

February 2015 ●

# *Dadavani*



Where the Self has been attained, there is saiyan. Therefore, all of our mahatmas can be referred to as saiyami. In following the five Agna, there is only constant internal saiyam for You. That very saiyam will take You towards moksha.

Editor :  
**Dimple Mehta**  
Price : Rs. 10

# DADAVANI

## With Internal Saiyam, Completion Can Be Attained

February 2015  
Year : 10 Issue : 4  
Conti. Issue No.: 112

### EDITORIAL

It is commonly said that it is not possible to realize God, to realize the Self (*Atma*), and to attain liberation (*moksha*), without renouncing the illusory attachment of worldly life, without renouncing money, and without observing *saiyam*. But in reality, renunciation is not *saiyam*, and what is commonly believed to be *saiyam* is not *saiyam* in the language of the Lord. So then what can be referred to as true *saiyam*? There are two types of *saiyam*: one is external *saiyam*, and the other is internal *saiyam*. External *saiyam* means upon leaving his home, changing his garb, and becoming initiated (*diksha*), one renounces worldly life. And remaining within a *guru's* (spiritual master) directives, he decreases anger-pride-deceit-greed step-by-step. But those who have attachment-abhorrence, overt anger-pride-deceit-greed; they are all called *asaiyami*, regardless of whether they are renunciates or householders. And internal *saiyam* means that by listening to the Knowledge of a *Gnani Purush*, *bhaav saiyam* slowly arises. Even if the *darshan* (live connection through eye contact) of a *Gnani Purush* is done once, then *bhaav saiyam* arises. Real *saiyam* arises in the presence of the Self. From the time the conviction of one's real state (*swarupa*; the Self) sets in, one comes into real *saiyam*.

That which is done through the ego, all that is referred to as renunciation (*tyaga*). The Lord has referred to that as discipline (*niyam*) through resolve. Discipline means that at a given time, the mind does activity in accordance to the discipline. What is referred to as *yama*? One can be considered to have come into *yama* from the time the desire to come into a discipline arises. When one comes into *saiyam*, it means the end has come. When one's anger-pride-deceit-greed only affect one's own self, from the point where no one else feels hurt even to the slightest extent, that is considered *saiyam*. Up until anger-pride-deceit-greed are completely exhausted, it is considered *saiyam*. *Saiyam* that remains during tremendous externally-induced troubles is real *saiyam*.

If internal *saiyam* remains, such a person is called a *mahatma*. As long as a person does anger-pride-deceit-greed, he cannot be called a *mahatma*. What can be referred to as internal *saiyam*? 'Chandubhai' (file number one) may get angry, but one (*potey*; the awakened Self) does not fall into that within. 'Oh! Why does this happen'; if that remains, that is referred to as internal *saiyam*. If one abides by the five directives of the *Gnani Purush* (*Agna*), there is constant internal *saiyam* only. That *saiyam* takes one towards liberation.

After receiving Knowledge (*Gnan*), whatever stock unfolds, whether of *saiyam* or of *asaiyam*, to keep Seeing it with a view free of attachment or abhorrence (*vitarg bhaav*), is

**Printed & Published by : Dimple Mehta** on behalf of **Mahavideh Foundation**, 5, Mamtapark Society, Bh. Navgujarat College, Usmanpura, Ahmedabad-14.

**Owned by : Mahavideh Foundation**, 5, Mamtapark Society, Bh. Navgujarat College, Usmanpura, Ahmedabad-14.

**Printed at : Amba Offset**, Basement, Parshvanath Chambers, Nr.RBI, Usmanpura, Ahmedabad-14.

**Published at : Mahavideh Foundation**, 5, Mamtapark Society, Bh. Navgujarat College, Usmanpura, Ahmedabad-14.

*saiyam*. *Saiyam* over *asaiyam* is called *saiyam*. If someone abuses you, swears at you, insults you, that is very beneficial. Unfavorable unfolding (of *karma*) actually makes us *saiyami*. If there are favorable unfolding *karma* effects, then it does not make us *saiyami*. If very heavy *karma* comes forth, and we remain within the five *Agnas*, then immense energy of the Self manifests. And what is the law of *saiyam* like? Energy increases through multiplication, awareness increases, and by remaining separate, *saiyam parinam* (the resultant state free of anger-pride-deceit-greed) arises. And that very *saiyam parinam*, having freed one from worldly interactions, gives rise to completion of the real.

In the present collection, the *saidhdhantik* (incontrovertible principle) understanding right from external *saiyam*, all the way to complete internal *saiyam*, is acquired from the speech of absolutely revered Dadashri. It is our ardent prayer that this will be helpful for *mahatmas* to reach all the way to exact *saiyam* and lead to progress as the Self (*Purushartha*) towards the completion of the path to liberation.

~ Jai Sat Chit Anand

### With Internal Saiyam, Completion Can Be Attained

{ 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. }

#### Liberation Can Be Attained Through Saiyam

**Questioner (seeker who has not taken Gnan):** Without observing *saiyam*, can liberation (*moksha*) be attained?

**Dadashri:** Without observing *saiyam*, no one has ever attained liberation. Why you did have to ask such a question?

**Questioner:** Sir, sometimes such a doubt arises; some people say that liberation can be attained without being in *saiyam*. So, I have asked this to receive an answer to this question.

**Dadashri:** No, but do you truly recognize *saiyam*? What do you refer to as *saiyam*?

**Questioner:** One who follows good conduct (*charitra*).

**Dadashri:** What do you refer to as *charitra*? If one wears clothes (like that of a renunciate), then is that referred to as *charitra*?

**Questioner:** Not because one wears the clothes, but if one remains on the path of *saiyam* and observes *charitra*, that is regarded as *saiyam*.

**Dadashri:** You do not understand, and without recognizing *saiyam*, you tell people, "How will you attain liberation without observing *saiyam*?" Hey, but how did you recognize *saiyam*? Does anybody recognize *saiyam*? A person cannot recognize *saiyam*.

#### The Definition of Saiyam

**Questioner:** I have not understood what you define as *saiyam*.

**Dadashri:** What do you define *saiyam* to be? You must have a definition for *saiyam*, right?

**Questioner:** The one with no attachment-aborrence (*raag-dwesh*).

**Dadashri:** Yes, the one who has no attachment-aborrence, such a person is indeed

called *vitaraḡ* (without attachment-abhorrence). One with *saiyam* is below that, lower than that. To have no attachment-abhorrence is considered a very high state.

**Questioner:** Then what is referred to as *saiyam*?

**Dadashri:** Now I will tell you what is referred to as *saiyam*. There are two types of *saiyam*; one is external *saiyam* and the other is internal *saiyam*. In external *saiyam*, leaving his wife and children, changing his garb, taking *diksha* (initiation into monkhood), and eating alms, one remains within the *agnas* (directives) of a *guru* (spiritual teacher). When one decreases anger-pride-deceit-greed gradually, step-by-step, then it is referred to as external *saiyam*. It is referred to as internal *saiyam* where there is no anger-pride-deceit-greed, and if there is, it is such that it does not harm other people. There is no ego, no my-ness (*mamata*). There is liberation through this internal *saiyam*, and with external *saiyam*, a higher life form is earned.

*Saiyam* means *kashaya* come under control, attachment-abhorrence come under control, anger-pride-deceit-greed come under control; that is referred to as *saiyam*. They (anger-pride-deceit-greed, attachment-abhorrence) are filled to the brim, and remain in abundance. If we provoke someone slightly, then even before provoking, they arise. How can that be called *saiyam*?

### **Freedom at the Shelter of the One who Grants Liberation**

**Questioner:** Even then, *saiyam* has been observed through the *dravya* (the external activity of mind, speech, and body), right?

**Dadashri:** That is not useful. *Bhaav saiyam* (*saiyam* in intent) is needed. *Dravya saiyam* (*saiyam* through the ego) has been done

for endless lives! The Self cannot be recognized without *bhaav saiyam*. This external *saiyam* has been observed for infinite lives, this *saiyam* of the external has been observed for infinite lives, but internal *saiyam* has not arisen. Until then, how can the Self be recognized?

**Questioner:** How can *bhaav saiyam* be recognized?

**Dadashri:** Through Knowledge (*Gnan*). Knowledge of what? Knowledge of the Self (*Atma*). Where is the Knowledge of the Self? It is in the form of words in the scriptures, but real Knowledge is with the *Gnani*. Our solution comes forth there; otherwise, the solution will not come forth in any era of the time cycle. It is through familiarity (of Knowledge) through the *Atmagnani* (One with full Knowledge of the Self); through listening to such Knowledge, *bhaav saiyam* gradually arises.

Therefore, until *bhaav saiyam* arises, all this talk about the Self is not useful. If the *darshan* (live connection through eye contact) of a *Gnani* is done even once, then *bhaav saiyam* arises to an extent, to a degree. If the *darshan* of a *Gnani Purush* is not done, then how will it happen?

There is no *saiyam* without attaining the Self. Or if the Self has not been attained, but one comes across the *Gnani Purush*, *saiyam* can be attained through his *darshan*. *Saiyam* is attained if one comes into his directives (*agna*). *Saiyam* in the form of *agna* begins first, then the original *saiyam* begins. And without such *saiyam*, liberation will not happen.

### **Atma Ramanta Through Bhaav Saiyam**

**Questioner:** How can *Atma ramanta* (to remain as the Self) be done?

**Dadashri:** If one comes into *bhaav saiyam*. If one comes into *bhaav saiyam*, then he is indeed in *Atma ramanta*! Chandubhai, are

you able to forget the Self (after taking *Gnan*)? For how long do you forget?

**Questioner:** After some time passes, it is immediately remembered.

**Dadashri:** It is remembered, isn't it? It comes on its own; to not have to remember is *bhaav saiyam*, and to have to remember it is *dravya saiyam*. Did you understand?

Krupadudev (Shrimad Rajchandra) has said, "One must go to the shelter of the One who grants liberation (*mokshadata*), the shelter must be accepted, then freedom (*mukti*) will happen within one hour." This is because the Lord's shelter is to be accepted, that is all! There is nothing else. This step-less (*Akram*) path of liberation is indeed the path of the absolutely detached Lords (*Vitarago*). Aside from the path of the absolutely detached Lords, freedom does not exist in any other place, complete liberation does not exist; ultimate freedom does not exist. Without coming into *bhaav saiyam*, no one has become free. This *dravya saiyam* is intoxicating; on the contrary, intoxication (*kef*) increases (through it). There is currently no one who upholds the five major vows (*panch mahavrat*). From where would one get the five major vows? The five major vows are of *bhaav saiyam*. The minor vows (*anuvrat*) and the major vows are of *bhaav saiyam*. The minor vows and major vows do not exist in *dravya saiyam*, but it continues on in the world. All of this is worldly (*laukik*).

### The One With Bhaav Saiyam 'Sees' His Own Faults

**Questioner:** When will that which is beyond the worldly realm (*lokottar*) be realized?

**Dadashri:** That which is beyond the worldly realm (is realized) when one comes into *bhaav saiyam*; then the real major vows and minor vows arise. After one comes into *bhaav*

*saiyam*, then one can see one's own faults, and one gets rid of those faults. One washes the new faults that arise. One keeps washing off all those faults. Without coming into *bhaav saiyam*, one's own faults cannot be seen; faults of others are seen. Are other's faults seen or not? One knows how to do all that, right? How many of your own faults can you see?

**Questioner:** Yes, I know how to see other's faults. I know how to see them well, yes.

**Dadashri:** Therefore, that is indeed called *dravya saiyam*, and there are no major vows there, there are no minor vows.

**Questioner:** There are only a few people who see their own faults.

**Dadashri:** How can one's own faults be seen? And if someone were to ask, "How many faults do you have?" then one will say, "I have two to three faults, not more." He will state two to three faults. And then he will say, "I do not have any other faults. This person has a lot." When one becomes the Seer of (one's own) faults, then he is ready to become God, he is getting ready. The blissful state (*samadhi*) of *bhaav saiyam*, the state of coming into *bhaav saiyam* has begun.

### Saiyam Remains in the Presence of the Self

*Saiyam* should remain continuously. You have not yet witnessed even a drop of *saiyam*. You only believe in your mind that, 'I must have done some *saiyam*.' Only *saiyam* can be referred to as *saiyam*. On one side, a fault arises, and on the other side, the awareness (*jagruti*) is indeed ready. One prevails only in *saiyam*. The non-Self complex (*pudgal*) and the Self remain separate.

Real *saiyam* arises in the presence of the Self. From the moment conviction (*pratiti*) of the Self is established, One comes into real

*saiyam*. Only thereafter can one see one's own faults, and one does *pratikraman* (apology coupled with repentance) for them, that is real *saiyam*.

### **Renunciation Through the ego is not Saiyam**

This *saiyam* is considered a word of the Lord. Look where people have taken the meaning of the word *saiyam* today! They have brought down a word of the Lord's language to such a low standard. They have brought the Lord's spiritual language down to a worldly level. What people consider as *saiyam* today cannot be referred to as *saiyam*; it is considered control. People lack control; that is why they have to practice control. Animals alone have control. Humans are the only ones who have 'decontrol' (no control). They have no awareness (*bhaan*) of the Self at all.

**Questioner:** If we remain in control with the understanding, then is that *saiyam*?

**Dadashri:** All these people remain in control, they do not get out of control. That is not referred to as *saiyam*.

*Saiyam* is a different thing altogether; such a person is referred to as *saiyamdhari* (one who remains in *saiyam*). The one over whom Yamraja (the mythological God of death) does not have a grip is referred to as *saiyami*! The Lord has praised the *saiyamdhari*. One should do *darshan* of the *saiyamdhari*, the one who has subdued Yamraja!

**Questioner:** In what way has he subdued Yamraja?

**Dadashri:** Yamraja is considered to have been subdued when one is not afraid of death. When one does not feel that, 'I will die, I am in the grips of Yamraja,' that person is referred to as *saiyamdhari*.

**Questioner:** The meaning of *saiyam*

that you gave is the highest, but the world has a very different meaning for *saiyam*.

**Dadashri:** What is it?

**Questioner:** To control something, to control one's own inner tendencies (*vrutti*), to come into celibacy (*brahmacharya*) is *saiyam*.

**Dadashri:** But that is *hatha yoga*. There is only expression of control over the mind, it is just expression of the ego. *Saiyam* should look entirely different. Everything that is done through the ego is all renunciation (*tyaga*).

The Lord has referred to control over sexuality as renunciation (*tyaga*); He has only referred to control over anger-pride-deceit-greed as *saiyam*. Where there is control over anger-pride-deceit-greed; that is called *saiyam*. It is only through control over anger-pride-deceit-greed that one is freed (from the world, life after life); with the lack of control over anger-pride-deceit-greed, there is bondage.

### **Control Over Kashaya is Referred to as Saiyam**

This renunciation (*tyaga*) is renunciation of things, renunciation of money, renunciation of sex. We cannot say no to that, but that is referred to as renunciation. Even the state of a renunciate is good, but such a person cannot be referred to as *saiyami*. For a *saiyami*, people will say that, "This person is *saiyami*." Do people not have the understanding of the meaning of *saiyam*? It is not the *saiyam* that the Lord has spoken of. These people who renounce cannot be referred to as *saiyami*, they are referred to as renunciates (*tyagi*).

The only difference between a Gnani and a renunciate is that a Gnani is *saiyami* and a renunciate adheres to discipline (*niyami*). Aside from the Gnani, there is no *saiyam*. And they are something else, they are referred to as renunciates. Renunciates are those who adhere



to discipline (*niyamdhari*), and the Gnani is the one who remains in *saiyam* (*saiyamdhari*). No one else besides a Gnani can be referred to as *saiyamdhari*.

### **Tyaga-Yama-Niyam**

Those who renounce (*tyaga*) are called *tyagi purush*. All *tyagi purush* fall into the category of *yama-niyam* (the desire to be in discipline and to be in discipline). There are five *yama* and five *niyam*. Renunciates are in *niyam* (discipline with effort) that, 'At this time I am to seek food, at this time I am to eat, at this time I am to wake up.' Everything is according to *niyam*. And that too, they do not follow all the *niyam*.

*Niyam* means that the mind only carries out activities according to *niyam* at a certain time. Have you come into *niyam* in every way or is it somewhat weak?

**Questioner:** Not in all ways.

**Dadashri:** Oh? Then you have not observed *saiyam* at all, right? Do anger-pride-deceit-greed still exist? Or have they left?

**Questioner:** Sir, we indeed have anger and greed.

**Dadashri:** And if one is not in *niyam*, then one is in *yama*, and if one is not in *yama*, then it is useless.

**Questioner:** Who is said to be in *yama*, Dada?

**Dadashri:** *Yama* means the desire to come into *niyam*. As soon as the desire to come into *niyam* arises, one is said to have come into *yama*. There may be the intent that, 'I want to do this, I want to that.' Where one is not able to remain in *niyam*, all of that falls under *yama*. It is after one is able to remain in *niyam* that it is referred to as *niyam*. How can it be referred to as *niyam* until then? Your

intent may be that, 'I want to do this, do that, I definitely want to observe *niyam*.' When it does not remain, then all of that falls under *yama*. And once one comes into *niyam*, then once in a day, one should read what this *Gnani Purush* has said, so one will read according to *niyam* (regularly). To not miss a single day is considered having come into *niyam*.

Once one comes into *niyam*, there will be the desire for *saiyam*. Yes, but how will *saiyam* happen? There is no *saiyam* without attaining the Self. As long as the Self is not attained, as long as the right Vision (*samyak Drashti*) is not attained, there is no *saiyam*.

### **The Saiyamdhari Does not Bind Karma**

*Saiyam* is a very great thing. (One who comes into) *Saiyam* can be referred to as the offspring of God. When *saiyam* comes forth, everything comes forth. When *Yama-niyam* are gone and *saiyam* comes forth, the end has come.

A person with *saiyam* (*saiyami*) and God (*Bhagwan*) are not far off from one another. And as soon as you come into *saiyam*, that (causal) liberation has happened, and *karma* stops binding. *Karma* does not get bound for the one who remains in *saiyam* (*saiyamdhari*), and the one who binds *karma* is not *saiyamdhari*.

The one who does not bind *karma* is a *saiyami*. Despite this, a *saiyami* does bind *karma* in the *kramic* path. But of what sort? It is a state free of anger-pride-deceit-greed (*kashaya*); it is a state with tame *kashaya*. Those *kashaya* which are not visible to others, do not hurt others, such tame *kashaya* exist. But the *saiyam* of *kashaya* is indeed *saiyam*.

### **There is no Saiyam Where There are Kashaya**

What is referred to as *saiyam*? However much control there is over anger-pride-deceit-greed; that is called *saiyam*.

One does *saiyam* of anger-pride-deceit-greed, controls them, there is complete control. What can be referred to as control? That no one feels pain through your own anger-pride-deceit-greed. It only affects one's own self, no one else feels pain in the even slightest; that is referred to as *saiyam*. Until anger-pride-deceit-greed leave completely, it is referred to as *saiyam*. Otherwise, those who do overt (anger-pride-deceit-greed) with someone... just as when a dog barks, we are able to recognize it, aren't we? In the same way, if we are able to recognize anger in a person, then there is no *saiyam* there. Greed can be openly seen. Can greed not be openly seen? Are you able to recognize that this person is greedy? So you have understood what can be referred to as *saiyam*, haven't you? The real meaning of *saiyam* should be understood, shouldn't it?

There is *saiyam* of anger-pride-deceit-greed; that is called *saiyam*. Therefore, bring anger-pride-deceit-greed into *saiyam*. This is because the world is entirely bound through anger-pride-deceit-greed (*kashaya*), and for every living being, those *kashaya* are indeed what constantly give pain. God does not give any other pain. What are these *kashaya* the result of? It is the result of the unfolding of *karma* (bound through ignorance).

### **Samadhi Prevails Through Saiyam**

*Saiyam* should remain in the presence of anger-pride-deceit-greed. This is what the Lord has referred to as *saiyam*. To keep *saiyam* in the state of *asaiyam* (presence of *kashaya* effect) of the mind-speech-body is called *saiyam*.

*Saiyam* prevailed for King Bharat even in the midst of thirteen hundred queens; *saiyam* is a different thing altogether. It is for the one who does not have my-ness (*marapanu*). He may even say that, 'This is mine,' but he will not have my-ness. Do you understand this?

(Through this *saiyam*, constant *samadhi* prevails.) What can be referred to as *samadhi*? When *samadhi* (state of bliss) remains amidst externally-induced troubles (*upadhi*), that is called real *samadhi*.

**Questioner:** A state of bliss within externally-induced troubles?

**Dadashri:** Yes, if there are no externally-induced troubles, then even if you give this hungry dog two to three *rotli* (Indian flatbread), then it will be only in a blissful state the entire night. That is referred to as the blissful state of the dog. A state of bliss should remain within externally-induced troubles. And where there is tremendous calamity, *saiyam* should remain, that is referred to as *saiyam*.

**Questioner:** To remain in *saiyam* amidst tremendous calamity, is that real *saiyam*?

**Dadashri:** Yes, *saiyam* (should remain) in calamity. Otherwise, the *saiyam* of the body is all dependent on the unfolding (of *karma*); that cannot be referred to as *saiyam*. *Saiyam* of the mind is independent (*swadhin*); that is indeed the energy of *saiyam*. When there is calamity (when someone slaps you), Knowledge (*Gnan*) remains present at that time, and the slap is received with the total existent view (*bhaav*) of bliss. The slap must be received no matter what, right? The entire world receives it with crying. Does the entire world receive slaps with crying or not? Does it seem as if many escape from it?

**Questioner:** No one can escape it.

**Dadashri:** No one escapes it, right? This law of *karma*; people suffer (*bhogvey*) it by crying, and the *Gnani* suffers it by laughing. You have understood, right?

**Questioner:** Yes, sir.

**Dadashri:** This is why this external renunciation is not referred to as *saiyam*.



*Saiyam* is to suffer anger-pride-deceit-greed with equanimity of the Self (*samatapurvak*), to See anger-pride-deceit-greed with equanimity, to suffer it with bliss, that is called *saiyam*. To keep *saiyam* in adverse circumstances is referred to as *saiyam*.

### **The State Free of Anger-Pride-Deceit-Greed is Saiyam**

To remain without anger-pride-deceit-greed (*akashayi*) when facing interaction (*vyavahar*) with a person with anger-pride-deceit-greed (*kashayi*) is referred to as *saiyam*. When You remain with an *akashayi bhaav* (view-intent-outlook free of anger-pride-deceit-greed) when a person becomes *kashayi* towards you, the Lord has referred to that as *saiyam*. It is through this *alaukik* (beyond worldly) *saiyam* that liberation (*moksha*) will happen.

Otherwise, this *laukik* (worldly) *saiyam* means to do renunciation of other things in the presence of anger-pride-deceit-greed; that is what (people) refer to as *saiyam*. That does not count (as *saiyam*) in the Lord's language, that is considered worldly (*saiyam*). *Saiyam* refers to those without anger-pride-deceit-greed (*kashayheen*). Would you like such *saiyam* or not?

**Questioner:** Yes, only such *saiyam* is wanted, Dada.

### **After Becoming Established as the Self, Only Understanding is Needed**

What did Lord Mahavir say? What was his method? If a person had thrown two to three bricks, and blood flowed out from here, then what would He, as the Self, explain to the mind? "You have been hit with three bricks, but what would be your state if one of the ears were cut off? Instead of that, this is better." This is the method He used. If the person had cut the ears off, He would say, "*Mooah*, what would you do if the hands were cut off? Instead of that, these

ears were cut off, *mooah*, they got cut off." This was the method He used. Did you understand this method?

**Questioner:** Yes.

**Dadashri:** If the hands were cut off, then He would say, "The legs are still there, aren't they! If the hands and legs were both cut off, then He would say, "I am alive, aren't I!" Such support is sought out, all the way to the end; such was the method.

And if our people were beaten a bit, then they would scream, they would start bellowing. Now how would *saiyam* come forth? *Saiyam* should be brought forth, there should be detailed understanding of it. Yes, two hands have been cut off, but I do have two legs, don't I? Therefore, there should be a means to give satisfaction to the mind.

### **There is Saiyam Where There is no Artadhyan-Raudradhyan**

To be in *saiyam* over *mithyatva* (anger-pride-deceit-greed arising over wrong belief) is referred to as *saiyam*. Here, people openly display their deluded belief, and overtly engage in anger-pride-deceit-greed. Even if deluded belief has left, the Lord has said that is not *saiyam*, it cannot be referred to as *saiyam* even then. *Saiyam* is when anger-pride-deceit-greed leave. Until then, there is permanent right Vision (*samkit*); then deluded belief has left, but that is not *saiyam*. Even if the right Vision arises, the Lord does not count that as *saiyam*.

On the basis of our *Akram Vignan*, through which *artadhyan* (meditation that hurts the self) and *raudradhyan* (mediation that hurts the self and others) go away, that is called *saiyam*. Where *artadhyan* and *raudradhyan* do not happen, that is called *saiyam*.

*Artadhyan* and *raudradhyan* do not happen for our *mahatmas* (those who have

attained Self-realization). *Gusso* (egoless anger) does happen towards people, but *artadhyam* and *raudradhyam* do not happen. And for whomever *artadhyam* and *raudradhyam* have stopped, that person (*mahatma*) is referred to as *saiyami*. That is *saiyam* like that of the Lord.

Right now if someone were to swear at 'Chandubhai', then the force of *saiyam* would immediately arise, wouldn't it? As soon as they swear, *saiyam* immediately results, *asaiyam* (*kashaya* effects) does not happen. What happens to (the people of) the world when getting sworn at? *Raudradhyam* (meditation that hurts the self and others) arises. And what happens to you? *Saiyam parinam* (the resultant state free of anger-pride-deceit-greed) arises. Therefore, *saiyam parinam* constantly prevails, doesn't it?

**Questioner:** Yes.

**Dadashri:** That is constant *saiyam parinam*; that is indeed the means to take one to liberation. Whereas (from the worldly perspective), that which is visible to the eyes is considered *saiyam*. All of the hundreds of thousands of people refer to such a person as *saiyamdhari*, and not one person would refer to you (as a *saiyamdhari*).

There is *saiyam parinam* on the basis of this light (of Knowledge) that has arisen. All the *mahatmas* have constant *saiyam parinam*, all twenty-four hours. If you swear at them, *saiyam parinam* immediately comes forth for them. That is indeed *saiyam*.

**Questioner:** That is true. Here, that Knowledge (*Gnan*) is at work.

**Dadashri:** The Knowledge is constantly at work. The Knowledge is at work without halting for a moment.

From the moment *saiyam* arises, one is referred to as an *avatari Purush* (one with few

lives remaining until final liberation). Whoever has *saiyam* is referred to as an *avatari* from that moment.

**Questioner:** Then all these monks and saints (*sadhu-sant*), are they considered *saiyami Purush* or not?

**Dadashri:** A *saiyami Purush* is not found at any place. From where can *saiyami Purush* be brought? These (people) are considered saints. Those saints have very good intentions for how people can be improved, and if they are on the wrong path, how they can be brought to the right path. Nevertheless, how can there be *saiyam*? *Saiyam* is no child's play.

### The One With Internal Saiyam is a Mahatma

**Questioner:** Who can be referred to as a *mahatma*?

**Dadashri:** When there is *saiyam* within, when internal *saiyam* remains, (such a person) is referred to as a *mahatma*. There may or not be external *saiyam*. As long as one does *kashaya* (anger-pride-deceit-greed), one cannot be referred to as a *mahatma*. The one who has internal *saiyam* is a *mahatma*. Internal *saiyam* is that which, when 'Chandubhai' (the relative self) gets angry, the one (*potey*; the awakened Self) within says no to it. 'Oh! Why is this happening, why is this happening'; that is how it remains within. That is referred to as internal *saiyam*, such a person is called a *mahatma*.

**Questioner:** What are the interactions of a *mahatma* like?

**Dadashri:** To allow all this stock that has been filled in the past life to leave with equanimity (*samatapurvak*).

### Saiyam Parinam Arises With the Application of Agnas

**Questioner:** Dada, your *mahatmas* only

have some *saiyam*, they do not have complete *saiyam*, do they?

**Dadashri:** It is like this; in my view, there is complete *saiyam*, but they do not understand. If one follows my *Agna* (five principles) by seventy percent, then he has full *saiyam*. Seventy percent, not one hundred percent. This is because this Science (*Vignan*) is of a different kind. From the time it is followed by seventy percent, one becomes God (*Bhagwan*). Thereafter, the matter of wife and children is that of settlement, it is not a matter of acquisition. If it is a matter of renunciation, even that is considered clinging. If it is a matter of acquisition, even that is considered clinging! Clinging does not remain in the matter of settlement. In renunciation, is there a difference between renunciation and settlement or not? What difference do you say?

### Renunciation is Fruit-Bearing, Vows are Barren

**Questioner:** Renunciation means that we can understand through the mind the renunciation of anything. And settlement is that which we do after thinking through with intellect, about the good and bad, and then settle it.

**Dadashri:** What does renunciation imply? We have a saying, 'The one who renounces gets many-fold in return (*Tyagey usko aage.*).' If someone renounces his wife here, then he will get many more good wives in the celestial realm. So what you let go of, you will bind merit *karma* for it, and you will get much more for (doing) that.

Renounce what you like very much, then you will get a hundred-fold more. The Lord has referred to renunciation as fruit-bearing, and vows (*vrat*) as non-fruit-bearing. When a farmer sacrifices grain by throwing it in the field, the Lord has referred to that as renunciation. Renunciation is fruitful, it is fruit-bearing, and

vows will not bring any fruit. If there is a *vrat* (vow that prevails in conduct), then you will go to liberation (*moksha*). Renunciation will not lead to liberation; renunciation will only give rise to worldly life.

And settlement means that there is no taking and nor is there giving. Do the settlement; we no longer have give-and-take. Therefore, this *Akram Vignan* is of a different kind. That which is settled will not bring a hundred-fold in return, (there will be) nothing at all.

**Questioner:** Our *mahatmas* have taken *Gnan* and now have intentions beyond the realm of the relative (*alaukik na bhaavo*). So will the result of the intentions beyond the realm of the relative be received right now or later on?

**Dadashri:** It will be received right now and also later on, both will be received. The result of intention is in the present and later on. Later on, it is by binding a (new) *prakruti* (non-Self complex of the mind-speech-body), and right now, one receives the illumination of its light. After 'we' give *Gnan*, does a person not down calm down?

**Questioner:** Very much, yes.

**Dadashri:** That is the result of intention (of the Self).

**Questioner:** Not only that, the entire interest (*ras*) changes, Dada.

**Dadashri:** Yes, all that changes.

### The Difference Between Yama-Niyam-Saiyam

You (*mahatmas*) have Self-realization, and with the intent-view-outlook (*bhaav*) that You are now following the *Agna* (five principles), oh even if you are following just one of the five, even then I am saying that you are considered *saiyamdhari*! If someone

comes to fight with you, then your mind will immediately turn back. Even if someone picks your pocket, your mind will turn back. *Saiyam* arises immediately. What you see out there are people who adhere to discipline (*niyamdhari*), and when worldly people come into disciple, then they are referred to as *yamadhari*. Any worldly person, whosoever that has reverence for discipline, if such a person clings to one custom such as, 'I am to eat at ten o'clock,' then that person is considered to have come into *yama*. He will indeed eat at ten o'clock. Then, even if he is eating sweets or doing whatever else, as long as he maintains the discipline of time, that is called *yama*. These renunciates are considered to be in *niyam*, and the *Gnani* is considered to be in *saiyam*.

#### Yama With Gnan is Saiyam

True *saiyam* is *yama* with Knowledge (*Gnan*); that is *saiyam*. And *yama* with ignorance (*aGnan*) is *niyam*. There are two, *yama* and *niyam*. Monks (*sadhu*) are considered *niyami*. *Niyamsar* (regular) means one remains within *niyam*. *Niyam* is of the one who definitely has discipline with regard to certain matters.

That relative knowledge is not the real thing at all; it is relative. That is why it takes them a long time to understand this new matter of mine that, 'This conduct (*aachar*) is a different thing, and this *saiyam* is a different thing.' Conduct is at the level of renunciation (*tyaga*), it does not reach the level of *saiyam*. Renunciates possess the conduct of renunciation, and householders possess the conduct of householders. *Saiyam* is above conduct, thought, and speech. Even if one controls speech, controls the mind, controls conduct, one will still not be able to reach the level of *saiyam*. Therefore, this (*Akram Gnan*) is in the form of *saiyam*.

#### The Difference Between Kramic and Akram Saiyam

**Questioner:** The *saiyam* of the *kramic* path and the *saiyam* of the *Akram* path; what is the difference?

**Dadashri:** Here, we only have to follow the five *Agnas* (directives)! For us, the *Agna* is of settlement with equanimity, and those (of the *kramic* path) need to be held on to (with the ego).

After attaining this Knowledge and becoming pure Soul, You are considered *saiyami*. But people (of the *kramic* path) will not accept it. People will say, "You have not changed your garb, you have a wife, you have this, you have that"; they will make all kinds of claims! But for our *mahatmas*, *saiyam* will constantly prevail. So internal *saiyam* will remain, not external *saiyam*. So when You follow the five *Agnas*, You are definitely in constant internal *saiyam*. That *saiyam* will take You towards liberation (*moksha*), and external *saiyam* will bring worldly pleasures. Both types of *saiyam* are beneficial, but the latter will bring worldly pleasures, whereas the other will bring liberation. If there is internal *saiyam*, the external may or may not be there, there is no problem with that. There is a problem if there is external *saiyam* but no internal *saiyam*. Such an occasion does not arise; otherwise, those who have external *saiyam* would not get anywhere. *Moksha* through internal *saiyam* and the entire worldly life like shackles of gold through external *saiyam*!

#### Saiyam Prevails in Inhospitable Circumstances

Once, there was a bus coming from Mumbai to our place in Bhadran (Dadashri's hometown); those from Mumbai were coming to Bhadran for *darshan* (devotional viewing). So they had rented a bus. What time did it arrive?

**Questioner:** They had actually given us the time for five o'clock.

**Dadashri:** Everyone was given the time for five o'clock. So every single person had woken up early, had breakfast, took showers, and came. Then?

**Questioner:** The bus came at eleven-thirty.

**Dadashri:** The bus came at eleven-thirty. But they were not disturbed in the slightest, all fifty of those people. No complaints, no grievances, no shouting, no uproar. No foul facial expressions. As if nothing had happened. Was there any shouting or uproar then?

**Questioner:** No, there was happiness.

**Dadashri:** Upon coming to Bhadran, everyone started telling me, "If this happened to people of our caste, then everyone would have an outcry. They would start quarreling. Here, they were not disturbed in the slightest." This has happened in every occasion for us. When there is no disturbance in the slightest in every occasion, that is called religion (*dharma*). When is there the true beginning of religion? *Saiyam*. The beginning is after there is *saiyam*.

### **Mahatmas are Saiyami, With Purushartha**

Our *mahatmas* are *saiyami*, many of them. And there are some who have some deficiency.

**Questioner:** Everyone remains within your *Agna*.

**Dadashri:** Yes, remain within the *Agna*. Do not go outside the *Agna*. So what if he (a *saiyami* person) looks like this right now, but you ought to do his *darshan*. And if you do not understand this, then what can be done? *Saiyami* means that even if you swear at him, his facial expressions will not turn sour. And

even if they do turn sour, they will perk up within a short time. Therefore, they can be considered *saiyami Purush*; they are in *Purushartha*.

### **The Five Agna is Internal Saiyam**

'Our' *saiyam* is that which, if we are not able to remain in *Gnan*, and continue to attempt to remain in the five *Agna*, that is called *saiyam*. If we remain in *Gnan*, then anger-pride-deceit-greed will stop.

'Our' five *Agna* are indeed complete, constant, internal *saiyam*. This is if you are able to follow them entirely ideally. Otherwise, however much you are not able to follow them, then it is that much less ideal. It is for that very reason that internal *saiyam* prevails for everyone! Any 'file' (Dadashri's term for *karmic* accounts bound in previous lives which present themselves in this life) is only settled with equanimity. How much *saiyam* must be kept to settle 'files' with equanimity? This internal *saiyam* will always remain!

How many times in a day do you have to settle with equanimity? Do 'files' arise for you to settle with equanimity?

**Questioner:** Yes, some do arise, sometimes such incidents end up happening.

**Dadashri:** They most probably do get settled, but if some do not, then 'we' have no problem with that. There is no need to even worry. All You have to See is whether or not You have followed the *Agna*. Therefore, when You follow these five *Agna*, You have the desire to settle with equanimity, don't you? What desire do You have?

**Questioner:** Settle with equanimity.

**Dadashri:** Yes, keep Seeing the relative-real. Then accept *Vyavasthit* (the result of Scientific Circumstantial Evidences). You have understood everything about *Vyavasthit*, haven't

you? You are understanding more and more, day by day, aren't you? Awareness (*jagruti*) needs to be kept all day long, doesn't it? 'It is *Vyavasthit*, and I am not the doer'; awareness of that needs to be kept. Therefore, this is the path of constant *saiyam*.

### To 'See' the Prakruti as Separate is Saiyam

The eternal vision as the Self (*kshayak samkit*) means that constant internal *saiyam* remains. There is no need for external *saiyam*. Whatever baggage that belongs to 'Chandubhai' (the relative self), whether it is of *saiyam* or *asaiyam*, to See it with *vitaraḡ bhaav* (without attachment or abhorrence) is called *saiyam*. If 'Chandubhai' gets agitated, then You should not get agitated with him; See it, and at most, You can say, 'This is not befitting.' Such a view (*bhaav*) remains within; there is no need to say anything.

**Questioner:** This becoming irritated; what is that?

**Dadashri:** That is the mind-body-speech complex (*prakruti*); You are to See it. That too is a kind of *saiyam*, but You will keep feeling that, 'This is bad.' When You follow the *Agna* there, *saiyam* will arise. That *saiyam* is indeed the progress as the Self (*Purushartha*).

### Saiyam Over the Asaiyam, That is True Saiyam

Anger-pride-deceit-greed happen to 'Chandubhai' (the relative self), but the Self (*potey*) feels that it should not be so. As the Self, You definitely feel that, 'This should not be so.' Both these processes happen simultaneously; 'Chandubhai' gets angry, and You feel within that, 'This should not be so.' *Saiyam* over *asaiyam* (*kashaya*), that is called *saiyam*. What happens to these worldly people? (There is) *Asaiyam* over *asaiyam*. So the point

is short and simple, but without this understanding, everything is being ruined.

### Saiyam Prevails With Opinions That Differ From the Prakruti

*Saiyam* means that no matter what 'Chandubhai' (the relative self) is doing, if he is doing something that hurts someone, despite that, Your opinion is completely different. When 'Chandubhai' is cursing someone, then Your opinion is completely different that, 'This should not be so. Why are you saying such things?' So when it prevails as if there are two different individuals, that is called *saiyam*.

Do you ever feel within that, 'What is this? How can it be like this?' Therefore, that opinion (*abhipraya*) is totally different. A difference of opinion between the two is *saiyam*. And when Your and 'Chandubhai's' opinion becomes one, when 'he' ('Chandubhai') curses someone, that is *asaiyam*. Have you ever seen such *asaiyam*?

**Questioner:** Yes, but when the two become separate, awareness (*khyal*) comes.

**Dadashri:** When they separate, there is a difference in the opinions.

Do You remain in *saiyam* properly now? Good then. We need *saiyam*; that is all. There is liberation through *saiyam*. If You do not agree with whatever 'Chandubhai' is doing, then Your opinion will be different, won't it! If 'Chandubhai' gets upset with someone, You do not like it, do you? You will not be at ease, will You? That is *saiyam*. When Your opinion becomes different from that of the non-Self complex (*prakruti*), that is called *saiyam*.

Many people who are aware (in worldly interactions) will say, "I do not like this anger that happens, yet I definitely get angry." "I do not like it, but I have to do it." All of that falls under *yama*, and they do not lose out. And



many become angry at once; “It will not do without getting angry, I would not be able to function,” they will say.

### To See Asaiyam is Saiyam

The one with *saiyam* is constantly aware.

**Questioner:** How can we tell whether our awareness (*jagruti*) is adequate or not?

**Dadashri:** We can frequently tell, based on our *saiyam*. Say someone comes along and tells ‘Chandubhai’ (the relative self) that, “This child you are teaching, you are doing a very bad job at it.” If he keeps blaming you like this to your face, then at that time, this ‘Chandubhai’ will blame him in return. And You will know that ‘Chandubhai’ became *asaiyami*. The one to whom *asaiyam* happens is Known; the Knower of this is *saiyami*. So can You or can You not tell whether this awareness is there? If someone swears at you, You will Know in Your awareness. Or else if you have dressed up nicely to go to a wedding and someone spits (on your clothes), then the awareness of not attacking the evidentiary doer (*nimit*) arises within. This ‘Chandubhai’ may attack at that time, but even then You feel that, ‘This should not be so.’ That is awareness and that is indeed *saiyam*. To See the *asaiyam* is indeed *saiyam*!

This *saiyam* that is done in other places is a child-like *saiyam*. Child-like *saiyam*, *saiyam* without understanding. When someone says something hurtful to such a person, he will strike. Our *mahatmas* will strike as well, but they immediately understand that, ‘This is wrong.’ Whereas what will that other person think after striking? “I definitely have to talk back,” he will say. The intellect will double (multiply) it, on top of that. You (*mahatma*) believe that what happened was wrong, whereas what will he do? He doubles it. It gives rise to *asaiyam* multiplied by *asaiyam*.

Someone may tell you off; but nobody actually says anything to You or knows You (pure Soul), so he is not saying anything to You. If someone tells ‘Chandubhai’ off, then You should remain in *saiyam*. And if he becomes depressed, You should tell ‘Chandubhai’ that, ‘Brother, he is scolding you because there may be some mistake of yours. So why are you becoming depressed? And if it is not your mistake, then it is his responsibility, it is not your responsibility.’ If you tell him that, then ‘Chandubhai’ will become all right.

### There is Liberation Only Through the Result of Saiyam

**Questioner:** If any sort of ‘file’ shows up, if it is settled with equanimity, then is its result the rise of *saiyam parinam* (the resultant state free of anger-pride-deceit-greed)?

**Dadashri:** Of course, its result is indeed *saiyam*. Ever since you have wanted to settle with equanimity, there has been *saiyam parinam*. Then if there is half *saiyam* left, then it is partial-*saiyam* (*ardha-saiyam*). If someone gives you two slaps, then you may give one back. But if you immediately realize that what is happening is wrong, that is called partial-*saiyam*.

**Questioner:** So from the point one makes the decision to settle ‘files’ with equanimity...

**Dadashri:** *Saiyam* has begun from that very point.

*Saiyam* begins from the point one grasps onto my five *Agna*. Then it may fall under partial-*saiyam* or it may be full *saiyam*. The results are of *saiyam*, and liberation happens only through *saiyam parinam*. It is constant *saiyam parinam*; it is a tool to take one to liberation.

### The Absence of Violent Intent is Saiyam

Even if someone provokes you in the

train, you will still settle with equanimity. 'Chandubhai' may occasionally talk back to the other person, but what do you do? You only settle with equanimity. You are separate, 'Chandubhai' is separate. For the most part, 'Chandubhai' does not talk back, and if he does talk back on occasion, then there is no violent intent behind it. Therefore, You are in *saiyam*. If we look at the face of one with *saiyam*, then demerit *karma* get washed off.

Our *mahatmas* are *saiyami*, I have not said no to that. This is because when *krodha* (anger with violent intent) arises in these people, repentance happens within at that moment. In reality, that is not *krodha*. Repentance happens, therefore it is not *krodha*. *Gusso* (anger without violent intent) arises, then repentance happens within.

**Questioner:** Does repentance not happen for people out there (non-*mahatmas*)?

**Dadashri:** That repentance is of a different kind, but that anger is with violent intent. It is such anger that the person himself burns, and burns the other person, while here, there is no intent of violence in it.

### Bring a Solution There With Pratikraman

There are two kinds of anger, one is a discharge anger (*nikali krodha*) and the other is not discharge, it is real anger. *Nikali krodha* means that life (ego) has departed from it, and the other anger has life (ego) in it! After you get angry, do you not feel from within that it should not be so?

**Questioner:** Yes, a lot of repentance happens that what happened was wrong.

**Dadashri:** So when that happens, there is *saiyam* going on, and this external part is playing its role. You are in *saiyam* that, that this should not be so. The external part continues discharging on its own, based on what is there,

whatever goods there are in the 'tank'. During this, one does not like it, so he says, 'It should not be so, this is not befitting!'

Only if there is *saiyam* can it be referred to as discharge (*nikali*), it cannot be referred to as *nikali* otherwise! *Saiyam* comes first, discharge thereafter. Without *saiyam*, there is no *moksha* at all! Discharge is only with *saiyam* (*saiyampurvak*). Wherever the word '*nikal*' (settlement) exists, know that it is being done with *saiyam*; even then, if anyone gets hurt, tell 'Chandubhai' that, 'Why do you behave in a way that hurts the other person? Do *pratikraman* (apology coupled with repentance).'

If anger happens, it is possible to turn it around, because it is a matter of discharge. Therefore, there is no liability. But if the other person is hurt, you should clear the account by that much, you should do *pratikraman* for that.

### Chandubhai is in Asaiyam, You are in Saiyam

The Lord had said that where there is *dehadhyas* (I am 'Chandubhai'; I am this body and I am the doer), there is no *saiyam*; where there is *saiyam*, there is no *dehadhyas*. Despite this, just look at the kind of language they use for defining *saiyam* nowadays!

**Questioner:** To remain as the Knower-Seer (*Gnata-Drashta*), is that considered *saiyam*?

**Dadashri:** No, to remain as the Knower-Seer is not *saiyam*, it is considered *Gnan*. To remain in the Knower-Seer state is the ultimate state, it is considered *Gnan*. And what does *saiyam* mean? When *artadhyam* and *raudradhyam* (adverse meditation that hurt the self and others) stop, that is called *saiyam*. The Lord has not referred to *dehadhyas* as *saiyam*. The Lord does not consider that to be *saiyam*. There is *saiyam* where there is no *dehadhyas*.

There, they (those without Self-realization) themselves say that, “We believe in *dehadhyas*,” but they do not use the word *dehadhyas*. What do they say? “Leave all that is harmful (*ashubha*) and do what is helpful (*shubha*).” To do what is helpful is *dehadhyas*. On the contrary, they have increased *dehadhyas*; it was less and they increased it. Now all this cannot be understood, can it? How can it be understood at a time? Whereas the *Gnani Purush*’s Vision is such that it can See many things in an instant. It can do plus-minus and come to the main point, because the Vision has become pure (*nirmal drashti*). There is no *saiyam* here (in the world), is there? Yet people will say, “The one with *saiyam* (*saiyami*) has come.” This is because it is worldly *saiyam*. The Lord had not accepted the *saiyam* that people believe in. Even the Lord would accept that all of our *mahatmas* are *saiyami*. This is because even when there is anger (*gusso*), there is *saiyam*. There is *saiyam* even in *asaiyam* (the absence of *saiyam*)!

**Questioner:** Many will ask, “Where is the change in your conduct?”

**Dadashri:** Do not look for the change in the conduct. When *asaiyam* happens, then You are able to See the *saiyam*, that this *saiyam* is there. ‘You’ will feel that You are in *saiyam*. ‘Chandubhai’ will be in *asaiyam*, and You will be in *saiyam*.

### Perfect Equanimity is Even Greater Than Saiyam

**Questioner:** Dada, what is the difference between *saiyam* and *samata*?

**Dadashri:** *Samata* (perfect equanimity) is possible everywhere (in each circumstance), and *saiyam* is not possible in some places.

**Questioner:** *Saiyam* is not possible in some places! It is possible somewhere, right? It is correct that it is not everywhere.

**Dadashri:** Where the Self has been realized, there is *saiyam*. Where there is the right Vision (*samkit*), there is *saiyam*. Therefore, all of our *mahatmas* are considered *saiyami*. There are not two opinions (*mata*) in that.

**Questioner:** It is true that Dada’s *mahatmas* can be considered *saiyami*, but many *mahatmas* behave foolishly. Even then, they are *saiyami*?

**Dadashri:** If they are following my *Agna*, then it counts.

**Questioner:** Yes, that is fine, but if they are behaving foolishly, it is discharge, right? It is the stock of *karma* filled in the past life (*bharelo maal*), right?

**Dadashri:** There is no problem with that; there is no problem for the one who is following my *Agna* (five directives that preserve the awareness as the Self).

The one who abides by the *Agna* by seventy percent is considered *saiyami*. You may refer to such a person as God if you wish. There is no need to look at such a person’s conduct (*aachar*), no matter what it may be like. He just needs to be in the *Agna*.

### Energy of Saiyam Manifests Through Knowledge of the Self

Now I have made it for you such that anger-pride-deceit-greed (*kashaya*) no longer remain. Charge *karma* (*bhaav karma*), meaning that your entire *kashaya*, have been destroyed. Now if You do not understand progress as the Self (*Purushartha*), then take a beating. *Kashaya* have been destroyed. And now if ‘Chandubhai’ gets angry, then he is subject to the unfolding of *karma*, and within, You are subject to *saiyam*. ‘You’ will say that, ‘This should not be so.’ Therefore, You do not have any kind of *kashaya* within, and it is

subject to the unfolding of *karma*, it is a matter of discharge. There has been influx (*puran*), therefore outflux (*galan*) is happening. To not allow outflux to happen is also an offense. Therefore, See them (*kashaya*) and let them go. So then, You are released. They will say to me, "Have the *kashaya* gone by a hundred percent?" I will reply, "They have gone by a hundred percent. Only then do worries leave, otherwise worries do not ever cease. Until *kashaya* leave by a hundred percent, worries do not cease for anybody. In the *kramic* path (traditional step-by-step path to liberation), even the *Gnani* has bliss within, and worries on the outside."

We are to see that worries do not happen. Worries should not happen, that is all. If worries happen, then know that it has spoiled. Worries do not happen; the weakness of anger-pride-deceit-greed does not arise. Is the weakness that arises of influx-outflux, or of Yours? 'You' should have certainty that You have not gone outside *saiyam*. 'You' have not gone outside *saiyam* for even a moment. The body may go outside of *saiyam*; You are the Knower (*Gnata*) of that.

### **Beware That There is no Misuse of Knowledge**

This man who used to come to my place, he tells me, "Dada, I have attained a lot of energies, through your grace." So I tell him, "What do you do when someone swears at you? Do you keep *saiyam*?" Then he says, "No, at that time, my window shuts." What does it mean for the window to shut, according to your understanding?

**Questioner:** He does not allow the talk of the person to enter within at all.

**Dadashri:** Yes, he does not allow it to enter within.

He says, "I do not allow it to affect the

mind." What a cause of stupidity this is, to not allow it to affect the mind! I tell him, "Why do you not allow it to affect the mind?" So he tells me, "I do not allow it to have any effect on me." (Then I tell him,) "No, no, this is a scope you have gotten for *saiyam*. Even if you were to pay someone a hundred thousand rupees, you would not get such a scope."

You had the scope to practice *saiyam* there, but you did not take advantage of it. If you were to tell someone, "Scold me so that I can practice *saiyam*," that would not happen at all, would it! When, on occasion, it does happen naturally, then we turn a deaf ear to it that, 'Oh go away! He will say that, he has a bad habit of doing that!' If we do that, then what is the benefit? If there is a foul stench and you pinch your nose, then what *saiyam* did you exercise?

The people of this world can do this; they do not allow any matter to have an effect on the mind. To not allow an effect on the mind is what people of the world do.

### **Take Advantage of the Present Situation**

I had once announced a five hundred rupee reward that, 'Whoever comes and gives Dada one slap will get five hundred rupees. Whoever it is, even if it is someone who is penniless, if he comes and slaps me, I will give him five hundred rupees.' But no one came and slapped me. When I would tell people who were miserable inside, then they would say, "No, not us, we will suffer the pain, but why would we slap you?"

Therefore, even if you were to give money, it would not come. So when it comes free of cost, what should you do? Should you let go of that scope? What do you think?

### **Cultivate Saiyam Through the State of Knower-Seer**

Therefore, we do have to allow it to have

an effect on the mind. If we remain the Knower-Seer (*Gnata-Drashta*), that is indeed considered allowing an effect on the mind. We should definitely allow an effect on the mind. There will definitely be an effect on the mind.

For this person, the window shuts on its own. So I told him, “Do not allow the window to shut, this is considered an opportunity.” Do you not feel that you missed out on an opportunity?

**Questioner:** That is correct. But he may allow it to have an effect on his mind, but then if he remains the Knower-Seer, then he will not be affected, will he?

**Dadashri:** When he remains the Knower-Seer, that is indeed considered allowing an effect on the mind. Therefore, that opportunity is considered a good opportunity of yours. Knower-Seer means that there is nothing more left for you to do! Here, one does not remain the Knower-Seer; a window shuts over the mind, a curtain. If you remain the Knower-Seer, then it is definitely considered *saiyam*. That is indeed called *saiyam*. To not take hold of it in the mind is not considered an opportunity. That is not considered having remained the Knower-Seer.

### **Pure Saiyam Arises Through Akram Vignan**

Pure *saiyam* never happens in the *kramic* path (step-by-step path to liberation); there is only impure *saiyam*. Here (in *Akram*, the step-less path) *saiyam parinam* (the resultant state free of anger-pride-deceit-greed) arises, and that is referred to as *saiyam*. It is possible to observe such pure *saiyam* through the support of this *Akram Vignan* (Science of the step-less path to liberation).

**Questioner:** *Saiyam* of speech and the body comes forth, but how does *saiyam* of the mind come forth?

**Dadashri:** The mind will look for that which is wrong. So while observing *saiyam*, You have to say something to the mind; ‘This person is most obliging.’ And if you say, ‘This person worthless,’ then the mind will turn in the wrong direction. So there, (You have to tell the mind), ‘This man is most obliging, these obligations should not ever be forgotten. Therefore, be quiet!’ Have you never said anything like that before? Even if the person is completely worthless, you have to tell the mind, ‘He is most obliging for me!’ Then the mind will become quiet!

### **Be Alert With the Attack of Kashaya**

When the attack of *kashaya* (anger-pride-deceit-greed) happens, *saiyam* should remain at that time. The attack of what? Of *kashaya*. Nevertheless, your *kashaya* that have been buried underground will surface! Right now, they have been buried underground; they have not been killed off. I do not use the words ‘killed off’ because to kill them is indeed violence. Therefore, I do not engage in violence. They have gone underground, but if you lose contact with Dada for three years, then they are ready to take over the seat of the Self. This is because it is possible for them to remain hungry for three years. Anger-pride-deceit-greed, there are four of them; I am giving you the limit for how long they can remain hungry.

If you do not give them food for three years, then they will know that, ‘We will no longer get food here, and our work will not happen here. There is a lot of food at other people’s homes.’ Anger-pride-deceit-greed do not need to seek out food at all.

### **Saiyam Parinam Arises Once Things Have Fallen Into Place**

For many, things have fallen into place, so they do not come here. They come once in

a while. What they wanted has fallen into place! They had been told that, “Keep coming here until things fall into place.” Regardless, there is nothing higher than staying close to the *Gnani*. Even then, there is no problem if one is not able to remain close. But until everything falls into place, one should maintain a strong inner intent to do so. Until *saiyam parinam* (a resultant state free of anger-pride-deceit-greed) arise, it cannot be said that things have fallen into place.

**Questioner:** But Dada, I believe that no matter how many *saiyam parinam* arise, even then, the service (*seva*) of the *Gnani Purush* and constant proximity (*sanidhya*) with the *Gnani Purush* is very necessary.

**Dadashri:** Without it, this much state of *saiyam* (*saiyampanu*) would not arise. This is indeed the means for *saiyampanu* to arise.

**Questioner:** This is because there is so much peculiarity in this era (of the time cycle) that it is not easy to sit at home and stay in *Gnan*.

**Dadashri:** Oh! There is so much peculiarity in this era; people are slipping. But when there is a big rumble, then one realizes! When there is a big rumble (attack on the self), then one immediately gets the experience and says, “This *Gnan* of mine does not remain.” So then he runs to and fro.

**Questioner:** Dada, it is just that a bit of this coolness prevails, so everyone feels a little joy.

**Dadashri:** All this difficulty is indeed of the coolness (sweetness) that prevails.

**Questioner:** Yes, and because one does not yet see any of his faults, he feels joy that, ‘Now I have become a *Gnani*.’ Otherwise, if there is awareness (*jagruti*), then it is such that it cannot be endured for even a minute.

### In the Company of the Gnani, There is Perpetual Saiyam

**Dadashri:** The *Gnani Purush* is the primary means for the rise of *saiyam parinam* (a resultant state free of anger-pride-deceit-greed). You have to get your work done all the way to the very end. The writers of the scriptures have said to remain with the *Gnani Purush*, but there are so many ‘files’ today, so how can a person remain with him? But if you maintain the inner intent (*bhaavna*), then however much time you get, at least there is that much. And there is nothing that can be said about the bliss of *saiyam*! That which was not seen in the entire life, in any era of the time cycle, such bliss of *saiyam* arises.

Now, if we were to tell a confectioner’s daughter, “Come, I will get you some *jabeli* (Indian sweet).” Then she will say, “What need do I have for your *jabeli*?” This is like that; it is like the confectioner’s daughter. This bliss of *saiyam* is considered to be bliss with splendor (*vaibhava sukha*).

### Saiyam Parinam Increases With Awareness

**Questioner:** But Dada, what you were saying about *saiyam parinam*, it is sometimes not remembered. *Saiyam parinam* (a resultant state free of anger-pride-deceit-greed) should remain.

**Dadashri:** *Saiyam parinam* is called exact awareness (*yathartha jagruti*). *Saiyam parinam* will take time. You have grasped it first, so then the understanding will come later. *Saiyam parinam* will arise. It will take some time for larger matters.

**Questioner:** Dada, large means that even in the office it takes some time, when there is a lot of collision.

**Dadashri:** After *saiyam* leaves (*kashaya* reactions happen), then it is realized.



**Questioner:** Yes, then it comes into awareness.

**Dadashri:** It is realized after the arrow is released.

Therefore, *saiyam* even greater than that *saiyam* can be gradually achieved. Smaller *saiyam* are achieved, so then larger and even larger *saiyam* can be achieved in this way.

### That is When it can be Referred to as True Saiyam

**Questioner:** What can be referred to as true *saiyam*?

**Dadashri:** When someone insults you tremendously, yet the bliss on your face does not disappear; if someone takes a large sum of your money, even then the bliss does not leave. Even if someone deceives you, the bliss does not leave; even if someone expresses contempt, the bliss does not leave. It is true *saiyam* when this happens.

### Saiyam of Pride and Greed

**Questioner:** Please expand on *saiyam* of pride (*maan*) and *saiyam* of greed (*lobha*).

**Dadashri:** It is like this; the *saiyam* of conquering pride has come about for many people. *Saiyam* of pride is that which, no matter who starts swearing at or starts insulting a person, he is able to observe *saiyam*, partial-*saiyam*. And in the *saiyam* of greed, it immediately makes the person unaware (*bebhan*). There, there is greater rise of *asaiyam*. Then awareness does come, but it comes later on. Therefore, there is about one-fourth *saiyam* of greed. *Saiyam* of pride can be somewhat protected by you. People of certain castes are not able to protect *saiyam* of pride, they are able to protect that of greed. *Vaniks* (members of the merchant caste in the traditional Indian caste system) have a large tuber of greed, and *Kshatriyas* (members of the warrior caste)

have a large tuber of pride, they do not care about greed. It is different for every caste!

**Questioner:** What is the difference between *saiyam* and partial-*saiyam* (*ardha-saiyam*)?

**Dadashri:** If someone says, “Chandubhai has ruined everything,” the effect (*parinam*) within will change at that time. But to Know that, ‘What is happening (within) is wrong,’ that is called partial-*saiyam* (*ardha-saiyam*). And if such results do not arise at all within, that is called complete *saiyam*.

### Energy of the Self Manifests Through Saiyam

If you come across someone to rebuke you, then there is a lot of profit, there is no profit like this. This is because at that time, you come into the *Agna* (five directives that preserve the awareness as the Self). You come into the *Agna* and settle with equanimity. You settle it, so peace comes forth within. Along with feeling peace yourself within, energy of the Self (*Atma shakti*) increases tremendously within. To increase the energy of the Self, however many *karma* you settle with equanimity, it will increase the energy of the Self. The energy is there, but it makes it manifest. Therefore, however heavy they are, when extremely heavy, harmful ones come, then (by settling with equanimity), tremendous energy increases.

### Endless Saiyam Parinam Arises Through Gnan

The Lord has said, “Who can be referred as a *Gnani*? It is the one for whom the Self has been realized; we refer to all such people as *Gnanis*. They are all partial *Gnanis* or complete *Gnanis*, but they all count as *Gnanis*.”

He says that infinite *saiyam parinam* (a resultant state free of anger-pride-deceit-greed) arise in the *Gnani Purush*.

**Questioner:** Infinite *saiyam parinam*?

**Dadashri:** Yes, all such comes together, when they initially collect, then demerit *karma* get bound through anger-pride-deceit-greed (*kashaya*), the *asaiyam* actually increases. And in this current *saiyam*, infinite *saiyam parinam* keep increasing. Therefore, whatever you come across is very profitable. If your pocket gets picked, then it is a profit. Whatever happens at that time is profitable. The state of *saiyam* (*saiyampanu*) of the Self manifests tremendously. Beneficial meaning that this is beneficial, and that is beneficial, both are beneficial; *karma* does not get bound, and it gives rise to energy of the Self (*Atma shakti*). Has that never come into your experience?

**Questioner:** It has come, Dada, but when difficult 'files' come forth, Dada, then...

**Dadashri:** What harm is it to you? No matter how difficult ('files') come forth, say, "Come." *Saiyam parinam* will arise!

### Energy Doubles Through Saiyam

**Questioner:** So then how can we be freed from these (difficult 'files')?

**Dadashri:** You can be free by doing what 'we' have been talking about. You have to do 'plus' and 'minus'.

**Questioner:** Why does such a stage not come forth for me? Is there a lack in spiritual effort (*purushartha*)?

**Dadashri:** There is your delicate state, and you have not listened to this talk of mine. After listening to it on an occasion, then you bring it into execution once. When it is brought into execution once, it means that you remained in *saiyam* again. The second time, it is doubled; the third time, it is four times as much. Then a person becomes completely *saiyami*.

**Questioner:** Dada, what if *saiyam* remains once for us, and when such a time comes again, *saiyam* does not remain for us? Does our energy (*shakti*) decrease?

**Dadashri:** If it does not remain, then you do not get its fruit (reward). If that energy has increased, then it increases again. Therefore, if you have been in *saiyam* once, then you will get double the reward, four times as much for observing it twice, sixteen times as much for observing it four times, two-hundred fifty-six as much as for being in it sixteen times.

Therefore, what is the law of *saiyam*? If one observes *saiyam* twice in the entire day, then the profit of two multiplied by two gets 'deposited' in the evening. The energies continue to manifest when one comes into *saiyam*.

**Questioner:** If we lose out on it in between, then those energies remain with us, don't they?

**Dadashri:** Yes, therefore it is *saiyam*! The Self exists, therefore it brings everything into *saiyam*. Now, *saiyam* will come forth if such a condition calls for it; how would it come forth otherwise? A great such condition arose for that man over there, so enormous *saiyam* arose for him. When the time came for being in heavy *saiyam*, then he became completely *saiyami*. Right now, he does not submit to anything for small matters (that provoke *kashaya* reaction). A good such unfolding (of *karma*; *udaya*) has come forth for you, hasn't it? Have some come forth?

**Questioner:** All such encounters definitely come in my business.

**Dadashri:** Yes, therefore unfavorable effects (of *karma*) are actually good; they make us *saiyami*. If there are very gentle occurrences, then they do not make us *saiyami*. Therefore, *saiyam* is considered the greatest of tools. If four such *saiyam* are done in the entire

day, then the energy of sixteen times the *saiyam* gets deposited in the evening.

### **Through the Multiplication of Saiyam, The Gnani's Energy Increases**

'Our' *saiyam* is worth seeing. 'Our', the *Gnani Purush's*, energy of *saiyam* keeps increasing like this. This is because *saiyam* happens at least five to twenty-five times daily for 'us'! So then the energy of *saiyam* of six hundred twenty-five times gets collected.

Therefore, 'we' definitely have at least ten to fifteen (*saiyam*) daily. 'We' have ten to fifteen insignificant ones. Therefore, if fifteen times fifteen keep getting deposited daily, then what is the sum that is deposited by 'us'? It is such that it can be obtained by multiplication; that is why 'we' say that this is not just a simple business. If ten *saiyam* are 'collected', then through multiplication, a total of ten thousand 'rupees' is brought together, through your *saiyam*.

'Our' energy has increased through the multiplication of *saiyam*. After Self-realization, infinite *saiyam parinam* remain for 'us'. Therefore, whatever 'we' have received has been profitable. During external adversity, tremendous *saiyam* of the Self remains.

### **Interactions as They Should be are Borne Through Saiyam**

What can be referred to as Knowledge of the Self (*Atmagnan*)? The worldly interactions (*vyavahar*) of those with Knowledge of the Self is greater than all the people of the world. Here, no matter what your worldly interactions are like, no one should have any complaints; then it is considered exact worldly interactions (*yathartha vyavahar*). But when can it be called exact? When it is according to what the Lord has said; there is no anger-pride-deceit-greed in it. There, the

worldly interactions are good and clean. Otherwise, wherever *saiyam* remains over anger-pride-deceit-greed, the Lord has accepted it up to that point!

### **Internal Saiyam is Indeed Pure Worldly Interactions**

**Questioner:** Then Dada, give us *mahatmas* some guidance in this matter so that others will benefit, because these people only pay attention to the worldly interactions (*vyavahar*).

**Dadashri:** They may pay attention to the worldly interactions, but for 'us', it is like this; the guidance is that regardless of what one's worldly interactions are like, there should be *saiyam*. One will definitely have to reach up to (the level of) *saiyam*! There should be the *Purushartha* (progress towards the absolute Self from the pure Self) towards *saiyam*. *Saiyam* is in one's own hands. Worldly interactions means conduct (*aachar*) and speech, all that is under the control of another entity (*paradhin*), but *saiyam* is in one's own hands! If there is *saiyam*, then people become pleased. If a hundred of those people have become very angry, and you do not become angry, if you remain calm, then won't those people become pleased? Won't there be an impression that, 'There is something (here)'? Therefore, these energies will gradually arise in our *mahatmas*! These inner energies have arisen in them. But as the external happiness, external energies manifest on the outside, then people will begin to accept it. How are they to accept otherwise? If the external energies do not manifest, then how will they accept?

This internal *saiyam* that You have within, that is indeed worldly interaction, and it is pure worldly interaction (*shuddha vyavahar*). Now the external worldly interactions are all worldly interactions that are settling. You should only

settle with equanimity, there is nothing else that should be done.

These are all 'contractual' goods (of the *karmic* account); Your pure awareness (*shuddha upayoga*) does not leave in that. As that stock settles with equanimity, Your *saiyam* will increase. *Saiyam* is indeed referred to as progress as the Self (*Purushartha*). As *saiyam* increases, the settlement also happens quickly. It all keeps happening automatically, and reaches absolute Knowledge (*keval Gnan*).

### **Worldly Interactions With Saiyam Will Bring Completion**

In our *Vitarag Vignan*, our *Akram Vignan* (science of the step-less path to liberation) is the complete path of the relative and the real (*vyavahar-nischaya*). This is because worldly interactions (*vyavahar*) happen entirely with *saiyam*. What is the worldly interaction like? The one who is cursing is 'Chandubhai' (the relative self); You are saying no to that, 'This should not be so,' that is Your *saiyam*. And the value is of Your *saiyam*, there is no value for the *saiyam* of 'Chandubhai'. Therefore, this worldly interaction is with *saiyam*; that is why 'we' refer to it as pure worldly interaction (*shuddha vyavahar*), and the pure Self (*shuddha nischaya*) lies completely on the basement of pure worldly interaction. Where there is pure worldly interaction, there is the Self (*Atma*).

Where there is no worldly interaction with *saiyam*, it cannot be believed that the Self will be attained there. Worldly interaction should be with *saiyam*.

**Questioner:** So *mahatmas* have some confusion in understanding this.

**Dadashri:** No, after giving You this Knowledge (*Gnan*), You indeed have pure worldly interaction (*shuddha vyavahar*), but he (the discharging ego) believes otherwise. The activity of the mind-body-speech (*kriya*) appear to be violent (*himsak*), and the worldly interactions are indeed pure.

**Questioner:** After attaining Dada's *Gnan*, *saiyam parinam* (a resultant state free of anger-pride-deceit-greed) arises.

**Dadashri:** It is indeed *saiyam*; the Self (*potey*) is indeed separate. Therefore, because of *saiyam parinam*, it is definitely considered pure worldly interaction. As a consequence of having *saiyam* over this result, it is definitely considered pure. This is Science that is beyond the world (*alaukik Vignan*)! One (a *mahatma*) will sail right through worldly interactions. Our *Gnan* is such that it can take you right through worldly interactions. It is Science that is beyond the world! If this Science comes to be known, then the entire world will be blessed!

~ Jai Sat Chit Anand

### **Instruction for annual members of Dadavani magazine**

How will you know when your annual subscription for Dadavani will expire? If you notice # sign next to the membership number on the cover page of Dadavani, then know that this is the last issue of Dadavani; e.g. DEIA12345#. Information for renewal regarding subscription rate and contact address is given as below:

**Subscription :** Yearly Subscription - India: 100 Rupees      USA: 15 Dollars      UK: 10 Pounds  
15 Years Subscription - India: 750 Rupees      USA: 150 Dollars      UK: 100 Pounds

In India, D.D. / M.O. should be in favour of "Mahavideh Foundation" payable at Ahmedabad.

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

## Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai

### Vadodara

**Dt. 20-21 February** (Fri-Sat), 7 to 9-30 pm - **Satsang** & **22 Feb.** (Sun), 5-30 to 9 pm - **Gnanvidhi**  
**Venue :** Samta Ground, Opp. Ba Bapuji Udyan, Subhanpura, Vadodara (Gujarat). **Ph.:** 9924343335

### Valsad

**Dt. 24 February** (Tue), 6 to 8-30 pm - **Satsang** & **25 February** (Wed), 5 to 8-30 pm - **Gnanvidhi**  
**Venue :** Tadkeshwar Temple Ground, Nr. Fly over Bridge, Abrama (Gujarat). **Ph.:** 9924343245

### Surat

**Dt. 27-28 Feb.** (Fri-Sat), 8 to 10-30 pm - **Satsang** & **1 March** (Sun), 5-30 to 9 pm - **Gnanvidhi**  
**Venue :** SMC Party Plot, Nr. Umra Police Station, Athwalines, (Gujarat). **Ph.:** 9574008007

### Adalaj Trimandir

**Dt. 19 March** (Thu), 4-30 to 10 pm - **Sp. Prog. on occasion of Pu. Niruma's 9<sup>th</sup> Death Anniversary.**

**Dt. 20-21 March** (Fri-Sat), 4-30 to 7 pm - **Satsang** & **22 March** (Sun), 4 to 7-30 pm - **Gnanvidhi**

### Atmagnani Pujya Deepakbhai's Germany-UK Satsang Schedule (2015)

Contact no. for all centers in UK + 44-330-111-DADA (3232), email: info@uk.dadabhagwan.org

Date	From	to	Event	Venue
27-31 March	TBA	TBA	Satsang & Gnanvidhi	Germany - Willingen
2-6 Apr-15	All Day	All Day	UK Shibir	Pakefield
8-Apr-15	7-30PM	10PM	Satsang	Nagreacha Hall, 202 Leyton Road, London, E15 1DT
9-Apr-15	10-30AM	12-30PM	Aptaputra Satsang	
9-Apr-15	6PM	10PM	Gnanvidhi	
10-Apr-15	7-30PM	10PM	Satsang For Mahatmas Only	Wanza Community Centre, Pasture Lane, Leicester, LE1 4EY
11-Apr-15	7-30PM	10PM	Satsang	
12-Apr-15	10-30AM	12-30PM	Aptaputra Satsang	
12-Apr-15	3PM	7-30PM	Gnanvidhi	
13-Apr-15	7-30PM	10PM	Aptaputra Satsang	
17-Apr-15	7-30PM	10PM	Satsang in English	Harrow Leisure Centre, Christchurch Avenue, Harrow, HA3 5BD
18-Apr-15	10-30AM	12-30PM	Aptaputra Satsang in English	
18-Apr-15	7-30PM	10PM	Satsang	
19-Apr-15	9-30AM	12-30PM	Simandhar Swami Pratishtha	
19-Apr-15	3PM	7-30PM	Gnanvidhi	
20-Apr-15	7-30PM	10PM	Satsang	

### Watch Pujya Niruma/Pujya Deepakbhai on T.V. Channels

#### India

- ✦ **Aastha**, Monday to Saturday 10:20 to 10:40 PM (Hindi)
- ✦ **DD-National**, Every Tuesday to Friday 9:30 to 10 AM (Hindi)
- ✦ **Sadhna**, Every day, 7:10 to 7:40 PM (Hindi)
- ✦ **DD-Bihar**, Every day 7 to 7:30 AM & Sunday 5:30 to 6 PM (Hindi)
- ✦ **DD- Bhopal**, Monday to Friday 3:30 to 4 PM (Hindi)

#### USA

- ✦ **'TV Asia'**, Every day 7:30 to 8 AM & 11:00 to 11:30 AM EST (Gujarati)

#### UK

- ✦ **'Venus' TV** Every day 8:30 to 9 AM (Gujarati)

#### Singapore

- ✦ **'Colors' TV** Every Day 7 to 7:30 AM (Hindi)

#### Australia

- ✦ **'Colors' TV** Every Day 7:30 to 8 AM (Hindi)

#### New Zealand

- ✦ **'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 (Gujarati)

February 2015  
Year-10 Issue-4  
Continuous Issue-112

## Dadavani

Date Of Publication On 15<sup>th</sup> Of Every Month  
RNI No. GUJENG/2006/17257  
Reg. No. GAMC - 1501/2015  
Valid up to 30-06-2015  
LPWP Licence No. CPMG/GJ/100/2015  
Valid up to 30-06-2015  
Posted at AHD. P.S.O. Sorting Office Set - 1  
on 15th of each month.

### Saiyam Means Your Opinion is Different From the Discharge of the Prakruti

When 'Chandubhai' ('file' number 1) does something that is hurtful to someone, when he curses someone, and despite that Your opinion is completely different that, 'This should not be so. Why are you saying such a thing?' that is called saiyam. You do not like what 'Chandubhai' is doing, Your opinion is different for sure! If 'Chandubhai' becomes angry with someone, then You do not like it, do You? You will not be at ease, will You? That is saiyam. When Your opinion becomes different from that of the non-Self complex (prakruti), that is called saiyam. So when it prevails as if there are two different individuals, that is called saiyam.

- Dadashri



Printed and Published by Dimple Mehta on behalf of Mahavideh Foundation-Owner. Printed at Amba Offset, Basement, Parshvanath Chambers, Usmanpura, Ahmedabad-380014.