

Price ₹ 10

October 2015

# *Dadavani*



## **Nine Kalams**

The Essence of all the Scriptures!

Editor :  
Dimple Mehta  
Price : Rs. 10

# DADAVANI

The Nine Kalams are Rich  
With Scientific Significance

October 2015  
Year : 10 Issue : 12  
Conti. Issue No.: 120

## EDITORIAL

Those who became *Gnanis* (Self-realized) on the *kramic* path (traditional step-by-step path to Self-realization), undertook spiritual effort, went through endless physical suffering, attained the experience of the Self, and 'went to' *moksha* (liberation). Saints and great people have borne people's insults and acquired their love, have attained victory over sexual impulses, have maintained control over eating and drinking. Not only that, but they have lived their lives for the salvation of people. For ordinary people, it seems impossible to follow this path. Moreover, it has also been said in the scriptures to make the conduct pure. However, what is the solution when one does not have the energy at all?

Befitting the current era of the time cycle, absolutely revered *Gnani Purush* Dadashri has given to the world the Nine *Kalams* in the form of his original discovery. That which was a part of the daily routine of Dadashri's life, that which had been perfected in experience, which thus gives result on its own. The Nine *Kalams* are to be read three times a day. Just as there is a difference between a letter from the Prime Minister and a letter from a merchant, in the same way, one should not use his own intellect in that which the *Gnani Purush* has assigned.

The nature of human beings is such that they become like the *prakruti* (non-Self complex) they have. And when the *prakruti* does not improve, they set out to improve it by force. Dadashri says, "If the *prakruti* does not improve, then You improve from within. Such that, 'This should not be so,' and 'Oh Dada Bhagwan (the absolute One within)! Give me the energy.' What is the benefit in this? Firstly, Your opinion has changed and You have gone in opposition to the *prakruti*, and secondly, the state of absolute humility (*param vinayata*) has arisen. Therefore, this *Akram Vignan* teaches that this (*prakruti*) has become spoiled, it should not be improved like this (by egoistic force), but improve it in this way (by asking for the energy). Then it is not Your responsibility.

All you have to do is nurture the intention according to the Nine *Kalams*; you are not to get involved in bringing them into the conduct, nor will that happen instantly. However much happens in accordance with the *Kalams*, Know that this much has happened, and this much has not happened. Ask for forgiveness for that, and along with it, ask for this energy. Therefore, as the energy arises, it continues to become helpful.

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**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.

The Nine *Kalams* are the essence of all the scriptures; by saying them, demerit *karma* get destroyed, interferences decrease, and it is possible to properly remain in the Five *Agna*. It is beneficial for the entire world; it is a great *pratikraman*. These *Kalams* will free you from *karmic* ties with the world. The mistakes that have been made until now get erased or they become weak. If the Nine *Kalams* are said when the force of the filled *karmic* stock is unfolding, then You do not get affected by it, and it does not touch You, and it leaves. If the Nine *Kalams* are said when the mind is getting drawn towards worldly life, then there will be a division (separation) in that, and the entire link will break, and there will be security for this life and for the next life.

These Nine *Kalams* are something that should be nurtured with awareness. Dadashri says, "That which I abide by, that which is constantly in my practice; that is the very thing I am giving you to do, to ask for the energy. Just ask for those energies. The energy will take you to exactness." Therefore, it is definitely something worth worshipping. It is our ardent prayer that this special collection from Dadashri's direct speech becomes helpful to *mahatmas* for progressing on the path to final liberation.

~ Jai Sat Chit Anand

### The Nine Kalams are Rich With Scientific Significance

{ 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. }

#### Nurture the Intention for one Life

I am giving you this book to read. I am not giving you big books to read, only a small book, just a small book for you. Just say this much; this is just a little 'medicine' that I am giving you. It is 'medicine' that is to be read. These Nine *Kalams* are only to be read; it is not a medicine where something needs to be done. Otherwise, what you are doing is correct, but this is the medicine for nurturing the intention (*bhaavna*). Therefore, keep reading what we are giving you; all kinds of obstacles will break through that.

#### Amazing Energy in the Nine Kalams

**Questioner:** It is written in the Nine *Kalams*, 'Give me the energy (*shakti*), give me the energy.' So do we get the energy by reading that?

**Dadashri:** Definitely! These are the words of the *Gnani Purush* (one who has experienced the Self and is able to do the same for others)! Is there not a difference between a letter from the Prime Minister and a letter from a merchant? Why did you not say anything? Yes, so this is of the *Gnani Purush*. If a person uses his intellect in this, then he will become mad. These are things that are beyond the intellect.

In the *kramic* path (traditional step-by-step path to Self-realization), they read big volumes of scriptures, and if you only say these Nine *Kalams*, then that is more than enough. There is so much amazing energy in the Nine *Kalams* that it is beyond comprehension. It is when 'we' explain it to you that it will be understood.

### There is Only the Need to ask for Energy

A boy has become a thief. He engages in stealing. When he has the opportunity, he engages in pickpocketing. He does not even spare the guests that come to his home. Oh, many guests do not have enough to pay for their fares to return home, yet the boy takes their money. So what can the poor guests do? How can they ask for it back? They cannot tell the host from where he has stolen it, because if they did, then the host would beat the boy. So they borrow from somewhere else and go home. What can they do? That boy empties (their pockets)!

Now what can we teach this boy? "In this life, ask 'Dada Bhagwan' for the energy not to steal." Now what benefit does he get out of it? Someone may say, "What did you teach in this?" He keeps asking for energy, yet he continues to steal. Hey, if he steals, let it be! Does he keep asking for energies or not? Yes, he keeps asking for the energies. So 'we' know what work this 'medicine' is doing! How will you know what work this medicine is doing?

**Questioner:** That is true; they do not know what work this medicine is doing! Therefore, they do not even understand whether or not there is any benefit in asking (for energy).

**Dadashri:** So the significance of this is that first of all, the boy is asking, "Give me the energy to not steal." So for one, he has changed his opinion. "It is wrong to steal, and it is good to not steal"; he is asking for such energy. Therefore, he has arrived at the opinion to not steal. The greatest thing is that his opinion has changed! From the point his opinion changes, he ceases to be the offender.

Then secondly, what has happened? As he is asking for energy from God, so the state absolute of humility (*param vinayata*) has emerged.

Up until now, one has acted crazy through the ego. A person with ego can indeed be called crazy. He is indeed considered crazy. But what can he do? The ego is such that it will not leave. However, if you ask for energy, then the madness of your ego will not arise, and that energy will be attained. As soon as you ask for it, it will immediately (be attained). There is unlimited energy within!

"Oh God! Give me the energy." So He immediately gives the energy. There is no choice! He gives it to everyone; there should be someone to ask for it.

That is why I am telling you; instead, you forget to ask for it! You do not ask for anything, you never ask. But you should fill the tender. Do you know how to fill the tender?

**Questioner:** No.

**Dadashri:** Do you understand this, to ask for energy?

**Questioner:** Yes, this is a very scientific explanation. His opinion has changed and he has asked for the right thing.

**Dadashri:** And he says, "Give me energy." When you say, "Give me," is it an ordinary thing? God becomes pleased and says, "Here, take it."

And secondly, his opinion has changed. Otherwise, you cannot change his opinion by force. That would reinforce his opinion of, 'Stealing should definitely be done.' Hey, you cannot give such 'medicine' by force! Bring him to Dada for the medicine. (Dada) Will

seat him on his lap and make him wise. Someone who is knowledgeable about medicine is needed!

### **Result is Accomplished by Changing the Opinion**

It is not an easy thing to change an opinion. It can be changed in this subtle way. If we tell him, "It is better to not steal. It is wrong to steal," then he will think, "This is uncalled for; I am stealing and they are telling me to not steal." That will not work. And all this is 'our' scientific discovery.

The greatest thing is that his opinion has changed. But he says, "That opinion of mine has changed, but now God give me the energy. Now I only require Your energy. My opinion has already changed."

**Questioner:** And the one who will give more is sitting here. So it is worth asking for.

**Dadashri:** Yes, I am ready to give whatever you ask for.

### **The Prakruti Will Improve in This way**

The nature of human beings is such that they become like the *prakruti* (non-Self complex) they have. When the *prakruti* does not improve, then they say, "Just let it go." "Hey, there is no problem if it does not improve; improve from within!" It is not your responsibility thereafter! This is how scientific it is! No matter what it is like externally, there is no responsibility for it. If you understand this much, then there will be resolution. Do you understand what I am saying?

The *prakruti* will do everything, because it is irresponsible. But if (you) say this much, "It should not be like this, this is all wrong," then you are freed from the responsibility. Now, is there any problem with that?

So this *Akram Vignan* (step-less Science of Self-realization) teaches that what has already been spoiled is not going to improve, but improve the 'self' in this way.

Now in the *kramic* path (traditional step-by-step path to Self-realization), there are no such means for improvement. They say, "Improve it by force." Hey, it will not improve. This is the *prakruti*. If there is too much salt in the *kadhi* (soup made of yogurt and chickpea flour), then the saltiness can be corrected through some means. There are all kinds of solutions for improving the *kadhi*, but the solution for this needs to be done in this way. Therefore, many people have benefited from this solution.

### **There is Nothing to be Done in the Nine Kalams**

I told a man, "Everything is encompassed in these Nine *Kalams*. Nothing has been left out. Read these Nine *Kalams* every day!" He replied, "But this cannot be done." I said, "I am not telling you to do anything." Why are you saying that it cannot be done? All you have to say is, "Oh Dada Bhagwan, give me the energy." I am telling you to ask for the energy. If the energy arises within, (then) that energy will do the work. You do not have to do it. Then he said, "I do not have to do it?" I said, "No, that energy will do the work. The understanding will arise from within. Then the work will keep happening." Then he said, "This will be fun!" People have taught us to 'do.'

Then he asked me, "Who will give this energy?" I said, "I will give the energies." I am ready to give the energies you ask for. You do not know how to ask, so I have to teach you to ask in this way. Do I not have to teach you? Just look, haven't I taught you everything!

This has all been taught by me, hasn't it! So he understood. Then he said, "I can do this much, everything is encompassed in this!"

You do not have to do this. Do not do anything at all. Eat two extra *rotli* (Indian flat bread) than you eat daily, but ask for this energy. Then he said to me, "I like this discussion."

**Questioner:** Initially there is the doubt, 'Will I get the energy if I ask for it?'

**Dadashri:** These very doubts prove to be wrong. Now you keep asking for this energy, don't you?

**Questioner:** Yes, Dada, but should these Nine *Kalams* that you have given us be read daily, or after having read them once, should the intention (*bhaavna*) be nurtured?

**Dadashri:** No, they are to be read daily, meaning that the intention should be nurtured daily. Nurture the intention daily.

**Questioner:** So they should be read as long as the intention does not 'fit' (does not come into conduct)?

**Dadashri:** No, no, whether it 'fits' or not, you should read it two to three times daily on your own. There is no need to see whether it 'fits' or does not 'fit.'

#### **It will Come Into Conduct Later**

**Questioner:** But to put it into practice I will have to do what is written in here, won't I?

**Dadashri:** No, this is only to be read. (Then) It will come into practice on its own. So you should keep this book with you all the time and read it daily. You will learn all of the knowledge that is in here. As this continues

to be read daily, it will come into practice. You will become that form. It will not be evident today what benefit you have gotten out of it! But gradually, it will become exact for you.

By asking for this energy, its result will later come into conduct. So you should ask 'Dada Bhagwan' for the energies. And 'Dada Bhagwan' has unlimited, infinite energies, such that you get whatever you ask for! So what will happen by asking for this?

**Questioner:** Energy will be attained!

**Dadashri:** Yes, the energy to practice this will arise, and thereafter it will be practiced. It cannot be practiced just like that. What should be done is a different thing. What is happening right now is due to the energies that were asked for previously. So you should keep asking for this energy, you do not have to do anything else. What is written (in the Nine *Kalams*) cannot happen immediately, and it will not happen either. You should know how much of it you are able to do and how much you are not able to do, and ask for forgiveness for that. And along with that, ask for this energy, so you will get the energy.

#### **The Energy Will Take you to That Stage**

**Questioner:** I have been reading the Nine *Kalams* daily for the past eight months. I am doing it faithfully and regularly, but of all that is written in there, those faults of mine have not left.

**Dadashri:** No, you do not have to remove the faults right now. Accumulate the energy; it will manifest suddenly. This is all stock that has gone bad, become spoiled. When you wind and turn the energy again, then (everything will improve).

**Questioner:** So there is no need for despair?

**Dadashri:** No, none at all, what is the need for despair? Forget despair, but each and every word here is pure gold.

**Questioner:** Correct, I am doing all that.

**Dadashri:** So, all these energies will arise. If you keep asking for the energy of the Nine *Kalams*, then after many years, (you) will automatically only stay in the Nine *Kalams*.

**Questioner:** How and when can one reach that stage?

**Dadashri:** When you say this, it is the preparation, the beginning, to reach that stage. When you say this, the energy will arise, and when the energy arises, then that energy will take you to that stage. If you ask for energy from ‘Dada Bhagwan,’ then this energy will immediately arise.

After the energy manifests, that energy becomes ready (to be applied). Then automatically, that energy itself will make the work happen, and take you to that stage, you do not have to go there. If a person were able to go, then he definitely would have gone long ago. How can he go without the energy? He first asks for it, then the energy manifests. Once the energy accumulates, thereafter the energy will do the work. Therefore, if you say this daily, then that energy will slowly continue to manifest. Then as that energy gets filled, it will start working. But how will the energy manifest without saying it? How can the energy manifest without asking for it? It will not! Therefore, you should maintain saying this daily.

### **This is the Cash Bank**

Many people, oh...the pains of roughly

thousands of people have healed. I only show them this much. There is so much strength in this! And what kind of speech is this? This speech is without ownership! What I am currently speaking, such speech without ownership is nowhere to be found in this world. It is rarely found. It is the original ‘tape record’ (taped record) that is speaking; I am not speaking. Therefore, this is speech without ownership, and it is the essence of all the religions. So if you do this (Nine *Kalams*), then you will get the greatest result. And moreover, this is the cash bank; it gives instant result. This is because ‘Dada Bhagwan’ has manifested within. I too bow down to Him. I too say this. Therefore, this is the Lord of the fourteen worlds. ‘He’ is manifest, so all the result is received upon saying this.

It is energy in ‘cash,’ not on credit loan. You have bought on credit loan for days on end, and you have remained the same. This debt has forever kept you poor! When the poverty departs, then know, ‘Yes, now I have found the way out.’

### **The Energy Manifests Into Conduct**

**Questioner:** When can these Nine *Kalams* be put into practice?

**Dadashri:** When you say it, then it will come into conduct. If you want to go to the airport, then you say, “How do I get to the airport?” Then I will say, “I will show you the way, come that way. You will reach the airport this way.” Thereafter, when you go outside, will you see the airport? No. You have to know the directions. If you proceed after knowing the directions, then will you reach the airport or not? Thus, all of this does not need to be put into practice; for that, ask for the energy. Therefore, you should maintain saying these Nine *Kalams* daily.



### The Essence of the Fourteen Worlds is Encompassed in the Nine Kalams

**Questioner:** Dadaji, the Nine *Kalams* are very nice. When I read the Nine *Kalams* last year, I thought that I would not be able to remember them.

**Dadashri:** They do not need to be remembered, they are to be spoken.

**Questioner:** Yes, but I thought that they need to be read while speaking, but I found it to be so effective that even though I cannot remember them word for word, I end up speaking the essence of the intended meaning. It is so effective!

**Dadashri:** Yes, it is very effective; it is very much effective.

These Nine *Kalams* are the greatest of intentions (*bhaavna*). All the essence (*saar*) in its entirety is encompassed in them! The essence of the fourteen Purva (Jain scriptures) is encompassed in them; the essence of all the scriptures is encompassed in them. If you only continue to nurture these intentions, then that is more than enough.

When the books of all the religions are read, it is referred to as religion (*dharm*a). When the religion is one hundred percent, then its *marma* (the essence which is in experience) begins to unveil. When the *marma* reaches one hundred percent, then one is considered to have understood the *marma*. Then the extract (*arka*) begins to unveil. All this is the extract of knowledge (*gnanarka*). The Nine *Kalams* are the extract of the entire scriptures. Therefore, definitely say them.

These Nine *Kalams* that are written are the essence (*saar*) of the fourteen worlds (*loka*). I have churned the ‘curd’ of the entire

fourteen worlds, and placed the ‘butter’ in this much. How meritorious (*punyashaadi*) our *mahatmas* are, that they are going to *moksha* (final liberation) while sitting in a ‘lift’ (elevator)! The only condition is to not stick your hand out.

These Nine *Kalams* are not found anywhere. Only the fully enlightened One (*purna Purush*) can write the Nine *Kalams*. If He is present, then people will get salvation. If that intention is nurtured, then one begins to become complete (*purna*). It is worth doing only this much intention.

### The Nine Kalams Make one Free of Opinions

**Questioner:** Dada, I did see that all the opinions are turning around. Whoever is doing this of Dada’s (all *vidhis*), I do not see any fault in it, but why don’t others understand it? No living being is hurt, the foundation of no religion is hurt, everything is encompassed in this, so why don’t they understand?

**Dadashri:** It is not easy to understand!

**Questioner:** Dada, in all these sentences, there is not a single sentence where one would become bound. One gradually becomes free. That is indeed the experience that has occurred!

**Dadashri:** It is worth thinking about deeply.

**Questioner:** As you have said about other religions, if clothes are being washed with soap, then the soap leaves its residue. Then when it is washed with Tinopol (a branded cloth whitener in India), then the Tinopol leaves its residue. That is how all the rituals (*kriya*) are of all the religions. Whereas this *Charan Vidhi*, *Namaskar Vidhi*, Nine *Kalams*, all these things free us.



**Dadashri:** Absolutely separate.

**Questioner:** So there is no bondage for any living being at any place.

**Dadashri:** The purpose for this is pure. It is Science; it is *Akram Vignan*! One has never seen such a thing in any era of the time cycle! It is unheard of!

### **There is no Doership in the Nine Kalams**

I have not told you do to anything in these *Kalams*. Find one such *Kalam* that contains the words 'to do.' This is on the basis of *Akram Vignan*.

**Questioner:** 'Give me the energy'; so that needs to be done, doesn't it?

**Dadashri:** No, *mooah* (mortal), it is not to be done. If anything is to be done, then check and see. The construction of the sentence is such that the intent (*bhaav*) of doership does not arise within at all.

The speech does not need to be made soft or kind (*mrudu-ruju*). Nurture this intention. If someone is speaking harshly with you, and you try to make your speech soft and kind, then you will become a fool. Speech may become harsh in reaction to harsh speech, but nurture this intention. The intention is the easiest thing; intoxication of the ego does not arise. Whereas there (*kramik path*), when instructed, "Do this," you will say, "I will do it." So you become the doer.

**Questioner:** Dada, is it true that by doing *bhaav* the eligibility increases?

**Dadashri:** The true *Purushartha* (to progress as the Self) is indeed *bhaav*. All these (*kriya*; actions or rituals through the mind, speech, and body) lead to nothing. The state

of doership is a state of bondage, and this *bhaav* (intent in the Nine *Kalams*) is the state that makes one free.

**Questioner:** *Bhaav* is the state that makes one free?

**Dadashri:** Yes, and the state of doership is the state of bondage. With, "Do this, and do that, and do such and such, and do such and such," people have gotten bound! You are truly tightly bound, aren't you? Have you not observed that people are bound?

**Questioner:** In this era of the time cycle, there is a great necessity for the Nine *Kalams*.

**Dadashri:** That is why I am giving this to everyone.

**Questioner:** If a person reads these Nine *Kalams*, then it is such that as he keeps reading them, the understanding automatically sets in.

**Dadashri:** Yes, because of this reason, no matter who the person is, it will fit for him.

### **As the Difficulties Depart, There is Peace**

What happens the day 'we' give you this *Gnan* (Knowledge of the Self and the doer)? Your *karma* get destroyed through the fire of Knowledge (*Gnanagni*). Two types of *karma* get destroyed, and one type of *karma* remains. The *karma* that are in the form of steam get destroyed, and the *karma* that are in the form of water get destroyed too. And the *karma* in the form of ice do not get destroyed. *Karma* that are in the form of ice must be suffered. This is because they have solidified. Those *karma* are ready to give result, so they will not spare you. But the fire of Knowledge burns off the *karma* in

the form of water and steam. Therefore, immediately upon receiving *Gnan*, people become completely light; their awareness (*jagruti*) increases instantly. This is because as long as *karma* are not destroyed, a person's awareness will never increase! The *karma* in the form of ice remain for us to be suffered indeed. And nevertheless, I have shown all the ways of how they can be suffered with ease, such as (singing) 'Dada Bhagwan na aseem jai jaikar ho,' by saying the *Trimantra*, by saying the Nine *Kalams*.

You have come into worldly interaction (*vyavahar*), so there are all sorts of difficulties, and all the faults lie within, so by saying the Nine *Kalams*, they will depart, and the energy will increase tremendously within you.

When one says these Nine *Kalams* and *Trimantra* and all, then peace will never turn into unrest. In many places, many people in Ahmedabad say, "Dada Bhagwan na aseem jai jaikar," for one hour, and Dada is seen there too! They come and tell me too. Peace always remains for them, all day long. That is all that is needed, is it not? If peace remains, then new *karma* will not get bound needlessly. And where there is 'our' *Gnan*, nothing remains at all! For the one who remains in the *Agna* (Five Principles of Liberation) wherever he goes, nothing at all remains for him.

When heavy force of *karma* comes and suffocation is felt, at that time say, "Dada Bhagwan na aseem jai jaikar ho." When you have him (file number one) say it for an hour, then all the suffocation leaves right away. Have him (file number one) say the *mantras* (*Trimantra*), the Nine *Kalams*. Have him say the Nine *Kalams* a little more frequently. So worries will not arise. Constant *samadhi*

(freedom from mental, physical, and externally-induced pain and suffering) remains in this path. This makes us free from mental, physical, and externally-induced reactions (*aadhi-vyadhi-upadhi*); it is the last station!

If you say the *Trimantra* and Nine *Kalams*, then the worldly difficulties that arise will decrease. Therefore, no pain (*dukha*) will remain for you at all, and your worldly life will run very nicely.

### **Demerit Karma are Destroyed by Nurturing This Intention**

If you read the book that has been given to you here, then you will get all the solutions. If you read the Nine *Kalams* and all this daily, the *Trimantra*, *Namaskar Vidhi*, (prayer to) Simandhar Swami and all that, then all the *karma* and clashes will leave, and the family will not face any difficulties. If you read the Nine *Kalams*, then all the demerit *karma* (*paap*) will get destroyed. This happens by merely doing the intention (*bhaavnna*).

These Nine *Kalams* are a novel discovery! This is more than enough for worldly interaction (*vyavahar*). If one reads this two to three times daily, then he will attain salvation. At first they are merely read, but as this continues to be done, when it is memorized, then one keeps nurturing the intention. That is all; only this intention needs to keep being nurtured.

**Questioner:** When someone attacks me, and I do not want to retaliate, what should I do?

**Dadashri:** You do not have to do anything at all. Invoke the name of whichever God you know of. Chant whichever *mantra* you chant. If you say these Nine *Kalams*,

then all the retaliation (*pratikaar*) disappears. That is why I have said that when somebody reprimands you, at that time, accept it thinking, 'It is unfolding of my *karma*.' Accept it in this way and find the way out. I will give you energy for that, if you so desire.

**Questioner:** Yes, if you give that energy, then it is great...

**Dadashri:** All the energy, whatever you ask for, you will get. Tell me which ones you want to ask for.

### The Unexpressed Energy Gets Expressed

**Questioner:** In these Nine *Kalams*, we ask for the energies to not do, cause anyone to do, or instigate anyone to do. So does that mean we are asking for energies so that this does not happen in the future, or is it to wash off that which we have done in the past?

**Dadashri:** It gets washed off and the energy arises. The energy is already there, but by washing it off, the energy gets expressed. The energy is already there, but it should be expressed. That is why we ask for the grace of Dada Bhagwan that, 'May (all) this of ours get washed off so that the energy becomes expressed.'

Complete energy is indeed there within, but it remains in an unexpressed state. Why does it remain incomplete? We still like all of this (of the relative). Nevertheless, after (attaining) this *Gnan* it has decreased a lot, has it not?

**Questioner:** Yes.

**Dadashri:** As it decreases, the energies will express accordingly. The unexpressed energy expresses.

### The Importance is of the Intent Behind the Speech

**Questioner:** But if I say, "I will never do this," then this concerns the future, doesn't it, that I should never do it again?

**Dadashri:** You do not have to look at that. At present, say, "I will never do this." Then if there is doubt in your mind, then that means it is decided that you are going to do something. At present say this, then whatever happens is a different matter, and what you have said is different.

**Questioner:** No, but the intent (*bhaav*) does arise that, 'I do not wish to do this,' doesn't it?

**Dadashri:** That is it, only the intent is required, nothing else is required. I know the basis on which it functions. I only require this much from you.

**Questioner:** Do we have to say all Nine *Kalams*, or is there some freedom there?

**Dadashri:** No, there cannot be any concession. All this *pratikraman* (recall, repentance and affirmation to never repeat the mistake) is encompassed in these Nine *Kalams*; it is all true *pratikraman*.

Therefore, if you nurture these Nine *Kalams*, then you are making preparations to clear everything for your next life.

### Nine Kalams in the Form of Agna

**Questioner:** Dada, are the Nine *Kalams* and all such things considered devotional worship (*bhakti*) or directives (*agna*)?

**Dadashri:** They are considered to be *agna*.

**Questioner:** What benefit does the one listening to the Nine *Kalams* get and what benefit does the one who is saying them get?

**Dadashri:** There is the benefit of remaining in the Five *Agna*.

**Questioner:** So one can remain in the Five *Agna* even more?

**Dadashri:** (Because) all the interferences will reduce!

**Questioner:** And what about the one who is listening to them?

**Dadashri:** The listener also benefits from it. If one has the desire that everyone remains in the Five *Agna* substantially, then with such desire, he too will get the corresponding (benefit). So it is very beneficial.

**Questioner:** So what kind of intent remains at that time? What kind of awareness remains?

**Dadashri:** That is dependent on his own (intent).

**Questioner:** If a cassette is played (of the Nine *Kalams*) and one listens to it, then what benefit will he get?

**Dadashri:** It will be the very same.

**Questioner:** It will be the very same?

**Dadashri:** What else? When he listens to it, that much awareness arises within, and the *Agna* end up being followed.

### **The Link of Karmic Ties Break**

**Questioner:** Dada, these Nine *Kalams* that we say, are they indeed the intent of absolute humility (*param vinaya*)?

**Dadashri:** No, it means that everything (done, thought, spoken) in the past, such as

instigating anyone, speaking badly with anyone, and so on; all of that gets erased. These Nine *Kalams* are for freeing *karmic* ties (*roonanubandha*; accounts created in the past life, giving effect in this life) with the world. Should one not be freed from them? When you say these Nine *Kalams*, the link will break. The links that have been tied with people, those *karmic* ties (*roonanubandha*) do not let you become free. These Nine *Kalams* are for disconnecting those links.

In fact, the interference (*khatpat*) that has been done with people for infinite lives, by saying these Nine *Kalams*, all the *karmic* ties become free.

### **Nine Kalams in the Form of Pratikraman**

The Nine *Kalams* of Dada Bhagwan that have been established are such that they are *pratikraman* that is *kalyankari* (leads to salvation) for the entire world. This is because the world has come into existence due to *atikraman* (aggression towards other living beings through thought, speech, and action). There is no other tool in this world besides *pratikraman*. This is the ultimate tool.

This is the ultimate *pratikraman*; it is tremendous *pratikraman*. Everything is encompassed in it. Such *Kalams* have not been released anywhere else. Just as the book on *brahmacharya* (absolute celibacy through the mind, speech, and body) has not been released anywhere else, these *Kalams* have not been released anywhere else. If one reads the *Kalams*, then *moksha* (final liberation) can be attained in just one lifetime. If a person nurtures this intention, then enmity (*veyr*) will not remain with anyone in this world. There will be friendship with everyone.

*Pratikraman* of the entire world is encompassed in these Nine *Kalams*. This much is worth understanding. Do all this with *pratyakhyan* (avowal to not repeat a mistake); do it properly. ‘We’ are free upon showing you; thereafter ‘we’ will be going to our country (to *moksha*)!

### **The Faults Will get Permanently Settled and Enmity Will Cease**

**Questioner:** Our intention, our desire, everything, even our opinion is in accordance with what is said in the Nine *Kalams*.

**Dadashri:** When you say this, then the mistakes that have happened until now, all those mistakes weaken by saying this, and then the result of that will indeed come forth. The mistakes will become like a burned rope. The moment you touch it, it will disintegrate.

**Questioner:** When the Nine *Kalams* are read, then many subtle faults are caught.

**Dadashri:** These Nine *Kalams* are such that they destroy entire faults and crush them to fine pieces. But it is only if one understands, isn’t it? If a person understands, then he will say the Nine *Kalams*. And all that should be said is, “Give me the energy.” You do not have to do anything at all. “Give me”; that is all you have to ask for.

**Questioner:** So Dada, compared to the faults that were caught before, more subtle (faults) are being caught.

**Dadashri:** Yes, they will be caught. All of the enmity elsewhere stops. All of the enmity comes to an end. The Nine *Kalams* are such that enmity with the entire world ceases.

Whatever offences you have committed with this world, half of them will be forgiven

through these Nine *Kalams*. And then God will become pleased, otherwise how will God become pleased?

### **The Mind Remains in Saiyam**

**Questioner:** Dada, for as long as we are here (abroad), we will keep the intention to go back (to India), then we can be in *satsang* with you. But until then, what can we do alongside in routine discipline (*niyam*) here, such that that our ‘battery’ keeps getting charged on its own.

**Dadashri:** Yes, (do) Dada’s *nididhyasan* (visualization); upon closing the eyes, Dada is continuously seen; say, “*Dada Bhagwan na aseem jai jaikar ho*” in this way. Then say the Nine *Kalams* often. The Nine *Kalams* are worth saying very often.

If reading of these *Kalams* is done, then there will be a lot of changes in the thoughts. If you say the Nine *Kalams*, then the basis on which your mind gets drawn here and there, it will stop getting drawn; the offences that have been committed, those offences will decrease. Thereafter, this *Gnan* will remain exactly. Therefore, if you do only this much that I have shown, then it is more than enough.

### **With Recollection of the Nine Kalams, Awareness Prevails**

**Questioner:** Dada, when the stock that has been filled comes out (*bharelo maal*), what should I do to remain in the Self at that time?

**Dadashri:** You know that this is stock that has been filled. And if you remain busy in work, and you become engrossed in it, then you no longer listen to it. When the stock that has been filled comes out, keep one type of

*vidhi* (the Nine *Kalams*) decided on (beforehand), that you want to say this *vidhi*. If this is followed in exactness, then when you say it, that stock will leave on its own.

**Questioner:** That is correct. What you are saying does happen; that layer leaves.

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

**Questioner:** At that time, it does not affect me at all.

**Dadashri:** After 'we' had gotten *Gnan*, the stock that had been filled was coming out, so such a *vidhi* had been decided on for that time. So when such filled stock came out, 'we' would begin the *vidhi*.

**Questioner:** But however much the flow of the filled stock is continuously flowing, that much continuous awareness should remain, should it not?

**Dadashri:** Of course.

**Questioner:** It can only be tackled if the corresponding continuous awareness prevails?

**Dadashri:** No, but awareness is needed. And it is indeed present in our *mahatmas*, but it aggravates them a little, so they become defeated.

### An Arrangement Against the Unfolding Karma

**Questioner:** Sometimes, no matter how immense the unfolding (of *karma*) may be, 'he' (file number one) still comes out of it by remaining in equanimity. But sometimes if 'he' is occupied in some other work of worldly life, then for that time, the awareness (*laksha*) of the Self is turned away. The inner awareness (*laksha*) is turned there (toward worldly life),

therefore 'he' (the awakened 'I') does not take advantage of the opportunity. He does all that.

**Dadashri:** Now when he is turned towards worldly life...

**Questioner:** Even if it is work related to *satsang*, but he is turned towards the work.

**Dadashri:** If someone is turned towards work related to *satsang*, then at that time, it (the filled stock of *karma*) runs away.

**Questioner:** But no, it comes at that time, but if I am on the side of Self, then it does not come.

**Dadashri:** It (unfolding effect of worldly interaction) does come, but if you remain involved in the work (of *satsang*), then it will not stay for very long. Nor can it stay for very long. It does not wait; it goes away.

**Questioner:** No, it goes away, yet for some time...

**Dadashri:** You should make an arrangement. Now for you, you make arrangements on the outside to work on writing or something similar (related to *Akram Vignan* work), whereas 'we' make arrangements for some other interaction within. That which has been written in these books, and those Nine *Kalams*, and so on, all that is set into place for 'us.' Many such *Kalams* are set into place; those very *Kalams* continue on (within). Therefore, two to three hours of mine indeed get spent on this.

**Questioner:** Two to three hours daily?

**Dadashri:** Yes, two to three hours of mine indeed get spent on this daily. Previously (before *Gnan* manifested within Dada), it was needed. I had set it into place when that other

stock was coming forth. It does not come forth now, but...

**Questioner:** Which *Kalams* were they? Are they *Kalams* for the other person? Are the *Kalams* to protect the one making the mistakes? Whatever the *Kalams* may be, are they for the protection against the daily unfolding (of *karma*)?

**Dadashri:** No, in that (unfolding of *karma*), he (the worldly-interacting self) does not get engrossed, and I (the awakened One) do not get affected at all.

**Questioner:** He gets saved, I do not get affected.

**Dadashri:** That which has been filled (charged in the past life; *puran*) does not 'burn' us, and the cloth (non-Self complex) may get soiled, but a stain does not form.

**Questioner:** So Dada, please give us one or two examples of such *vidhi*.

**Dadashri:** The Nine *Kalams* are indeed a part of our *vidhi*. Then the awareness (*laksha*) remains in memory, and thereafter, it keeps working within. The nurturing of those intentions (*bhaavnas*) continue.

**Questioner:** When the *bhaavnas* are nurtured, then the force of the flow of the unfolding of *karma* breaks.

**Dadashri:** Yes.

### Applied Awareness Against the Reign of the Pudgal

**Questioner:** What should be done when the *pudgal* (the non-Self complex) reigns?

**Dadashri:** All You have to do is to See the *pudgal*. No matter how much reigning force

there may be, You have to keep Seeing it. And nevertheless tell 'Chandubhai' (reader to insert his or her name here), "Say the *Trimantra* that is in that (book), say all three *mantras*." By saying the Nine *Kalams* that are in there, all the results will change. So in whichever way possible, settle him down. Thus, wise people should learn the Nine *Kalams* by heart, and should say them while going about their day.

**Questioner:** They should indeed be kept in mind.

**Dadashri:** Yes, 'Chandubhai' can say them right now as he goes his way. He can reach his destination, and this too can be done.

**Questioner:** And the energy is also gained.

**Dadashri:** Yes, tremendous energy arises!

### It can be Said Wherever and Whenever

**Questioner:** Can these *Kalams* be said while we are working, or driving a car, or whenever throughout the day, or should they be said while sitting in one place?

**Dadashri:** You can say them anytime. They can even be said if the mind is 'jumping' somewhere else. It (the Nine *Kalams*) will take away a portion from that.

When you read the Nine *Kalams*, what is your internal state (*dhyana*) at that time? It is in *dharmadhyana* (absence of adverse internal meditation that hurts the self and others) or 'I do not want to hurt any one (*adharma*).'

It will only happen if there is *dharmadhyana*. And if the attention is not completely there, and it is read mindlessly, then there is no gain. And when everyone



was saying it here, they were saying it with their full attention, were they not? What (result) does that *dharmadhyān* give? There is safety and security for the next life and for this life. This is actually discharge, so there is safety and security in this life. This is because that *dharmadhyān* is discharge, and the result of that is also *dharmadhyān*. Therefore, security will increase in this life, in the later years.

### **One can Become Free From Past Karmic Accounts Through the Kalams**

**Questioner:** These Nine *Kalams* that have been given, they have been given only for the purity of thoughts, speech, and conduct, haven't they?

**Dadashri:** No, no. In the *Akram* path, there is no need for such purity at all. These Nine *Kalams* have been given to become free from the *karmic* accounts that have been bound with everyone for infinite lives; they have been given to clear the 'books.'

When you say these Nine *Kalams*, then the *karmic* ties (*roonānubandha*), the *karmic* account (*hisaab*) with others does not get settled completely. The *karmic* tuber remains, but it is like a burned tuber. Then it (the tuber) will not work like before. By saying this (the Nine *Kalams*) here, all the glue (*ras*) peels off.

It is decided that there is an inclination (*valan*) on this side, but that inclination should definitely be of this type. There will be inclination. There is indeed the desire not to harass monks and ascetics! But it should be according to a 'design' (*designpoorvak*).

**Questioner:** In what way should it be according to a design, Dada?

**Dadashri:** It is in accordance with what is written in there (Nine *Kalams*).

**Questioner:** Only such intents should remain?

**Dadashri:** In exactness.

**Questioner:** That is correct.

**Dadashri:** Otherwise, one does not want to harass monks and ascetics anyway, but he indeed does so. What is the reason for this? It has not been done according to a design. If it is according to a design, then it will not happen.

### **The Design Will Come Through Dada Bhagwan**

**Questioner:** So can it be said that these Nine *Kalams* should be said with understanding and with intent (*bhaav*)?

**Dadashri:** No, nothing like that, with understanding and with intent.

All 'we' are saying is just ask for the energy for what 'we' have spoken about. The energy will put you in the exact place. You do not have to do it with understanding; that will not happen at all. A person cannot do it with understanding. If he tries do it with understanding, it will not happen. Hand it over to nature. Therefore, just say, "Oh Dada Bhagwan! Give me the energy." So the energy will arise by itself, it will come in exactness.

Why would I have told you to ask for the energy? To ask, "Give me the energy"?

**Questioner:** Up until now, people have asked for material, worldly things. Whereas now, it has been written to ask for the energy, so that people turn towards this side.

**Dadashri:** One cannot make the

'design' himself. How can he make the absolute 'design?' So this is an effect. The energy that we ask for is the cause, and that which will come is the effect. Through whom does the effect come? Through Dada Bhagwan. The arranged effect should come through God.

### Ask for the Energy, it Will Come Into Conduct Later

**Questioner:** Dada, the desire still remains for the Nine *Kalams* to come into conduct.

**Dadashri:** It does not have to be kept in the conduct. Keep asking for the energy of the Nine *Kalams*. It will come into conduct in the next life.

The implication (*bhaavarth*) behind what (I) am saying is that if you sow a 'seed' here, then it will come into conduct later, and thereafter the work will get done. When the seeds have not been sown, then how will it come into conduct?

Here, one keeps sprinkling the water. It will not grow, *mooah* (mortal). You have not sown the seed, so how will it grow?

### Nurture the Intention With Awareness

**Questioner:** So if one nurtures such intention, then is it considered to be the best?

**Dadashri:** The bad intents have left! However much is done from this is correct, that much has been earned. But the bad intent that was there has left.

**Questioner:** If one does nothing else but keeps nurturing such elevated intentions, then can that intention be considered a mechanical intention?

**Dadashri:** No, how can it be called mechanical? It is considered to be mechanical if one keeps saying it just like that, mindlessly. If he nurtures the intention, then that is more than enough.

**Questioner:** But we say it in this way daily, so does it not end up becoming mechanical?

**Dadashri:** That is considered rote memorization. Rote memorization will not do. The Nine *Kalams* should only be said with the deepest feelings of intent (*bhaav bhajan*). Each and every word should be said with the deepest feelings of intent. It is to be said with applied awareness (*upayogapoorvak*), it is not a thing to be memorized; it is a thing to be said with applied awareness. What is the problem in saying it with applied awareness? Can you it with applied awareness at home or not? If you say this (*Pratah Vidhi*) five times, if you say the Nine *Kalams*, the *Trimantra*, and *Dada Bhagwan Na Aseem Jai Jaikar*, then what else remains to be said? Worldly life will not touch you at all. Then let worldly life surround you from all sides. This *Akram Vignan* is such that it gives freedom in every way!

**Questioner:** Dada, once memorized, these Nine *Kalams* can be said whenever it is convenient; once memorized, one keeps saying them, so then what is the result of that?

**Dadashri:** Truly speaking, it is such that when you have a meal at ease, then the mind, intellect, *chit* (inner component of knowledge and vision) all get satisfied within. And when you are wandering around, eating while working; will there be any gain in that? There will not be any satisfaction. So we should carry out every action in such a way

that satisfaction arises. What is the hurry? If a person who is entangled does that, then it is not an offence, but you are not entangled. Your stage is of a different kind. Are you entangled?

### **The Result Will Come Later**

**Questioner:** If I say the Nine *Kalams* daily or pray to God, how do I know if I am doing good or getting the result of it?

**Dadashri:** You will actually get the result later on. The result of that will come, will it not? If you take an examination, then you will get the result, so won't you know which exam you had given? Therefore, the result will come.

### **By Saying This, one Goes Towards the Self**

These Nine *Kalams*; there is truth within. If they are said, they are said for the Self. Everything else is said for worldly life.

**Questioner:** This is for the Self, yet these actions that should not take place, such as slandering someone (*avarnavaad*), end up happening.

**Dadashri:** There is no question about it. When you say this, you are indeed going towards the Self. Activity (through the mind, speech and body; *kriya*) may take place, there is no problem with activity. What do people of the world say? Do not engage in (bad) activity. So what do 'we' say? There is no problem with activity (*kriya*). Say all this. And in that, you are to ask for energy, you do not have to conduct according to the Nine *Kalams*. You do not have to do anything in accordance with this. What do they (the Nine *Kalams*) say? "Give me energy." The weakness (*ashakti*) that has arisen, through

such mistakes of mine, may those mistakes get destroyed today. This is actually a science (*vignan*)! It is a complete science!

### **Do not Make an Effort to Bring it Into Conduct**

**Questioner:** Nevertheless, a great desire remains to bring it into conduct.

**Dadashri:** No, it is not to be brought into conduct. You have been told to ask for energy. Is there any problem with that? No difficulty arises in that, does it? If I were to tell you to abide by this, then there would be a problem. "How can I abide by this right now? I am currently running this business, I am doing this, I am doing that."

'We' have said that these Nine *Kalams* have not been given to you to put be into practice. Otherwise, the next day, one will decide that he wants to do this with great perseverance and effort. In that, this (nurturing the intention) gets spoiled and that (worldly life effect) too gets spoiled.

**Questioner:** Yes, however I am not able to remain in accordance with the Nine *Kalams*.

**Dadashri:** But have I not told you to ask for the energy? Ask for the energy. That energy itself will then bring it into conduct. The energy should slowly get 'credited.' Yet people are trying to bring it into conduct.

### **These Kalams are to be Nurtured With Applied Awareness**

**Questioner:** Dada, you have said that these Nine *Kalams* are to be nurtured with applied awareness (*upayogapoorvak*). So what does it mean to nurture it with applied awareness (*upayogapoorvak*)?

**Dadashri:** If ‘Chandubhai’ speaks in Your presence and You have gone wandering out, then there is no point if ‘Chandubhai’ speaks. That is not considered to be with applied awareness. However much awareness has gone somewhere else, then when he speaks, it is not considered to be with applied awareness. ‘You’ wrongly think that ‘Chandubhai’ is speaking nicely.

**Questioner:** Dada, in what way?

**Dadashri:** When you are saying the *Kalams*, You See whether each and every word is correct or not. Say it as if you are reading it. Are you saying it in that way?

**Questioner:** Sometimes it gets missed.

**Dadashri:** What gets missed?

**Questioner:** I am not able to read it (See that every word is correct).

**Dadashri:** That is of no use at all. You should say it as if you are reading it. Does it happen sometimes, one or two times?

**Questioner:** It does not happen often.

**Dadashri:** Then it can be tolerated; five percent can be tolerated. It happens to you two percent (of the time), but up to five percent can be tolerated. Up to what percentage can be tolerated? If ninety-five percent is read, then he is indeed considered God.

The worship that these people (*mahatmas*) do, is it ordinary worship? Even the great *gnanis* did not know that these Nine *Kalams* are worth worshipping.

#### **Nurture the Intention With Niyam**

**Questioner:** Are these Nine *Kalams* to be done once a day?

**Dadashri:** No, no, ‘we’ tell ordinary people (to do it) three times (a day), so if you read it more, then it will help you. If you do not have a lot of time, then do it at least two to three times.

‘Our’ *niyam* (activity carried out in accordance with fixed discipline and resolve) is going on even right now. ‘We’ never miss the *niyam*. ‘We’ have not taken it from anyone; ‘we’ have set the *niyam*.

**Questioner:** Is the *niyam* you have set going on even right now?

**Dadashri:** It is going on. One should definitely be in *niyam*. Even if there is a fever, I am definitely in *niyam*.

**Questioner:** What kind of *niyams* are they?

**Dadashri:** That which you have decided, such as ‘I want to do the Nine *Kalams* or the *Charan Vidhi*,’ those are all *niyams*.

You should remain in that *niyam* no matter what happens. “I definitely want to do this much, regardless of what happens. Whether the wedding takes place or the wedding is called off, I definitely want to do this much.”

**Questioner:** Dada, what is the difference between *niyam* and routine?

**Dadashri:** Routine is considered to be without awareness, mechanical. Routine means mechanical and *niyam* is with awareness.

**Questioner:** Is *niyam* not mechanical?

**Dadashri:** *Niyam* cannot be considered (mechanical) at all.

**Questioner:** So that means that

mechanical is routine, and that which is not mechanical is *niyam*.

**Dadashri:** Yes, yes, but if he is doing it, and it happens mechanically, then it is regarded as routine. Shrimad Rajchandra has said, “Oh Lord! Oh Lord! What can I say, oh merciful protector, I am a receptacle of infinite faults, oh compassionate One.” (“*He Prabhu! He Prabhu! Shu kahu dinanath dayal, hun to dosh anant nu bhajan chhu karunaal.*”) (But when someone sings this rapidly,) It is considered routine, and in *niyam*, he sings it with awareness. Even if two sentences have become routine, he bears in mind that these two sentences have become routine; that is considered *niyam*.

### Give Dada a Promise to do This Through Niyam

So you should say these *Kalams*. You should make this a daily *niyam*. Have you done it yet or not? Do it from tomorrow.

On the day you are not able to read the Nine *Kalams*, say, “Oh Dada Bhagwan! I have not been able to do it today due to circumstances, forgive me for this.” If you say this, then everything will be all right for you. But will you say this, won’t you? So you will be able to do this daily, won’t you?

**Questioner:** It will definitely be done.

**Dadashri:** Then give me a promise.

### Bhaav Is the Seed, Bhaavna is the Result

**Questioner:** Dada, when we nurture this intention (*bhaavna*), then what is the difference between *bhaav* and *bhaavna*?

**Dadashri:** They both fall under

‘Chandubhai.’ But it is true, there is a difference between *bhaav* and *bhaavna*.

**Questioner:** *Bhaavna* is pure (*pavitra*) and *bhaav* can be good or can be bad?

**Dadashri:** No, it is not that *bhaavna* is pure. *Bhaavna* is applicable even to the impure (*apavitra*). There may even be the *bhaavna* of burning down someone’s house, and there may even be the *bhaavna* of building a house for someone. So *bhaavna* can be used for both sides, but *bhaav* is considered charge and *bhaavna* is discharge.

The *bhaav* may arise, ‘I have the *bhaav* to do this, this is to be done,’ but that is *bhaavna*, it is not *bhaav*. Actually, *bhaav* is that which charges. I have stopped the *bhaav* for those who have taken this *Gnan*.

**Questioner:** You have said to nurture the *bhaavna*, and on the other hand, our control over *bhaav* has gone, is that correct?

**Dadashri:** In nurturing the *bhaavna*, there is no control over *bhaav*. For the control over *bhaav*, a *bhaavak* (doer of *bhaav*) is needed. The *bhaavak* has departed, so *bhaav* does not remain in him, does it?

**Questioner:** (When we say,) “Do *bhaav*,” is that said only for the sake of worldly interaction?

**Dadashri:** It is said for the sake of worldly interaction. Only where there is a *bhaavak*, there is *bhaavkarma* (charge *karma*). The *bhaavak* no longer remains here. Therefore, we only use the word ‘*bhaav*.’ Just because someone says, “I like (*bhaave*) brinjals (eggplant),” does that mean it is *bhaavkarma*?

*Bhaav* means that it is considered to be a seed, and *bhaavna* is considered the result. Therefore, the world has arisen through *bhaavkarma*. If you are not able to do something, you still should keep the *bhaav*; for us, (charge) *bhaav* has been removed. Outside people (without Self-realization) should do *bhaavkarma*, which means they should ask for the energy. Whoever wants whichever energy should ask for it from Dada Bhagwan.

### For us, the Intention is in the Form of Discharge

**Questioner:** The outside people of the world, they should ask for this energy, then the energy that our *mahatmas* (those who have attained Self-realization through *Gnan Vidhi*) ask for, the intention that they nurture, what does that fall under?

**Dadashri:** What *mahatmas* ask for is in discharge. This is because intentions are of two kinds: charge and discharge. Even people of the outside world have intention and we too have intention. However, ours is in the form of discharge, and they have both discharge and charge. But what is the harm in asking for energy?

**Questioner:** When people of the outside world ask for the energies stated in the Nine *Kalams*, then it is considered intent (*bhaav*). So when *mahatmas* ask for energy, then is it not considered intent (*bhaav*)?

**Dadashri:** For outside people, it is considered *bhaav* (charge), and for our *mahatmas*, it is considered *bhaavna* (discharge). When it is said with the unity of the mind-speech-body, then it is *bhaavna*. That one (of non-*mahatmas*) is considered to be *bhaav*, it is considered to be charge, and

this is considered to be discharge, it is not considered to be *bhaav*.

### Intention is one Type of Firm Resolution

Those are considered *bhaavkarma* (causal *karma*), and this is not considered *bhaavkarma*. This is considered one type of firm resolution (*nischaya*). When you make the firm resolution to go from here to Nadiad (a city in the state of Gujarat, India), then it ends up happening, doesn't it?

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

**Dadashri:** If you make a firm resolution for two to four days, that I want to go to Nadiad...

**Questioner:** So, it happens.

**Dadashri:** (Therefore.) Nurture this intent, make a firm resolution for it. When we speak those words, it is to decide on the intent to speak those words.

Just as if you are to go to America from here (India), you will be able to go if you make the firm resolution, otherwise you will not be able to go. If you keep any matter undecided, then thoughts will arise from both sides.

**Questioner:** So here does intention (*bhaavna*) mean firm resolution?

**Dadashri:** Firm resolution means you should get a 'visa,' only then you will be able to come here!

**Questioner:** So *mahatmas* are to nurture the intention according to the Nine *Kalams*, aren't they? Even *mahatmas* have to make a firm resolution according to the Nine *Kalams*, don't they?

**Dadashri:** Yes, if one says them, then the firm resolution (*nischaya*) happens automatically. But their (*mahatmas*) firm resolution is of discharge, and other people, those who charge, bind *karma*. They (other people) bind merit *karma*, and moreover they get the result of that merit *karma*, and that of the Nine *Kalams* also comes into effect; they both come together. *Mahatmas* do not bind merit *karma* from this.

### Result can be Attained Through Nischaya

**Questioner:** If merit *karma* does not get bound by saying the Nine *Kalams*, then what is the benefit of saying them?

**Dadashri:** This firm resolution (*nischaya*) increases. One goes according to the direction of his resolution. We have found the right road from here; we are walking on that road. While walking down a road, the thought may arise that ‘I want to urinate,’ yet nothing happens. If the firm resolution is made that, ‘I want to urinate when I get the sensation,’ then it is possible. If you do not make a determination (*nischaya*), then it keeps wavering. Resolution is needed for every activity with purpose (*kaam*).

This discharge resolution (of saying the Nine *Kalams*) is not the resolution of the ego; it is not with the sense of doership. Just like in the example of when you are going down the road and (the *nischaya*), ‘I really want to urinate this time,’ arises, then when the sensation for urination arises, it happens.

In the same way, does the thought ever arise for you, ‘If I don’t go (to *satsang*) for two to four days, then what is the big deal?’ But then if you make the firm resolution again; then you will be able to come back

here, otherwise it (the result) will become weak.

**Questioner:** Therefore, resolution is necessary until the very end.

**Dadashri:** Resolution is indeed necessary in everything. If there is a situation where a person is drowning, you do not have to teach the person to make the resolution, ‘I do not want to drown.’ That does not have to be taught, but this has to be taught. Does it have to be taught there?

**Questioner:** No, not at all. Increased awareness remains there (in deep water).

**Dadashri:** Even a small child does not have to be taught. He will make flailing efforts, but he will not drown.

**Questioner:** He makes an effort even in that.

**Dadashri:** That is his *nischaya* (resolution). That is the resolution. That *nischaya* dissipates in this here; when it (the circumstance) appears mild (easy, favorable), then it (the resolution) leaves. When it appears unfavorable, it (the resolution) returns. Doesn’t it appear that way to you?

**Questioner:** Yes, Dada, that is correct. And for that reason, I have actually seen in worldly life that when many unfavorable circumstances arise, then all the energy comes forth from within a person.

**Dadashri:** It comes out, all the energy is indeed there.

**Questioner:** Yes, but it is in the face of a challenge that it comes out from within, and if everything is (running) smoothly, then it cools down.



**Dadashri:** It cools down. Therefore, this is worth understanding. He may not be studying beforehand, but if he feels that he will not pass this exam, then he will wake up in the night and get to it. We will not even have to wake him up. Then he makes the resolution, 'No matter what, I want to get up early in the morning.' Therefore, resolution is needed in everything. These resolutions become weak; these problems are the result of that. The resolutions turn out to be weak, don't they?

### **The Nine Kalams are the Charge of the Discharge**

**Questioner:** How will the energy that I ask for in the Nine *Kalams* be experienced?

**Dadashri:** You are to keep saying them. What else is there to experience? When you keep asking for it, then the energy will manifest and it will carry on automatically in worldly interaction. It is not a thing to be done, that which you have started doing. This is because to 'do' is discharge, and this is charge.

**Questioner:** To ask for energy is (considered) charge?

**Dadashri:** This is charge, to ask for this energy. So 'to ask for energy is charge' means that it is the charge of the discharge. So when you charge from discharge, then the discharge of it (the charge) starts again after some time.

**Questioner:** I did not understand the charge of the discharge.

**Dadashri:** This is all discharge; for example, when you eat, the hunger becomes assuaged, doesn't it?

**Questioner:** Yes.

**Dadashri:** Eating is discharge. But eating is also the charge of the discharge, and to evacuate the bowels is discharge of the discharge.

**Questioner:** Dada, is the feeling of hunger discharge or is eating discharge?

**Dadashri:** The feeling of hunger is discharge. Thereafter, eating is considered charge, and to evacuate the bowels is again discharge. Therefore, this is discharge of the discharge; thus, you do not have the power in your hands. However, if you do this (ask for the energy), then after some time, that other will carry on (the energy will arise). 'We' keep saying these (*Kalams*).

### **Get Your Work Done by Nurturing This Intent**

**Questioner:** It is only now that I have realized, Dada, how they can be experienced!

**Dadashri:** That very experience then carries on. Then when it discharges on its own, at that time you will know that a little has entered within. He starts to become that form bit by bit.

**Questioner:** When the awareness (*jagruti*) increases, is it considered such an experience?

**Dadashri:** Yes, the awareness increases, everything increases and then it starts coming.

**Questioner:** 'I' should say, 'Make the resolution (*nischaya*).'

**Dadashri:** If he does not do that, then he will get that much less result. 'You' tell him so that he gets the result, "Brother, you have come to America, so get this much done." If it is not done, then it remains to be done next

time. It is actually to be done for our own interest!

**Questioner:** That is all correct. It should indeed be done, but this you...

**Dadashri:** If it does not happen, then it will have to be done next time.

**Questioner:** It will definitely have to be done.

**Dadashri:** Yes, there is no choice but to.

**Questioner:** That is correct; energy should be asked for with the true intention.

**Dadashri:** This is a very elevated thing. As long as this is not understood, everything will remain like this. It will feel like *talsakali* (a very sticky candy made from sesame seeds, jaggery, and *ghee*). People have eaten *talsakali*, haven't they?

### **There is so Much Value in the Nine Kalams!**

If everyone reads these Nine *Kalams*, then it is all extremely beneficial! If they study this many *Kalams*, the Nine *Kalams*, if they do this much, then it is more than enough. Then even if they do not come to get *Gnan* from me, it will do. If one does *purushartha* (inner effort) only of this, then the entire path of liberation opens up.

**Questioner:** Dada, of the Nine *Kalams*, if a person holds on to just one, then the other eight will come along with it.

**Dadashri:** No, they all have to be held on to. (This is because) There is also intellect within. The intellect will interfere. Therefore, all the *Kalams* should be held on to. Everything should be included. Yes, everything is included in these Nine *Kalams*. Nothing is left out.

### **Upon Saying This, the Opposing Intent Breaks**

Do you say these Nine *Kalams* or do you not?

**Questioner:** Rather than saying them, it is better to reflect (*manan*) on them, isn't it?

**Dadashri:** What else is there to reflect on? And if it is said with intention (*bhaavnapoorvak*), then it is more than enough. There is no need to reflect on this. Do you keep reflecting on, 'I am the Self (*Atma*)'? Should you keep doing that which is of the Self or should you set out to do that which is of the mind? This is to be said; You are to tell Chandubhai (file number one), "Say it." So then the opposing intent breaks through that. The opinion changes by just saying it.

### **By Saying This, the Agreement Gets Released**

This is our *Akram Vignan*! Due to the habits that have been formed in the past, one becomes (greedy; *lubdha*). So ask for this energy. Then there is no problem with taking in food that (makes one) greedy, but by saying this; the agreement (from the past life) gets released. If the intention of taking meals with the balance of all tastes (*samrasi khoraak*) arises for you, that is Your *Purushartha* (progress as the Self), and when 'I' give you the energy, then the *Purushartha* becomes strong. *Samrasi* means everything is accepted. Even if the amount is more or less, it is accepted.

*Prakruti* means the (result of) intents (*bhaav*) that were done in the past (life). On what basis? The intents were made on the basis of the other food that was eaten. You had multiplied the intent by thirteen. If you

now want to get rid of that intent, then divide it by thirteen so it will leave, and it will not allow a new intent to arise, so the department then closes. There are no new desires, so the account closes. The account should now be sealed.

### Through the Kalams, the Multiplication Gets Divided

The reason why this multiplication and division are being taught is that if the product becomes increased, then you can divide it by the same amount. So then there is no remainder that carries over. If the product of the multiplication increases and it feels like a burden, then divide it by the same amount; then the burden will decrease. And addition and subtraction are actually natural; no one can do anything about that. Whatever happens in this world, whether it is a loss or a profit, it is in the hands of nature, and one takes the multiplication and division upon his own self.

**Questioner:** The *prakruti* that we have will increase if it is multiplied. Therefore, it should be divided. The *prakruti* should be divided by the *prakruti*. Please explain this.

**Dadashri:** So if you keep saying these *Kalams*, division will happen, and it will decrease. If you do not say such *Kalams*, then the 'plant' will keep growing on its own. So if you keep saying this, then it will decrease. As you keep saying this, the multiplication of the *prakruti* that has taken place within will break, and there will be multiplication of the Self and division of the *prakruti*. Therefore, the Self becomes 'well-nourished.' If you have time, then keep saying these Nine *Kalams* day and night! Say it when you have free time. 'We' give all the medicines; 'we' give the understanding and become free, then do what you want.

### Invaluable Gain Surrendered for the Salvation of the World

**Questioner:** The Nine *Kalams* and all the *vidhis* are very effective!

**Dadashri:** I have actually given you that which is mine. People asked, "What do you do?" So I showed them. So what else do they have to do in their free time?

It is due to the current era of the time cycle that people do not have energy. However much energy there is, that is precisely how much has been given. I had followed the Nine *Kalams* my entire life; this is the gain of that. Therefore, I have put forth what I have done daily. This is ultimately for the sake of the salvation of the world. These Nine *Kalams* have been going on within (me) daily, constantly, for so many years, for the past forty years. I have put it forth for the world.

**Questioner:** I read all this, this is actually a tremendous thing. If even an ordinary person understands this, then his entire life will pass by filled with happiness.

**Dadashri:** Yes, although he has not received that which is worth understanding. This is the first time that he is getting something that is clearly worth understanding. Once he gets that, the solution will come about.

**Questioner:** This is a powerful solution to change the cause behind the wrong worldly interactions that take place.

**Dadashri:** It is a great *purushartha* (effort to progress towards the Self); it is powerful. Therefore, 'we' have unveiled the greatest thing, but now people should understand this within! That is why 'we' made it compulsory, that you have to do this much. "Even if you do not understand it, just drink

it,” ‘we’ say. The body will get better on its own. You may have a cough, but your body will definitely get better.

**Questioner:** All of the ‘disease’ within comes to an end, the ‘disease’ of worldly life comes to an end.

**Dadashri:** It ends.

It has all been written as the essence of all of worldly life. It is as if I have placed a jewel in the hands of children. If it falls into the hands of a person with understanding, then he will jump upon seeing it; he will read it while jumping about, that he is so fortunate!

What are these Nine *Kalams*? They are not of the scriptures. That which I abide by, that which is constantly in my practice, I am giving you to do, to ask for the energy. My conduct is in accordance with this. Yes, I constantly prevailed in the Nine *Kalams* in the past. Thereafter, I attained *Gnan* (Knowledge of the Self), and then our *mahatmas* asked me, “Give us something of yours!” Then I said, “I prevailed in this, only then did this *Gnan* manifest for me. So then this matter came forth.

### This is the new Foundation for the Salvation of the World

So, have everyone read these books, and teach them the Nine *Kalams*. The people of all the religions say, “Teach us the Nine *Kalams*.” They say, “It is very true.”

After reading these books, a person himself will print a thousand or so books and distribute them. That is why these books have been printed abundantly. Approximately two to five thousand have been printed, and they will continue to be printed. They keep giving them to people. It is worth reading, isn’t it?

**Questioner:** Yes, it is.

**Dadashri:** Therefore, everything is to be reconstructed. All the walls and foundation, everything is being removed; all these materials are emerging for the sake of reconstruction. The limestone and sand made of pieces of bricks will be removed and new foundations of R.C.C. (reinforced concrete cement) will be created.

~ Jai Sat Chit Anand

#### Note for Dadavani Magazine Subscribers

English Dadavani is mailed out on the 15<sup>th</sup> of every month. Subscribers of Dadavani who are not receiving the issues or are receiving them late, should look at the cover from a previously received Dadavani, or else the payment receipt for Dadavani subscription, and check the first name, last name, city, pin code, etc. If there is any mistake, then send an SMS with your customer number, full name, address (together with the pin code), to the following number: 8155007500 or else, you may send a letter to Adalaj Trimandir, or email [dadavani@dadabhagwan.org](mailto:dadavani@dadabhagwan.org). This will help us correct your subscriber information. If you have not received any issue of Dadavani, then please inform us through any of the above-mentioned means. If we have that issue in stock, then we will resend it to you.

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## Satsang Destroys Mistakes

*Satsang* is of no use if it does not destroy your mistakes. *Satsang* itself means to destroy mistakes. No one should be hurt through your becoming the *nimit*. If someone does get hurt, then the mistake is yours and that mistake has to be destroyed. And if you cannot find the mistake, then it is the unfolding of your karma and so keep on asking for forgiveness. Ask for forgiveness directly from that person if he is a reasonable man. But if he is unreasonable, then keep asking for forgiveness internally.

**Questioner:** Sometimes in trying to settle all the files, I get so entangled that I do not even think about doing *pratikraman* and *samayik*. Is that being slack and lazy (*pol*)?

**Dadashri:** That is not considered being slack. Slack is when you have the desire but you do not do it.

**Questioner:** Sooner or later, one will have to do *pratikraman* for all one's mistakes, will he not?

**Dadashri:** Don't worry about that. To 'know' (*janavoo*) the mistakes is more than enough. *Pratikraman* has to be done when you hurt someone a lot.

Ours is the path of *Akram*, a path where karmas have not been dissipated, and thus weakness will not stop from occurring. Now, if just a mental weakness (*kashay*) arises, then one should do *pratikraman* for just that *kashay* in the mind. He does not have to do a lengthy *pratikraman*. And when *pratikraman* is done, it gets cleansed. But the *karmic* stock that has been stored is bound to come out, is it not? Weakness arises but he is not considered guilty if he does *pratikraman* through his mind, speech and body, because by doing *pratikraman*, he is within Dada's Agna. How is one to find that much energy? *Atikraman* does occur, but you should do *pratikraman* for it. Nevertheless, our Gnan is such that, no matter what the circumstances, one can be saved from them. That is called Gnan. In this *Vitarag* path of ours, *kraman* (neutral activities) occur as long as one is happy, but when things go to the contrary, we have to do *pratikraman* and wash it off.

### Missed Agnas? Do Pratikraman

The way to handle this is to firmly resolve, 'I want to stay in Dada's Agnas,' and then begin your day. Then do *pratikraman* for the times you have not been able to be in the Agnas. Keep everyone happy at home by settling all conflicts with them – with equanimity. In spite of doing this, if they are still unhappy with you, then understand that it is because of your past accounts and simply be a 'Seer' of everything. You have made this decision only today, so win them over with love. You will notice that everything will start to settle down. Still, you should only believe so when those at home certify that you are free from faults. Ultimately, they are all on your side.

(From Param Pujya Dadashri's "Pratikraman" book)

DADAVANI

### Adalaj Trimandir

#### Spiritual Retreat on Aptavani-13 (P)

Dt. **19 December** - Special Program on the Occasion of the Release of **Aptavani 14-Part 5**.

Dt. **19 to 26 December** - 9-30 to 12-45 pm & 4-30 to 7 pm - **Satsangs** & 8-30 to 9-30 pm - **Samayik**

Dt. **27 December** - 9-30 am to 12 pm - **Pranpratistha of Small Idols of Lord Simandhar Swami**

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

- ◆ Mahatma-Mumukshu who wish to attend this retreat must register his/her name at his/her local centre or by calling 079-39830400 at Adalaj Trimandir Registration Dept. (9am to 12pm & 3 to 6pm) by 30<sup>th</sup> November 2015.
- ◆ For Mahatmas-Mumukshus from foreign countries: for registration, pl.visit <http://simcityarrival.dadabhagwan.org/simcityarrival.aspx>
- ◆ For any information or help, pl. contact +91 9924343886 or send email to [info@dadabhagwan.org](mailto:info@dadabhagwan.org)
- ◆ Satsangs will be in GUJARATI language but simultaneous ENGLISH translation will be available.

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

- India**
- + **Aastha**, Monday to Saturday 10:20 to 10:40 PM (Hindi)
  - + **DD-Bihar**, Every day 7 to 7:30 AM & Sunday 5:30 to 6 PM (Hindi)
  - + **DD-Bihar**, Monday, Wednesday & Thursday 4 to 4:30 AM & Tuesday 4:30 to 5 PM
  - + **DD-India**, Every day 8 to 8:30 AM & 6:30 to 7 PM (Hindi)
  - + **DD-Girnar**, Every day 9 to 9:30 AM (Gujarati)
  - + **Arihant**, Every day 10 to 10:30 AM & 3:30 to 4 PM (Gujarati)
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  - + **Sadhna**, Every day 7 to 7:30 PM (Hindi)
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**DADAVANI**

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

**Dubai**

**4-5 November** (Wed-Thu), 7 to 9-30 pm - **Satsang** & **6 Nov.** (Fri), 5 to 8 pm - **Gnanvidhi**  
**Venue :** Grand Excelsior Hotel, Al Mankhool, Kuwait Street, Bur Dubai. **Ph :** 557316937

**Adalaj Trimandir**

**11 November** (Wed), 8-30 to 10 pm - **Special Bhakti** on the occasion of **Diwali Festival**  
**12 Nov.** (Thu), 8-30 am to 1 pm, 5 to 6-30 pm - **Darshan-Pujan** on the occasion of **Guj. New Year**  
**14 & 16 Nov.** (Sat & Mon), 4 to 7 pm - **Satsang** & **15 Nov.** (Sun), 4 to 7-30 pm - **Gnanvidhi**

**A Grand 108<sup>th</sup> Birthday Celebration of Dada Bhagwan (Dadashri) in Pune**

**24 November** - 5-30 pm Onwards **Welcome Ceremony**, 7-20 to 8-30 pm - **Satsang**

**25 November** - 8 am to 1 pm & 4-30 to 7 pm - **Birth Anniversary**

**26 November** - 10 am to 12-30 pm & 6 to 8-30 pm - **Satsang**

**27 November** - 10 am to 12 -30 pm - **Sewartha Satsang** & 6 to 8-30 pm - **Satsang**

**28 November** - 10 am to 12 -30 pm - **Satsang**, 5 to 8-30 pm - **Gnanvidhi :**

**29 November** - 10 am to 12-30 pm & 6 to 8-30 pm - **Satsang**

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

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

- ◆ Mahatma-Mumukshu who wish to attend this program must register his/her name at his/her local centre or by calling 079-39830400 at Adalaj Trimandir registration dept. (9am to 12pm & 3 to 6pm) by 2<sup>nd</sup> November 2015.
- ◆ For any information or help, pl. contact +91 9924343886 or send email to info@dadabhagwan.org
- ◆ Satsangs & Gnanvidhi will be in HINDI language in this Program.

**Hyderabad**

**2 December** (Wed), 6 to 9 pm - **Satsang** & **3 December** (Thu), 5-30 to 9 pm - **Gnanvidhi**

**4 December** (Fri), 6 to 9 pm - **Aptputra Satsang**

**Venue :** Bharatiya Vidya Bhavan, 5/9/1105, Bashir Baug, King Kothi Road. **Ph. :** 9393052836

**Indore**

**5 & 7 Dec.** (Sat & Mon), 6 to 9 pm - **Satsang** & **6 Dec.** (Sun), 4 to 7-30 pm - **Gnanvidhi**

**Venue :** Basket Ball Complex, Race Course Road, Janjirwala Char Rasta. **Ph. :** 9039936173

**Patan**

**9 December** (Wed), 8 to 10 pm - **Satsang** & **10 December** (Thu), 7-30 to 11 pm - **Gnanvidhi**

**11 December** (Fri), 8 to 10 pm - **Aptputra Satsang**

**Venue :** Pragati Maidan, Nr. Baliya Hanuman Temple, Patan (Gujarat). **Ph.:**9408539775

**Nadiad**

**5 January** (Tue), 7-30 to 10-30 pm - **Satsang** & **6 January** (Wed), 7 to 10-30 pm - **Gnanvidhi**

**7 January** (Thu), 7-30 to 10-30 pm - **Aptputra Satsang**

**Venue :** Basudiwala School Ground, Nr. Chetak Petrol Pump, Nadiad (Guj.). **Ph. :** 9408528520



October 2015  
Year-10 Issue-12  
Continuous Issue-120

# 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 31-12-2017  
LPWP Licence No. CPMG/GJ/100/2015  
Valid up to 31-12-2017  
Posted at AHD. P.S.O. Sorting Office Set - 1  
on 15th of each month.

## This is the Essence of Vitarag Vignan!

What should it be like as these intentions are done? While reading them, each and every word should be seen. If that intention is nurtured, then one begins to become Complete (Purna). It is worth doing only this much intention. When it is said with the unity of the mind-speech-body, then it is intention (bhaavna). So definitely do the Nine Kalams. This is the essence of the entire Vitarag Vignan! Pratikraman and pratyakhyan; all is encompassed in this. Such Kalams have not been released anywhere else. Just as this book on brahmacharya has not been released anywhere else, these Kalams have not been released anywhere else either. If a person reads the Nine Kalams, if he nurtures this intention, then enmity will not remain with anyone in this world. There will be friendship with everyone! These Nine Kalams are the essence of all the scriptures!

- Dadashri



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