate method of separating 'Chandubhai' (non-Self) and *Shuddhatma* (the Self). In this *samayik*, you have to keep saying this:

1. 'Dear *Shuddhatma Bhagwan!* 'You' are separate and 'Chandubhai' is separate.'

2. 'Dear *Shuddhatma Bhagwan!* 'You' are real and 'Chandubhai' is relative.'

3. 'Dear *Shuddhatma Bhagwan!* 'You' are permanent and 'Chandubhai' is temporary.'

Continue speaking this for forty-eight minutes.

'I' (the Self) and 'Chandubhai' are indeed separate. Give me the energy to remain separate. Give me the energy to remain separate like You, and 'Chandubhai' remains separate. Dear *Dada Bhagwan!* Let Your grace flow. 'My' only 'work' is to Know and See, what 'Chandubhai' is doing.

You can ask *Shuddhatma Bhagwan* for whatever energy you feel you are lacking, when you are doing this *samayik*. This will definitely result in complete separation. Whenever you remember it during the day, if you say these three sentences five to twenty-five times, even then everything will immediately become separate from within and everything will become clear.

With Trials the Experiment Will Eventually be Accomplished

Questioner: All these experiments that you are showing us, of doing the mirror *samayik*, then the one of conversation with the *prakruti* (non-Self complex); all these experiments feel great. Then, it goes well for two to three days, but later on there tends to be weaknesses (*kachash*) that set in.

Dadashri: If weaknesses set in then start over once again. As everything ages, then weakness indeed tend to set in. The inherent nature (*swabhaav*) of the *pudgal* (non-Self complex) is such that as it ages it deteriorates, so reset it (*jagruti*) once again and put it back (in use).

Questioner: So, the work should indeed be attained by means of the experiment itself. But that does not happen and the experiment comes to a halt halfway through.

Dadashri: By doing so, completion will be attained, it will not happen instantly.

Questioner: That experiment is incomplete and then another experiment is started. Then, that experiment is left incomplete and a third experiment is shown. That too is left incomplete, so, in this way they all remain incomplete.

Dadashri: You should complete them again, gradually, taking them one-by-one. Have you not finished the experiment of the mirror?

Questioner: No, however whenever I do (the experiment), I benefit by that much. But the separation that should indeed prevail within me; the way I see this man as separate from me; I cannot permanently See in this way. I do recognize the *prakruti*, it is separate (from Me).

Dadashri: How much he was scolded! He was scolded until he cried. Now tell me, how much separation there must be! Have you ever scolded him that way? Until he cried?

Questioner: He did not cry, but he had become unnerved.

Dadashri: He had become unnerved. He would in fact straighten up if you were to scold him! In that case, is that not such an

invaluable experiment! People do not know (how to use that experiment). Look here, this gentleman sits around at home, but he does not do this kind of experiment.

Questioner: We too sit around. Does that mean that we are deficient in doing so or that we have not understood the importance of the experiment? Or what is the truth that pans out in this?

Dadashri: That much enthusiasm is lacking.

The Awareness of the Self is Pure Samayik

We should remain in the awareness (*jagruti*) of the state as the Self (*nijswaroop*). Remain as the Knower-Seer-absolutely blissful; that is indeed referred to as our pure *samayik*. For how long does the applied awareness (*upayoga*) as the pure Self prevail for you? A *gunthanu* (forty-eight minutes)? It must prevail for an hour, a *gunthanu*.

Questioner: It does not prevail continuously like that; it is in parts.

Dadashri: Yes, but what is the problem in doing it continuously? Even if you do it for forty-eight minutes, it is more than enough. Even then it is a great *samayik*, it is referred to as the *samayik* of Puniya Shravak.

If not more, it should remain for an hour at least, should it not? For the *Gnani Purush*, it prevails the whole day. It may possibly go away for some time, for fifteen minutes, or ten minutes. Otherwise, it prevails for twenty-four hours, 'he' would not lapse to do so at all! 'He' does not lapse off his line (of awareness of the Self). Sooner or later You will have to become like this, will You not? Sooner or later You will have to go to that 'village', will You not? That is definitely the final 'station', is it

not? 'You' will have to go to the central station, will You not? What is the point in getting off at a mid-way station?

Maintain the Goal of Attaining Complete Awareness

Questioner: Dada, 'you' give that example of, 'If you are driving with the headlights of the car turned off (in the ignorant state), then all the insects die. They are not seen; therefore you can remain joyful. But as the headlights are turned on (in the state of Knowledge of the Self, with awareness) everything is seen, so then you feel strongly remorseful from within. It feels like I am living on the sharp edge of a sword. Therefore what prevails within is, 'When will I go to *moksha*, when will I go to *moksha*.'

Dadashri: This path is like the sharp edge of a sword. But now, the pain will not be like that in an ignorant state. With awareness, the slight pain due to the sharp edge of the sword that is there, remains and You only have to remain very attentive, You have to remain aware (*jagrut*). But everything should be kept in attentive awareness (*laksha*) that, 'What is 'Chandubhai' doing now? Now what has completed?'

All that remains in attentive awareness that, 'What do We have to do here?' That is all, so that work will indeed unravel on its own, it happens in accordance to that (*laksha*). You want to do this, that much is decided. You definitely want to do this. Only the work of attentive awareness; nothing else.

That Which Envisions the Self is Shuddha Upayoga

Questioner: So, some of my mistakes still exist, and I am seeing them.

Dadashri: That is referred to as

shuddha upayoga (pure applied awareness as the Self). And in *samayik*, worldly life interactions have to be stopped, do they not? For how long do you do it?

Questioner: It takes an hour on the train, going and returning. That entire hour goes towards analysis with steadiness. At night, I can do so by sitting for forty-five minutes, half an hour, that is all.

Dadashri: Really, in the train, on your way to and from?

Questioner: I get one and a half hours.

Actually, it prevails constantly.

Dadashri: Nothing wavers?

Questioner: No, when it is lost even to the slightest, then it is immediately washed, and then it continues again on track.

Dadashri: Until what time at night do such thoughts arise?

Questioner: There is no consistency, until what time, there is no certainty about that.

Dadashri: It is like this, so many *karma* would be burnt to ashes, if these thoughts were to arise. This is because even *samayik* does not measure up to this, as this is the purpose of the Self. *Samayik* is a different matter, it is something that is done, and if these thoughts were to arise, then they would be burnt to nothing, in no time at all. And in between the thoughts, is worldly life remembered within, or is it only the link of thoughts that remains continuously?

Questioner: When this link of thinking is prevalent, then at that time, worldly life and it do not have any relation.

Dadashri: As nothing else comes, that is why 'I' am saying that, "This is even higher

than *samayik*." The thoughts are not all for the purpose of worldly life. They are purely for the purpose of the Self.

Samayik in the Form of Intent of Salvation of the World

We have all expressed the intent (*bhavna*) that, "May people attain peace, may they attain peace. May the united energy of the mind, speech and body of the Self-realized One (*Sat Purush nu yogbud*), lead to world salvation. May the unified energy of the mind, speech and body of saints (*sant purush nu yogbud*), lead to world salvation."

Questioner: I do such a *samayik* daily.

Dadashri: Everyone should do it.

Questioner: Then the *parmanu* (subatomic particle of matter) will change completely. Those *parmanu* spread. If all the *mahatmas* do *samayik* for even half an hour, fifteen minutes to half an hour, then in accordance with that there will be a lot of change.

Dadashri: We should make (people) do all such things at our place, Niruben.

Questioner: Extremely dreadful *karma* shed off. If we do this *samayik* for half an hour, forty-five minutes, then there would be a lot of change in these *parmanus*; they become effective.

Dadashri: For you all, your time is spend in this, but if ever all these people gain the inner strength, and nurture such an intention, then the goal would be accomplished.

Questioner: Dada is indeed doing all that is in his realm. Nevertheless, if *mahatmas* do this much, then the goal, the *siddhant* (accomplished principle) for which Dada is doing all; will get so much support!

Dadashri: Otherwise, in this era of the time cycle, not even five (people) would be spared; such is the current era of the time cycle. But look, how many (*mahatmas*) have been spared, and are at ease even in such burning times (*dusham kaal*)!

Questioner: So now, for Dada's goal of *jagat kalyan* (salvation of the world), all *mahatmas* should do all this.

Dadashri: He (File no. 1) does everything. 'You' are not the 'doer', nor the One who makes others 'do' in this, no one is there to motivate/guide.

Questioner: How much can Dada do on his own, everyone else should help, should they not?

Dadashri: Yes, that is exactly what I am saying. There needs to be support.

Questioner: There should definitely be support.

Dadashri: It (the goal of world salvation) is not of others (it is yours too), in this case.

Questioner: That is correct. Now, everyone should do something, everyone should do what Dada wants to do, should they not?

Dadashri: Yes, they are all indeed ready, but there is no one to prod them along, a motivator is needed.

Questioner: Yes, a motivator is needed.

Dadashri: Yes, because *Gnan* has been given, and they are pure in other ways. Wherever there is selfishness, desires get in the way. Our *mahatmas* do not have such selfishness. (So, our *mahatmas*) if they do this *bhavna* now, then it will definitely yield results!

You are the Seer of the Cleaner

Have you started cleaning everything?
Have you started cleaning all the rooms?

Questioner: Yes, I have started cleaning them. There are a lot of cobwebs. Now I can See where the cobwebs are. I can now See all of them filled in the nooks and crannies within.

Dadashri: You are the Seer, and the one doing the cleaning is that one, the owner of the house. Once he is done with the cleaning, he says, "Can I rest now?" Then You say, "No, this is still remaining. Rest after everything is completed."

Questioner: Dada, all that awakening that 'you' have been doing, the exact awareness that 'you' have been recently giving; consequently, now what's happening from within is that there is no time at all to See outside at all. That which is within (is so vast) that it will not come to an end.

Dadashri: That which is within is such that it will not come to an end ...

Questioner: So, there is nothing at all outside to go deep into. I feel that, 'Just See that which is within.' Where is there anything on the outside worth going deep into?

Dadashri: There is nothing outside at all. There is no need for that which is outside. All the work is actually within.

Questioner: Therefore, if you go to look on the outside, then you will not be able to cope up with what is within.

Dadashri: As long as he is doing on the outside, there is no room for him within. But, if he were to turn within...

Questioner: If I turn within, then the outside...

Dadashri: Comes to an end.

Questioner: It comes to an end, it comes to an end on its own. So, there is no need to bring *vairraag* (a state of apathy and dispassion) or anything else. Illusory attachment (*moha*) and all that leaves on its own.

Dadashri: Yes. *Samayik* means to turn the vision (*drashti*) to that which is within. When that which is within is Seen, it is referred to as *samayik*, and when that which is on the outside is seen, that is referred to as worldly life (*sansar*). After delving within, things that are on the outside are not seen. Everything that is within is Seen. All that is referred to as *samayik*.

To Prevail in Equanimity is Samayik

If the Self does not lapse from the stage of equanimity (*samatva shreni*), that is referred to as *samayik*. If 'Chandubhai' is disturbed on the outside, but on the inside You feel that, 'This should not be so,' then there the stage of equanimity has begun. The plus of one and the minus of another makes it equal.

Questioner: Yes, equanimity, the plus-minus is done.

Dadashri: The stage of equanimity of the Self is indeed *samayik*.

Now, this *Gnan* should be taken to the absolute state (*purnata*). You should remain in the goal to take it to the absolute state. So, no corner is left lacking. Then the absolute state is attained but the foundation of the absolute state should be immediately seen from each corner. No corner should be left lacking.

Questioner: No corner should be left lacking.

Dadashri: There is no problem if it is not completed. You should move forward from each corner. It has set in well for you.

Questioner: Dada, day by day the proportion of bliss keeps increasing.

Dadashri: It will increase, what else would happen? As the stage of equanimity increases, that bliss begins to manifest; the bliss increases day by day.

~ Jai Sat Chit Anand

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Pujya Deepakbhai's Satsang & Gnanvidhi Programs in East Africa

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21-22 Oct. (Wed-Thu), 8 to 10 pm - **Satsang** & **23 Oct.** (Fri), 5-30 to 9-30 pm - **Gnanvidhi**
Venue : Diamond Jubilee Hall Malik Rd, Dar-es-Salaam (Tanzania). **Ph :** 689005354

Mombasa

24 & 26 Oct. (Sat & Mon), 8 to 10 pm - **Satsang** & **25 Oct.** (Sun), 4-30 to 8 pm - **Gnanvidhi**
Venue : Shree Visa Oshwal Vanik Community, Nr. Hotel Sapphire, M. T. Road. **Ph. :** 722372424

Nairobi

27-28 Oct. (Tue-Wed), 8 to 10 pm - **Satsang** & **29 Oct.** (Thu), 5-30 to 9-30 pm - **Gnanvidhi**
Venue : Oshwal Centre (Ring Road Parklands) Opp. Ukay Centre. **Ph :** 733923232

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 - + **DD-Girnar**, Every day 9 to 9:30 PM (Gujarati)
 - + **Arihant**, Every day 8:30 to 9 PM (Gujarati)
- USA**
- + 'TV Asia' Every day 11:00 to 11:30 AM EST
 - + 'Colors' TV Every day 7 to 7:30 AM EST (Hindi)
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- + 'Colors' TV Every day 9:30 to 10 AM (Hindi)
- USA-UK-Africa-Aus.** + **Aastha** (Dish TV Channel UK-849, USA-719), Everyday 9:30 to 10 PM (Guj.)

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Adalaj Trimandir

Dt. **22 August** (Sat), 4 to 7 pm - **Satsang** & **23 Aug.** (Sun), 4 to 7-30 pm - **Gnanvidhi**

Dt. **24 August** (Mon), 4 to 7 pm - **Aptputra Satsang**

Dt. **5th September** (Sat), 10 pm to 12 am (Midnight) - Bhakti - **Janmashtmi Celebration**

Dt. **10 to 17 Sept.** - **Paryushan Parayan on Aptavani-3 & 13 (P)** - **Reading-Satsang-Questions**

Dt. **18 September** 9 am onwards - **Special Darshan Program**

Jaipur

Dt. **25 August** (Tue), 5-30 to 8-30 pm - **Satsang** & **26 August** (Wed), 5 to 8-30 pm - **Gnanvidhi**

Dt. **27 August** (Thu), 6 to 8-30 pm - **Aptputra Satsang**

Venue : Utsav Hall, P-10, Sector-2, Vidyadharnagar, Jaipur (Rajsthan). **Ph.** : 8233363902

Nagpur

Dt. **28-29 Aug.** (Fri-Sat), 5 to 8 pm - **Satsang** & **30 Aug.** (Sun), 4-30 to 8 pm - **Gnanvidhi**

Dt. **31 August** (Mon), 5 to 8 pm - **Aptputra Satsang**

Venue : Vasanttrao Deshpande Hall, Opp. Aamdar Nivas, Civil Lines. **Ph.** : 8421680086

Amravati

Dt. **1 Sept.** (Tue), 6 to 9 pm - **Satsang** & **2 Sept.** (Wed), 5-30 to 9 pm - **Gnanvidhi**

Dt. **3 September** (Thu), 6 to 9 pm - **Aptputra Satsang**

Venue : Sant Gyaneshwar Sanskrutik Bhavan, Opp. ITI collage, Morshi Rd. **Ph.** : 9422335982

Delhi

Dt. **25-26 Sept.** (Fri-Sat), 5-30 to 8-30 pm - **Satsang** & **27 Sept.** (Sun), 5 to 8-30 pm - **Gnanvidhi**

Dt. **28 Sept.** (Mon), 5-30 to 8-30 pm - **Aptputra Satsang** **Ph.** : 9810098564

Venue : The Maidans Crowns Banquets, B-1, Peera Grahi, Opp. Peera Grahi Metro St.

Jalandhar

Dt. **29 Sept.** (Tue), 4-30 to 7-30 pm - **Satsang** & **30 Sept.** (Wed), 4 to 7-30 pm - **Gnanvidhi**

Dt. **1 October** (Thu), 4-30 to 7-30 pm - **Aptputra Satsang**

Venue : Desh Bhagat Yaadgar Hall, GT Road. **Ph.** : 9814063043

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Sewartha Satsang : 27th November - 10 am to 12 -30 pm

Gnanvidhi : 28th November - 5 to 8-30 pm.

Venue : Mulik Palace Ground, Opp. The Bishop's School, Kalyani Nagar, **Pune. Ph.:**7218473468

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When There is Constant Samayik, it is Completely Unique!

When one does it for forty-eight minutes, then it is indeed considered as samayik, but when you happen to quarrel with someone on the street, at that time get into the state of samayik, come into the state of equanimity. Wherever You happen to be in such situations, come into the state of equanimity (samatva). And that is indeed what our path is; equanimity. Our whole path is that of samayik. This path of alochana, pratikraman, pratyakhyan and samayik; that is our ultimate path. Now there is nothing better than us remaining in this intent (bhaav) for twenty-four hours! That is completely unique. You know, this samayik and pratikraman of ours that people do, it is invaluable. They forget the world for two to three hours and continuously see (their) own mistakes! If the faults are Seen, then they will leave. That is considered live pratikraman.

-Dadashri



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