

Dadavani

August 2016



*Relative
Vision*



*Real
Vision*

*Pure
Soul*

*Pure
Soul*

*Pure
Soul*

So by continuing to See the relative and the real, you will be able to See the two as separate. The relative is seen with the physical eyes and the real is Seen by the other, inner (divine) eyes. If one continues to See in this way for an hour, then Puniya Shravak's Samayik is accomplished.

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A Vast Spectrum of Understanding Regarding Samayik

EDITORIAL

In all religions concentration is achieved through meditation and devotional worship. Jains especially do *samayik* to try to achieve concentration. Just before doing *samayik* they decide that they do not want to have thoughts related to worldly life. However, as soon as they close their eyes, that is indeed the first thing that comes to mind. Absolutely revered Gnani Purush Dadashri reveals the Science here, that the mind itself is unsteady by its nature. It will never become steady. This is because it is reactive. An actual *Samayik* is one which remains while moving about, and there is endless bliss. Through it all the demerit *karma* gets burnt to ashes and along with that, *karma* also gets completely discharged.

At the time of *samayik*, it is important to note where one's meditation (*dhyan*) prevails. While doing *samayik* or turning the beads of a rosary, if one's *dhyan* has wandered elsewhere, then the result of that activity is not taken into account. However, at that time, whatever *dhyan* is there, only that is taken into account. If meditation that leads one to freedom is not done properly, then that is considered meaningless (*apadhyan*). Such *apadhyan* has come about in this era of the time cycle. Wherever there is a higher value placed, the *chit* will wander towards that.

On the *kramic* path, it is considered *samayik* when there is oneness of all three; the one who meditates on the object, the object that is to be meditated upon, and the meditation process. One considers the pure Soul as the object that is to be meditated upon, and he, himself, is the one who meditates on that object (goal) and he has to set his meditation on it. And even in that, one would meditate on the words, there is no mention of the actual pure Soul.

To remain constantly in the state of the Self attained from the *Gnani Purush*, is indeed *Samayik*. This *Samayik* is such that the awareness of 'I am pure Soul' always remains. In addition, to settle files with equanimity, to remain in the Knowledge of the Self with the five *Agnas*, is precisely *Samayik*.

Here on the *Akram* path, the meditation as the pure Soul constantly prevails. Now there is no longer a need to do any other type of mediation. The essence of

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this Science is to keep Seeing what file number one is doing or not doing. And secondly utilizing the two viewpoints that have been given, the real and the relative, if one goes along Seeing pure Soul in all living beings, then within an hour Puniya Shrivak's *samayik* is achieved.

A collection which ranges from worldly *samayik* to the *Samayik* that leads to the ultimate liberation has been compiled here. However, it is not to criticize any religion. Seekers went to Dadashri and put forth their spiritual concerns, and received fundamental solutions from Dadashri. It is our ardent prayer that the true worship of the understanding of *Samayik* as given by *Pujya* Dadashri which is compiled here, will be helpful to everyone on the path to liberation.

- Jai Sat Chit Anand.

A Vast Spectrum of Understanding Regarding Samayik

[Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self. The Self is the Soul within all living beings. The term pure Soul is used by the Gnan 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. For this Dadavani 'Please note that 'S' Samayik denotes the Samayik done as the Self, which is different from the 's' samayik done in the worldly sense.]

Worldly Samayik is a Tool for Concentration

Questioner: Currently, (vyavahar) *samayik* and (vyavahar) *pratikraman* are being carried out in certain religious sects; what thoughts do you have regarding that matter?

Dadashri: That is not *samayik* and *pratikraman*, that is all worldly.

Questioner: It is correct, is it not?

Dadashri: No, it is worldly.

Questioner: In that *samayik* and *pratikraman*, study of the self (*swadhyaya*) happens, mental recitation of God's name (*smaran*) happens, and concentration (*ekagrata*) also happens.

Dadashri: So then show me, who even knows how to do *Samayik*?

Questioner: How it should be is a different matter, but...

Dadashri: No, if a *Samayik* were to be done properly, then lots of work would be accomplished. But instead, in *samayik* (thoughts of) work keeps arising, then how can it happen? How can there be stability of this mind?

Questioner: Just like when a child goes to study, he learns number one, then number two. In this way, when a *samayik* is done, then concentration gradually increases, does it not?

Dadashri: No, no. This era of the time cycle is declining, isn't it!

Questioner: Then there is no point in doing that at all, is there?

Dadashri: There isn't. Nevertheless, if it is done, then there is no harm. Instead

of entirely running after something else, this is better. He has a good intent behind it!

Samayik means that for forty-eight minutes the meditation (*dhyan*) should not change. That is called *Samayik*. Whereas this is a tool to help everyone concentrate. What are you referring to as *samayik*?

The Mind is Made Still During Samayik

Questioner: When we do *samayik* for an hour, then what are we to do in it?

Dadashri: Just this much; in order to still the mind, keep pushing away all external thoughts. That kind of relative (*laukik*) *samayik* is going on in worldly life.

Questioner: The type that people do in a Jain meditation hall (*upashraya*)?

Dadashri: That is all of the mind, it is all worldly. It is all to help still the mind (because) the mind will not remain still, will it?

One defines a 'circle', and if anything from the outside enters within, then he will keep preventing it from entering. He removes them from his circle; he does not allow them into the circle. Whatever thoughts come, they continue to be pushed away. But even then, the mind has become prone to temptation (*lapatu*). It is bound to go astray, isn't it! *Lapatu* is similar to when a bottle topples over and its cork falls inside! In this way, to bring the mind back and keep it within the boundary of the self, that is called *samayik*. That which

is currently going on in the world is referred to as relative (*laukik*) *samayik*.

A man was once doing *samayik* near my home. I asked him, "What do you do during *samayik*?" Then he replied, "I define a circle and then say, 'These external things are not mine.' I tell this body, 'Go outside.' I tell the mind, 'You, go away.' I say all this, yet the shop enters from this side. That is what I am pushing out. Then from the other side, the wife enters, I continue to push them out. Bulls and cows and buffalos all enter; I keep pushing all of them out. That is the kind of *samayik* which happens."

Therefore, the businessman sits in *samayik*, yet he does not know how to do anything else. So what does he do? He fences his own circle (boundary) and then, if any other thoughts arise, about the shop, about money, about sex, about a friend, he pushes them out. When thoughts about his mother-in-law arise, when thoughts about his wife arise, he has to keep pushing them out.

Just like thieves who keep trying to enter your shop, and you do not let them enter, you keep pushing them out, that is how these people sit in *samayik*. So, many thoughts arise, but they keep pushing them out. A *samayik* of pushing them out happens. Even that is one type of *samayik*. For thoughts that belong outside the circle, he will say, "Not here." So in this way, the time for the *samayik* finishes.

Questioner: But Dada, I don't understand one thing, how can thoughts be driven out? Once it comes, it's there, then how can it be driven out?

Dadashri: As soon as a thought arises, what would one say? ‘Why have you come?’ such an intent would arise in his mind. Therefore, he is separate at that moment. The mind and he, as the self, are two different entities, and it is considered a thought when he becomes engrossed in it. When he traverses into it, that is when it is to be considered a thought. Therefore, one keeps driving away whatever one sees.

That Which one Does not Want to Remember, is all That Comes to Mind

During that time, no one bothers him. He is able to sit peacefully. An hourglass is kept at the side. The sand from above, falls below. Once it has all fallen to the bottom, then it is turned over again. It takes forty-eight minutes for the sand to gradually fall from the top section into the bottom one. So once the heap of sand has fallen, he will claim, “My *samayik* is done.”

During the forty-eight minutes, he goes on looking at the hourglass, ‘There is still some time left.’ Even though the Lord said not to, he keeps looking at the hourglass!

During *samayik*, that which is not worth recalling, that which is not worth remembering, is indeed the very first thing which comes to mind! When he sits down to do his *samayik* and decides that he does not want to think about his shop at all, then the moment he closes his eyes, that is the very first slipup that happens. That which he does not want to remember is the first thing that will come to him. So, from that point on, there is uneasiness

of, ‘I have decided that I do not want to remember this, yet it comes to mind?’ The Lord says, “That was not supposed to be decided upon. Why did you do that, you mortal one (*mooah*)?” If that had not been decided, then everything would have been alright, yet he continues to make that decision.

So the poor fellow gets frustrated and the next day he came and told me, “This is what happened.” So I told him, “Why do you invite it by saying, ‘I don’t want to think about the shop?’” Because the mind is reactive. You created an action and therefore a reaction will result. Why should an action be created in the first place? But what else would he do in the *samayik*? He has not become a pure Soul (*Shuddhatma*), so whatever thoughts arise, he pushes them out.

So then what remains? Is he the only one who does such *samayiks*! He is just not able to do the other kind of *Samayik*, is he! A state free of attachment-aborrence (*samata*) can never be maintained, can it?

Nevertheless, what do people say? “He used to run around, and now at least he can be found seated quietly in one place for a while!” The fishermen are killing fish whereas, this one is killing the fish within. This cannot be called *samayik* at all, can it! This is a type of steadiness (*sthirata*). However, to refer to it as a *samayik* in the worldly sense is not wrong. At least that much steadiness remained! It cannot be called wrong at all, can it!

Even at shop, if a man is not able to sit still for three hours, then he is not able to do business. It depends on how

long he is able to sit there. He should stay put for three hours in one place. Some people are fidgety, so they sit and stand up every five minutes.

When Vibrations Arise, the Force of Ignorance Begins

You should say, 'The shop and whatever else is, all of you are invited. You can all come and harass me during *samayik*.' Then they will all run away. They will all wonder, 'What just happened? He must have taken some medicine.' When the (mind) is exploding fireworks, what should you do? Why do you ignite it by saying, 'Shop, don't come to mind'? Instead, you should say, 'Come on then, I am right here.' Yet here you say, 'Dear God! May the thoughts of the shop not arise.' Hey, you mortal one! What kind of foolishness is this? If the shop does not come to mind, then your wife will come to mind, but something will definitely come to mind, will it not!

That which you say 'no' to, will be the very first to go off within! Whereas, if you say, 'You are all invited,' then they will not come. If you say, 'You are all welcome to come when I do *samayik*,' then at that time, no one will show up. That is what all this worldly knowledge (*aGnan*) is like! Therefore, the more you stir it, more disturbance will be created. This is because it is the nature of *aGnan* to create disturbance.

Ask for Energy to Progress as the Self

Questioner: There may be a rare person whose mind can remain confined within the circle. (For everyone else,)

When they go to the Jain monastery (*upashraya*), religious discourses (*vyakhyan*) take place, then these people sit in *samayik*, however their minds always wander outside; they never remain still within.

Dadashri: It is not the mind that remains in the religious discourse; it is the *chit* (subtle component of vision and knowledge in the inner functioning instrument called *antahkaran*) that remains in the religious discourse and, that too, only if it likes the religious discourse. If you like the religious discourse given by a certain Jain monk, then the *chit* remains steady over there for a little while; it stops wandering outside. While on one hand, the mind simply continues to think. It is only when the mind comes under control that any progress can be made. That is when *samayik* happens properly.

Questioner: But the mind does not remain within the circle. It wanders everywhere.

Dadashri: Then that *samayik* is not considered complete. It is a *samayik* to the extent that the mind remains within it. That is the worldly (*vyavahar*) *samayik* and the real *Samayik* is one which (pure applied awareness; *upayog*) remains as you go about.

Questioner: But Dada, between the two, it is simply a dispute at the level of the mind. Say for example, a thought arises, then another about Magan, then another about Chhagan, then another about Chaman arises. Then what about all these echoes that arise?

Dadashri: It is such that, in the

beginning as the echoes arise, something like this will happen. If you ask for forgiveness from the God you believe in saying, 'Grant me energy, I am not able to do it this way,' then by doing this, it will decrease from one hundred to ninety-eight percent, then to eighty percent. Like this it will decrease step by step.

Questioner: So one should keep at it constantly. Does one have to remain in awareness constantly?

Dadashri: It will indeed remain. It is can only be considered a *Samayik* if awareness remains constantly, isn't it! If a dog enters the circle, it gets shooed away, if a cow enters it gets shooed away, they are not allowed to enter the circle. Nothing else enters. There is effort (*purushartha*) for the one who says, 'Go away.' Now have you fully understood the meaning of *samayik*?

Asamayik is Believed to be Samayik

Dadashri: How do you do *samayik*?

Questioner: The *samayik* that happens according to the sectarian ritual, I do *samayik* according to that ritual. Or else, I say the *Navkar* (the first mantra in the Trimantra of Dadashri) three times and then start. I feel happiness even if I just sit there.

Dadashri: Do you recite the *Navkar Mantra*?

Questioner: Yes, I do recite the *Navkar Mantra*. I chant the entire collection of nine holy recitations (*samaran*), I do everything. I do four to five *samayiks* daily.

Dadashri: Wow! You do four to five *samayiks*? However, what are you referring to as *samayik*? Are you referring to a *samayik* as a *Samayik* or *asamayik* (that which is not *samayik*) as a *Samayik*?

Questioner: What is meant by *Samayik* and *asamayik*; please explain that.

Dadashri: All of these people do gross (*sthool*) *samayik*. Gross *samayik* means to bring the mind from a state of mental agitation and confusion (*vyagrata*) to concentration (*ekagrata*). That is considered concentration. That is why this is referred to as worldly *samayik*.

This sort of gross *samayik* remains even for the laborers! Whereas it does not remain for these businessmen who have become restless. The laborers are able to do gross *samayik*, but it is of no use to them. It is only helpful if it makes the restless mind still. People have no understanding about *Samayik*. They have no idea of what *Samayik* means.

The Samayik Which the Lord Spoke of

What does the Lord consider a *samayik*? He said, "The one who does not have *artadhyan* (adverse internal meditation that hurts the self) and *raudradhyan* (adverse internal meditation that hurts the self and others) remains in *samayik* the whole day." How wise is Lord Mahavira! He does not leave any effort for You to make at all. The Lord would not accept even a single *samayik* of these people. *Artadhyan* and *raudradhyan* should stop for a period of forty-eight minutes (one *gunthanu*). You

do *samayik* with the belief that, 'I am Chandubhai' (reader to insert his or her name here) so if the awareness that, 'I am Chandubhai,' remains, then you are simply Chandubhai. The knowledge has simply remained as it was, *aGnan* (ignorance of the Self). So he sits to do a *samayik*, in a state of ignorance of the Self, in the worldly state.

Just as, if the Neem tree has been cut down, it grows back, yet it still remains bitter, doesn't it? If sugar is placed on it after it has been cut down, will it still grow back bitter?

Questioner: Yes, it is like that in its roots, Dada.

Dadashri: It is like that in its original nature (*swabhaav*)! So having stopped all the attachment-abhorrence (*raag-dwesh*), when Chandubhai sits in a *samayik*, what does he do the *samayik* on? He has not Known the Self, nor does he understand *mithyatva* (the wrong belief, 'I am Chandulal')! The one who understands *mithyatva* inevitably attains *samkit* (the right belief of, 'I am pure Soul').

That Samayik Decreases Dehadhyas

Questioner: So Dada, as long as there is *dehadhyas* (belief that 'I am the body'), the *swadhyaya* (regular study of the scriptures) one does is only done with belief that, 'I am the body', is it not?

Dadashri: It is indeed with it.

Questioner: Therefore, one's (*swadhyaya*) is not useful.

Dadashri: No, it is not (very)

useful; nevertheless, it decreases *dehadhyas*, doesn't it!

Questioner: Does it decrease through *swadhyaya* and all this?

Dadashri: If the *swadhyaya* is done properly, then it is beneficial. It decreases *dehadhyas*. Whereas here, one believes, 'I am doing it,' 'I have done *samayik*,' 'I have done *padakmanu* (Jain ritual of doing *pratikraman*).' *Padakmanu* is referred to that which makes the clothes brighter. To do *padakmanu* means to apply soap. So, the clothes should get brighter. How can it be called soap if the clothes don't get brighter?

Samayik of the Mind

Questioner: When we do *samayik* of two *ghadis* (forty-eight minutes; one *ghadi* is twenty-four minutes), which actions (*kriya*) can be carried out in that?

Dadashri: It is like this; this *samayik* is a *samayik* of the mind. When thoughts about the shop arise, or other thoughts about the kitchen arise, they are continued to be pushed out.

Questioner: Such thoughts do not arise.

Dadashri: Then what arises?

Questioner: No matter what happens, I do not get thoughts about it. I read books.

Dadashri: It is possible to do a *samayik* by reading books. Many other people are not able to do this 'pushing out,' so they sit around with a book. They just keep reading books. Many others go

deep in thought, some in *mantras*; whatever it may be in, yet they remain in *samayik*. Once the hour has completed, they say, “The *samayik* has been completed.”

So with that *samayik*, it is also acceptable to sit reading scriptures; however, that is all considered *samayik* of the mind. (*Samayik*) Of the mind means the Self has nothing to do with it. It makes the mind still, it strengthens the mind. Or otherwise, many times, when the scriptures are read, other thoughts will not arise. Time is not used in unworthy matters and *samayik* is done. The benefit of *samayik* is gotten. The mind stays healthy.

That is Called Swadhyaya Samayik

Questioner: Do other religions also have the rituals like those in Jainism?

Dadashri: It is there everywhere. They too, have rituals to bring about a state of stillness, do they not! There they do *bhakti* (devotional singing), and here they do *samayik*, yet all this stills the mind for a while.

What does *samayik* mean? It means that for forty-eight minutes, your internal state of being (*dhyān*) remained in this; it remained in *swadhyaya* (scriptural study); that is referred to as *swadhyaya samayik*. The relative awareness (*upayoga*) is said to be in something else. But even then they do not remain still, so how can God even give them credit for that? One does not remain still for even a while, for forty-eight minutes. What can anyone do? Otherwise, if a true *Samayik* is done just

once then there would be no end to Your bliss; all your demerit *karma* (*paap*) get burnt to ashes.

To Turn Back From Demerit Karma is Worldly Samayik

Questioner: In the worldly life, what is *samayik*?

Dadashri: It is to turn back from demerit *karma*. To turn back from demerit *karma* means merit *karma* arises by itself. Turning back from demerit *karma* means one has stopped carrying out demerit *karma*; that is worldly *samayik*. The *samayik* all these people do in the *kramic* path (traditional step-by-step path of spiritual progress), in that *samayik* there is no *arambha* (no activity; action of the body), and there is no *parigraha* (acquisitiveness of worldly possessions). They simply sit and read books. Regardless of whatever else they (do), only this one thing can turn a person back from demerit *karma*.

Questioner: Merit *karma* (*punya*) will increase because of it, right?

Dadashri: Yes, of course merit *karma* increases! If you keep the mind within its confined circle for forty-eight minutes, then merit *karma* increases for sure.

If the mind is steadied (in religion) for an hour, that is very good. Then the energy (*shakti*) of the mind will increase and that much space is freed up (for one to practice religion). If space is freed up for the next life, then it means those many *karmas* have stopped. When the mind is fenced (from continuing worldly thoughts)

and it is made steady (in religion), then for all this, one binds merit *karma*.

Questioner: So in this, is there no discharge of *karma* (*nirjara*)?

Dadashri: There is discharge of *karma* but very little. There cannot be significant discharge of *karma*, can there! Everyone can do *samayik* by reading a book. Reading books feels good. Instead of reading fiction novels, one reads the scriptures. Even the scriptures can be interesting! One may feel a lot of joy, but nothing will become of it. You will only gain if you do a real *samayik* (to be the Self and to See the self). After becoming the Self, if You praise the Self (*Atma*) just once, your salvation will be done. But you have to say it after becoming the Self. When You are convinced that, 'I am the Self,' then You can say so. If you become the Self for only a minute, it is more than enough.

One Becomes the Self With the Grace of the Gnani

Questioner: But how can I become the Self?

Dadashri: Rarely, there will be a *Gnani Purush* who comes around, and if you were to attain the Knowledge of the Self (*Gnan*) from Him, (then) experience as the Self will arise. A *Gnani Purush* can do whatever He pleases. He can give you instant *moksha* because he is completely in a state of free from doership!

Moksha should be experienced here and now. Some may say, "*Moksha* will happen after you are freed of the body."

Then one should say, "No, I do not want such '*moksha* on credit'. I want cash *moksha*, here and now." *Moksha* should be experienced here, while in this body. Through *Akram Gnan*, it is possible to attain *Moksha* here and now and experience it as well!

The Power of Mind Increases Through Samayik

Questioner: Dada, the other thing I want to know is, what is the benefit of doing *samayik* every day?

Dadashri: Yes, however that is a *samayik* of your own understanding, isn't it? It is not the *Samayik* (to be the Self and to See the Self) the Lord had referred to, is it?

Questioner: We are doing it just as the Lord had said.

Dadashri: One keeps looking at the hourglass, 'Has (all the sand) fallen or not fallen?'

Questioner: Does one not need to see if the time is over or not?

Dadashri: That should not be sought after. When you look and see that the sand has fallen through, you will know that the *samayik* is over. *Samayik* is to increase the strength of the mind (*manobud*). By doing a *samayik* daily, *manobud* arises and your faith in the Self increases.

The body stays on track (*pasro*). Circulation of blood tends to be good. There is a benefit, there is no loss incurred. There is no kind of loss in good deeds.

In Samayik, the Value is of the Intent, not the Activity

Once, I was sitting at the table drinking tea and a seventy-five-year-old businessman (*sheth*) was sitting next to me. Then he told me, “I really like listening to your subtle talks.” So I would have subtle conversations with him. Thereafter, he would do *samayiks*. (Then one day, during *samayik*,) some glasses broke in an adjacent room, which the businessman heard. I am actually hard of hearing so I did not hear it, while the businessman had active hearing, (so he) heard it. So while doing *samayik*, he calls out, “What broke?” I said, “Your *atma* broke!” What else was going to break? Otherwise, if a woman was to fall, would there be noise? Nothing else will break, only the glasses broke! That is what the noise was. So while doing the *samayik*, the businessman asks, “What broke?” How can that be considered a *Samayik*? How can you call this a *Samayik*? The glasses broke, so is there a need to cry over them? Does this still take place everywhere?

Questioner: Yes, it is.

Dadashri: Is that so? So then would the glasses come back to life? It did not happen even though you stopped the *samayik*?

Questioner: When one is doing *samayik*, if an earthquake were to happen, one should still not leave the *samayik*, right?

Dadashri: Who does such a *Samayik*? No one would do such a *Samayik*, would he?

Therefore, such a *samayik* is a simple process to make the body still. If the body remains still, then there is worldly benefit; there will be more influx of wealth. For one whose body does not remain still for even a moment, how can wealth ever come to him? Therefore, that *samayik* is not a true *Samayik*.

When the self (*vyavahar atma*) becomes free from attachment-aborrence (*raag-dwesh*), that is *Samayik*. When the self becomes natural and spontaneous (*sahaj*), enters a natural state, that is *Samayik*.

That is not a True Samayik

A *Maharaj* (high ranking Jain monk) may do *pratikraman*, do *samayik*, give a discourse or a lecture; but all that is in fact his conduct (*aachar*). Those are his gross (*sthoor*) *karma*, but what lies within, that is what is to be taken note of. What is being charged within, that is what is going to be useful ‘there’ (in the next life). The conduct that is being adhered to at present, is a discharge. The entire external conduct (*bahyachar*) is in the form of discharge. Yet, here people claim, “I did a *samayik*.” “I meditated (*dhyan*).” “I donated.” One will receive the credit for these in this very life. So what does the next life have to do with all that? God is not so naïve that he would allow you to get away with such laxity.

One may be doing *samayik* on the outside, while inside, who knows what he is doing! One businessman (*sheth*) was sitting in *samayik* when someone outside knocked on his door. Noticing this, his wife opened the door. The man who had

come, asked her, “Where is the *sheth*?” The wife replied, “At the dump yard.” While remaining inside, the *sheth* heard this and when he checked within, he realized that he had gone to the ‘dump yard’ indeed! There were negative thoughts going on within his mind, while externally he was doing the *samayik*. God would not permit such insincerity. A *Samayik* going on within, though it may not be apparent on the outside, even that is acceptable over ‘there’ (to God). This external show is not such that it will be accepted over ‘there’.

What does God say? “I do not take note of your activity of mind-speech-body (*kriya*), as it is the unfolding *karma* (*udayakarma*) that makes you do it. However, when you are doing *samayik* or *pratikraman* (ritual of asking for forgiveness), where does your meditation (*dhyan*) prevail, that is taken a note of. While one may be doing *samayik*, his meditation is on the hourglass or he is getting irritated with his disciples and yet he claims, ‘I did *samayik*!’”

The Value is of the Meditation, not the Activity

(Once) A Self-realized master (*acharya maharaj*) had been sitting in the presence of Lord Mahavira. He had been given Knowledge of the Self (*Gnan*). Only the Knowledge of *Vyavasthit* (the result of Scientific Circumstantial Evidence) had not been given to him. When the master was seated in *samayik*, others who were Self-realized (*mahatmas*) asked the Lord, “Dear Lord, what would this master’s next realm of existence

(*gati*) be (if he were to leave his mortal body at this moment)?” The Lord said, “At this moment he would go to a celestial life form (*deva gati*).” After a while, someone asked, “Lord, now at this moment what would this Self-realized master’s next realm of existence be?” The Lord replied, “He would go to a realm of hell (*nark gati*).” Fifteen minutes later someone else asked. “Now which realm would he go to?” The Lord replied, “Now he is going to attain liberation from the cycle of birth and death (*moksha*).

“Lord, how can this be? When he is in complete meditation, how can this be?” The Lord replied, “You are not able to See that which I am able to See, and that which you are able to see, is not something I See. Look, though he had been sitting in *samayik*, his meditation had been roaming everywhere and that is something only I can See. In the first instance, a celestial life form was being designed. In the second instance, a realm of hellish life form was being designed. Thereafter, he started to design beautifully. Good pictures started to be clicked within, they were such that he could attain liberation (*moksha*). The result depends upon the meditation. It is the non-Self complex (*pudgal*) that creates designs, but the engrossment (*tanmayakar*) in it, is the endorsement. However, if one does not get engrossed and maintains awareness (*jagruti*), and simply Knows and Sees that which is being designed, then he, the Self, is completely separate from that design.

The visible, physical activity (*dravya kriya*) that you do, happen as a result

of Scientific Circumstantial Evidence (*Vyavasthit shakti*) makes you 'do' it, so in all that what is Yours ? The Lord says that, "I do not take discharge activity (*dravya kriya*) into consideration. In the current era of the time cycle (*kaal*), the discharge activity of the mind-speech body (*dravya*) is not predictable at all. Therefore, bring your intent (*bhaav*) on track, then going forward (in the next life) progress can be made.

Through Apadhyan Wrong Seeds of Intent are Sown

The Lord has said that, "Every being is simply in one of the four internal states of meditation (*dhyan*). The adverse meditation that hurts others (*raudradhyan*), or the adverse internal meditation that hurts the self (*artadhyan*), or the absence of adverse meditation that hurts the self and others (*dharmadhyan*) or the meditation of 'I am pure Soul' (*shukladhyan*). The scriptures say that *shukladhyan* is nowhere to be found in this day and age.

And meditation (*dhyan*) that does not fall under *artadhyan*, *raudradhyan*, or *dharmadhyan* is *updhyan*. In the past, only a few people had *apadhyan*, but nowadays even general laborers maintain *apadhyan*. *Apadhyan* is even worse than *durdhyan* (meditation in the direction of the world). *Apadhyan* just emerged in this era of the time cycle.

Questioner: What is *apadhyan*? Please explain it in detail.

Dadashri: *Apadhyan* is meditation that does not fall under any of the four

meditation categories. During the time of Lord Mahavir, there were four types of *dhyan*. In those days, *apadhyan* had not been documented. At any point in time, if something does not come into experience and therefore documented, then of what use is that? Therefore, *apadhyan* had not been acknowledged then. Such *apadhyan* has come about in this era of the time cycle. I will explain the meaning *apadhyan* to you.

When the meditation (*dhyan*) that leads to freedom is not done properly, then that falls under *apadhyan*. A person is in *samayik*, and it is in his meditation-awareness that, 'I did it' and he even claims, "I did it!" Then while doing *samayik*, he keeps looking at the hourglass, 'How long do I have to go? When will the *samayik* to be over?' In that way, one's *dhyan* is not in the *samayik* but is on the hourglass! How can looking at the hourglass be considered meditation? That is considered *apadhyan*.

If it were *durdhyan*, then it would still be permissible. *Durdhyan* is contradictory (to the direction of liberation), and *satdhyan* takes one to liberation. Whereas, to keep looking at the hourglass is indeed *apadhyan*. It is neither correct nor incorrect; it is of an entirely different kind! What is the intention behind looking at the hourglass? A man became very angry and burnt down an entire village in order to feed his ego! Yet, that too, is a type of meditation (*raudradhyan*). But the person doing *apadhyan* is not the least concerned about his ego, the meditation he does is without a purpose or meaning *apadhyan*;

that is to say, it is absolutely meaningless. It is neither for himself, nor for pride; it is meaningless. Any activity carried out without a purpose is *apadhyan*.

The Lord has said, “*samayik* (seeing the mistakes of the self through the ego), *pratikraman* (asking for forgiveness for that mistake), and *pratyakhyan* (making the firm resolve to never repeat the mistake), are activities that are intended for attainment of the Soul (*Atma*). Perform those activities properly according to my directives (*agnas*).” If you can, do *samayik*. If you cannot do much, then do less, but do it right, do it properly.

But here, one does the *samayik* and looks at the hourglass! One does the *samayik*, but keeps looking at the hourglass, so the seed of intent (*bhaav*) being sown is contrary (meaningless and purposeless).

While Performing Rituals, What is the Prevailing Meditation?

Questioner: If one were to be told to recite the *Navkar Mantra* (*mantra* of obeisance to five levels of enlightened beings) a hundred times, then his *dhyān* is on when the hundred *mantras* will finish.

Dadashri: Yes, in that, he would indeed be in a rush. Even during the *samayik*, he would just keep looking at the hourglass! Then, he considers it to be *paushadha* (to leave home and to live the life of a monk in the *Jain* monastery in order to nurture the Soul). But what was to be done while staying at the *Jain* monastery (*upashraya*)? People of other

castes would say, “We take the bull to drink water, and say ‘*posho... posho...*’” That is how these people have ‘watered’ themselves. The *paushadha vrat* means to nurture the Soul (*Atma*). It means that they leave home so as to live the life of a monk (*sadhu*) in a *Jain* monastery and in doing so, (they believe) that they nurture (*poshey*) the Soul. All that worldly interaction (*vyavahar*) is to be discarded.

Questioner: When we do act of worship (*puja*) and service (*seva*), that is considered *dharmadhyān* isn’t it?

Dadashri: No, that is not considered *dharmadhyān* (absence of adverse meditation that hurts the self and others). While performing the *puja* or *seva*, where your meditation prevails, that is what is Seen. God does not See your external activity (*kriya*) of mind-speech-body at all, but what the prevailing meditation is during the activity, that is what He takes note of.

You may be doing *samayik* or turning the beads of a rosary (*mala*), but if your meditation has wandered elsewhere, then the result of that activity is not taken into account. However, at that time, whatever meditation one is in, only that is taken into account.

Questioner: Nowadays, people are made to perform a lot of ritualistic activity (*kriya*).

Dadashri: Yes, the result of those rituals is worldly life (*sansaar*). The result of any activity (of the mind, body, speech) is not liberation (*moksha*). It is with the awareness (*bhaan*) that, ‘I am the doer,’

that *karma* continues to bind one further in worldly life. Then, no matter what one does, if it is with the awareness that, 'I am the doer,' for example, 'I am doing *japa* (chanting of God's name or a *mantra*)', or 'I am doing penance (*tapa*)', or 'I am performing rituals (*kriyakand*)', or 'I am doing this and that', or 'I am doing *samayik*, *padakmana* (Jain ritual of *pratikraman*)...' , then all these *samayiks* and *padakmana* are considered rituals. If just a single *samayik* were to be done as the Lord had prescribed, then it would suffice. The kind of *Samayik* that we carry out over here.

That in Which Meditation Remains is of Worth

Questioner: We do *samayiks*, we do *pratikramans*, we perform all the rituals, yet the meditation does not remain in that (activity).

Dadashri: If the meditation does not stay there, then of what use is it? If there is *dhyān*, then it is of use and if there is no *dhyān*, then it is of no use. Where does your meditation remain?

Questioner: It wanders away into worldly life (*sansaar*).

Dadashri: But, what is it that you like in worldly life? If it wanders away from here, then it must be settling elsewhere for sure, no? In what does your mind (*mun*) settle?

Questioner: It goes in whatever work I may be doing, or if there is any work at home, it goes there.

Dadashri: Then you should do that

work. Wherever your *dhyān* settles, do that work. What is the point in doing something where your *dhyān* does not settle? All your efforts will be wasted and nothing will be gained out of it.

Whatever has a Higher Value the Chit Wanders Towards That

Questioner: Every day I make a firm decision (*nischaya*) that 'I should perform rituals (*kriyas*) daily,' so what comes about from that?

Dadashri: It goes to waste, all that effort goes to waste. Make some effort, but make it such that it is useful and enables you to live better life in the world (*sansaar*)!

Carry out a *samayik* in that. In worldly life, raise your children properly, do not scold them, do not fight with them, do not get angry at them; all that is indeed a *samayik*, isn't it! Carry out a *samayik* regarding your children. Carry out a *samayik* regarding your husband, regarding your mother-in-law, regarding your sister-in-law. Carry out all of these *samayiks*! What use is there in doing the *samayik* (of rituals)? If the mind remains in it then it is worth doing the *samayik*. If the mind does not remain and you do a *samayik*, then what use is that?

Questioner: But these are daily rituals, so doesn't it mean that I have to keep performing them day after day?

Dadashri: Yes, but while performing the rituals, if the mind does not remain, then what is the purpose of doing them? The inner faculty of knowledge and vision (*chit*) should be in place, should it not?

Questioner: The *chit* does not remain in it.

Dadashri: So, what will you do?

Questioner: That is what I have come to ask of you.

Dadashri: Yes, that means this is not dear to you! You do not like this! You like your children and all the other things. In whatever it is that you like, the *chit* goes there. Remove the value you have placed on your children, reduce it and increase the value for this (*samayik*), then it will set in order, otherwise, how can it set in order?

If you really want to do a *samayik*, then do the *samayik* on repentance only! What should one have repentance for? For all those people you have wrongfully taken money from, repent for that. For all those you have seen and spoilt your intentions for (sexually), repent for that.

Questioner: So then in the *samayik* I should not recite the *Navkar Mantra*?

Dadashri: It is by reciting the *Navkar* (obsessively) that you have obviously ended up in this state! Not even a single *Navkar Mantra* has been correctly recited. Do you or do you not need to consider who it is that has prescribed it (the *Navkar Mantra*) to you?

To be Free From Arambha-Parigraha is Samayik

Samayik means to be free from *arambha* (*karma* of the mind, speech, and body). To be free from *arambha-parigraha* (the state as Chandubhai) for an hour is considered *Samayik*. Though people say

the word *arambha*, but what is it that they understand? They may say *samaarambha*, but they do not even understand what *samaarambha* is. Even the great *pandit* (person well-versed in scriptures) does not understand. Up to what degree is it considered *samaarambha*, and then, up to what degree is it considered *arambha*; those degrees are not (even) understood. They just say the words, that's all. These words are actually scriptural words.

Questioner: Does bondage of *karma* also happen through *samrambha*?

Dadashri: *Samrambha* itself is *karma*. It is the first *karma*; it is *karma* through the mind (*mun*). *Samaarambha* is a *karma* of both the mind and the speech (*vachan*), whereas *arambha* is a *karma* of all three; the mind, speech, and body. And after attaining this Knowledge of the Self (*Gnan*), if you go ahead and curse someone, (meaning) if you do such an *arambha*, even then You will not be affected; such is this Spiritual Science (*Vignan*)! In return for the curse given, since the other person was hurt, You should tell Chandubhai (the reader to insert his or her name), 'Why did you do such *atikraman* (aggression towards other living beings through thought, speech, or action)? So now, do *pratikraman* (exact method of reversal from aggression through recall, apology and resolution not to repeat the error).' That is all You have to do. You do not have any intent (*bhaav*) to hurt whatsoever. It is not possible to hurt anyone and attain liberation (*moksha*), no matter what kind of a Spiritual Science (*Vignan*) we possess.

Questioner: Is it that the binding of *karma* is less through *samrambha* (*karma* through the mind) and more when all the three (*karma*) come together?

Dadashri: *Samrambha* is indeed considered less, isn't it! *Samrambha* means it is only through the mind. When they come together, then it is considered a much larger *karma*. That is why the Lord has called it '*arambha*' (*karma* which done with the combination of mind-body-speech in a state of ignorance of the Self).

Questioner: If one does *karma* through the mind, and then stops there, then he doesn't fall into much bondage, does he?

Dadashri: It does not last long. Just by thinking about it, it dissipates.

Questioner: In the scriptures, one is told to place a limit on his *arambha-parigraha* (*karma* of the mind, speech, and body, and possessiveness). So what difference does it make if one places a limit and what difference does it make if one does not?

Dadashri: If one places limits, then the (result of that) *karma* will be less. If he places limits in this life, then the (result of that) *karma* will be less in the next life. And in so doing, by gradually placing limits and decreasing (the *karma*), one progressively develops.

Moksha is Attained Through True Samayik

Questioner: Can one attain the path to liberation (*mokshamarg*) by doing the

dharmadhyam (absence of adverse internal effects that hurts the self and others) via *samayik* and *pratikraman*?

Dadashri: Yes, but with the kind that is currently going on, with that *samayik* and *pratikraman*, it cannot be attained. These 'products' are not authentic. If it were a real *Samayik*, then you would go to liberation by doing just one *Samayik*. Right now, it is no one's fault (*dosh*), it is the nature of the current times.

Questioner: How can I know whether I am doing the *samayik* incorrectly? It is in fact done with the assumption that, 'I am doing the it right,' isn't it?

Dadashri: After knowing the Self (*Atma*), a true *Samayik* can be done. Until then, a true *Samayik* cannot be done. Until then, it is a tool to still the mind, a tool to still the body. Those are all worldly (*laukik*) *samayiks*! Whereas, the *Samayiks* (here in *Akram Vignan*) are of the Self (*alaukik*) and are meant to still the worldly interacting self (*vyavahar atma*). Here, after having been given the Knowledge of the Self (*Gnan*), can You not still the relative self! Without knowing it, how can it be possible? Here, once the Knowledge of the Self has been given, it will continue to make the relative self still. There is a lot of awareness (*jagruti*) here, whereas over there (in the world; *laukik*), there is no awareness at all.

How can That Which is Restless by Nature Become Steady?

What people currently believe to be

the soul (*atma*) is in fact the ‘mechanical’ *atma*. It is not the real Self (*Atma*), and that is what they are trying to still. Hey, you! This is mechanical; it can never become still!

Questioner: I did not understand that.

Dadashri: This worldly interacting self (*vyavahar atma*) is the mechanical self. The mechanical *chetan* (life force) is the one that eats, drinks and breathes. In the *Kramic* path (Traditional step-by-step path to attain the Self), the mechanical self (*atma*) is in fact thought to be the real Self (*Atma*), and the mechanical *chetan* (life force) is in fact thought to be the Self.

Now if the mechanical *atma* is considered to be one’s own Self, then when will it all resolve? That is precisely why I say, “The world has not truly known what the Self is. Moreover, that which is not the Self, is precisely where they have claimed, ‘That which does the thinking is the self; that which is moving, walking, talking, working, jumping, laughing, singing, eating, drinking, earning, fighting, sleeping; that is all the self.’ The one who does the *samayik*, chanting (*japa*), penance (*tapa*), religious meditation (*dharma dhyana*), worshiping in the temple, that is the self; that is what these people say. However, what I am saying is that there is absolutely no Self (*Atma*) in any of that at all. Now, when there are such big errors in the calculation itself, then how would the daily ledger ever balance?

The mechanical self is restless by

nature. Its nature indeed is restless. You would be foolish to try to make it still. This mechanical self cannot become still. After knowing the Self, you should do *Samayik*.

Questioner: That which does not possess the attribute of stillness, how can it ever become still?

Dadashri: It does not have to be stilled. All that needs to be done is to practice whether the mind remains still or not. Meaning, you just need to observe. When this *samayik* is done to still the mind, then many a time this body will stay on track, the mind will stay on track. This is just meant to bring about stillness, that is all.

In the Karma That Unfolds, do not Take Garva

The entire world is occupied only in the attributes of the non-Self (*prakruti*). The entire world is just like (spinning) tops. Actually it is the non-Self that makes one do the *samayik-pratikraman*, and yet he takes it upon himself claiming, “I did it!” Whereas, if one were to ask the Lord, then the Lord would say, “As a matter of fact, you are not doing anything at all.” And that is why, when someday your leg throbs in pain, you say, “What can I do?”

A person may say, “Today I did four *samayiks*, *pratikramans* and read the scriptures for two hours.” Oh *mooah*! (A term used by Dadashri to shake up the listener!) The non-Self makes one do it, yet one claims, “I did it.” If one really were the doer of the *samayik*, then why doesn’t he do it the next day as well!

Whereas the next day he would say, "Today I am not able to do it," however yesterday he said, "I did it." That is such a big contradiction! If one really is the doer, then he can never say, "I am not able to do it." The very meaning of "I am not able to do it," is that he is not the doer. The entire world is stuck due to such wrong understanding. When one renounces (*tyaag*), that too, is being induced by the non-Self complex (*prakruti*) and when one acquires (*grahan*) that is also induced by non-Self complex. Even practice of celibacy (*brahmacharya*) is forcibly compelled upon one by the non-Self complex and yet he claims, "I am adhering to the vow of celibacy." What a big contradiction!

The non-Self complex compels one to do (things) and yet one claims that, "I did it!" And it is due to this that one sows the seed (of *karma*) for the next life. It is in fact due to unfolding *karma* (*udayakarma*) that this happens and yet one claims subtle pride of doership (*garva*) from it. How can one who takes *garva* of unfolding *karma* ever be referred to as a monk (*sadhu*)? These higher ranking monks (*sadhu maharaj*) make one mistake, which is that they take *garva* of unfolding *karma*. If that mistake is happening, and if only that one mistake is to be eradicated, then one's spiritual work would be done. All that needs to be taken note of is whether or not the high ranking monk has *garva* of unfolding *karma*. Apart from that nothing external needs to be taken note of. If he happens to have any other *kashayas* (anger, pride, deceit, and greed) then that will do, but

garva of unfolding *karma* should not be there.

Lord Mahavira has said that, "If one does not take *garva* of unfolding *karma*, then he will attain my *Darshan* (vision of the Self)." (One who believes that,) 'I can indulge in *garva* of unfolding *karma* and (still be able) to attain *Darshan*,' will never attain it. (On the *kramic* path) it is the unfolding *karma* that makes (people) do *samayik*.

The Circumstances do it and one Believes 'I did it'

What does *garva* mean? Let me explain it to you. Someone may tell you, "I did four *samayiks*." Then at that time, such immense happiness is seen on his face. And if you were to ask him, "How many *samayiks* did this other person do?" He would tell you, "He is not able to do *samayik*. He has only done one." So we can understand that this person has egoism of doing *samayik*, therefore he is finding faults in others, 'He only does one, whereas I do four!'

Then if you were to ask him, "Are You the one who did four *samayiks*?" Then he will respond, "Then who else is the doer? I am the doer, am I not!" That is when we would understand that, 'He has so much intoxication of the ego (*kef*)!' In his mind, he may have all kinds of great notions about himself! Then if you were to ask him the next day, "Tell me, how many *samayiks* did you do today?" Then he would say, "Today my legs are hurting, so I haven't done any." Otherwise he might say, "My head is hurting." "So

yesterday, did your legs do the *samayik* or did you do it? Who had done it? If you were the one who did it, then do not use your legs as an excuse. In fact, it was because your legs were all right, your head was all right, your stomach was not hurting, that is why it was possible to do *samayik*. It is when everything is regular and the circumstances are conducive, that is when it happens.

As a matter of fact, the legs need to be all right, the mind (*mun*) needs to be all right, the intellect (*buddhi*) needs to be all right; it is when all those circumstances are conducive that a *samayik* can happen. Even the ego (*ahamkar*) needs to be on track. If the ego is not on track at that time, then the work (*samayik*) cannot happen. If you have decided that, 'I want to do *samayik* for a certain amount of time today,' but your head starts to ache or your stomach starts to ache, then it will not allow you to do even that much. Your frame of mind needs to be alright. Oh! Even the place needs to be appropriate. If the place is not suitable, even then it cannot be done. Therefore, when all these things come together, then the work happens.

So, in this, why are you taking it all upon yourself? Therefore, it is done by the domain of the non-Self (*parsatta*), what have You got to do with it? Do you not take it upon yourself this way? It is just that one continues to do egoism, that's all. Scientific Circumstantial Evidences do everything, however one claims, "I am doing it" and that is indulgence in the pleasure that arises from doership (*garvaras*)! As long as the habit

of indulging in the pleasure that arises from doership continues, worldly life (*sansaar*) persists. You will have to understand this point, will you not? How long can such baselessness go on?

You are not the doer of the *samayik*; You are not the doer of *pratikraman*. It is the unfolding *karma* (*udayakarma*) that compels you do it, and yet all these people claim out of ignorance, "I did it. I am doing it." It is all ignorance (*aGnan*) that has seeped in.

If one does five *samayiks*, then he says, "I did five" and takes *garvaras* in this way. Actually, what one should say is, "It is due to the grace of God that five *samayiks* were possible." One should not take *garvaras* from it.

One who does not do *samayik* appears wise (without intoxication of the ego), whereas for the one who does *samayik*, intoxication of the ego increases within the mind that, 'I have done *samayik*, I have done *padakmanu*.' In that, nothing is achieved. But there is not a single ritual that God has said to do which increases intoxication of the ego. All the rituals are such that they decrease intoxication of the ego. By saying the word *samayik*, by going to do *samayik*, the intoxication of the ego should decrease.

Scorn Emerges From Garvaras

Questioner: But one has brought forth all of this with him from birth, has he not?

Dadashri: Yes, one is born with it. However, that awareness does not remain, does it! So he continues to indulging in

garvaras. He (the ego) likes the *garvaras* a lot. The moment he says, “I did four *samayiks*,” he swells with pride. ‘I have done two, and he hasn’t done even one,’ that is rivalry (*spardha*). Hey *mooah* (mortal one), what kind of a person are you? Rivalry even in *samayik*? Is this a race course? But one does not understand *Samayik* at all. One does not understand what is considered as *Samayik*.

He takes pity on the person who does only one *samayik*. He will say, “The poor fellow, he is not able to do it.” First comes pity (*dayaa*), then rejection follows. First he feels pity, then scorn (*tiraskaar*) follows. So it (worldly life) persists as a result of *garvaras*. That is your own mistake, isn’t it! What can the Lord do in that? That is why Krupadudev (Shrimad Rajchandra) has said,

‘*Das varshey re dhara ullasi, mityon udaya karmano garva re.*’

‘At the age of ten, the constant flow of bliss arose, the subtle pride of doership in unfolding *karma* ceased.’

Does anyone understand the meaning of, ‘*udaya karmano garva*’ (subtle pride of doership in unfolding *karma*)? Who in India can understand this? It can only be understood after We have explained it.

Unfolding *karma* means (to understand), ‘This effect (*udaya*) compels it to happen, I am not the one doing this *samayik*.’ Then he is not considered to have subtle pride of doership (*garva*). But these people cannot refrain from indulging in the pleasure that arises from doership

(*garvaras*), can they? Do they taste it or do they not?

Worldly Life Exists due to Garvaras

It is in fact just his belief that, ‘I am indeed doing the *samayik*, the chanting (*japa*), the penance (*tapa*), the yoga.’ ‘I am indeed the Self (*Atma*) and I am indeed doing all this.’ Now, as soon as the word ‘doing’ arises, from then on it is the ignorance of the Self (*mithyathva*)! ‘I do (*karomi*), he does (*karosi*), and they do (*karoti*),’ in that one prevails in the ignorance of the Self!

It is due to the indulgence in the pleasure that arises from doership (*garvaras*) that the intoxication of the ego (*kef*) continues to increase. Then one’s ego becomes very intoxicated. So now, how can that intoxicated ego ever subside? That *kef* which has arisen due to illusory attachment (*moha*), how can that ever subside? Profits incurred are also mandatory (*farajiyat*) and losses incurred are also mandatory. However, when profits are incurred, he claims, “I earned them” and when a loss is incurred, he says, “God sent it, my stars are not favorable.”

So, one wants to indulge in *garvaras*. The indulgence in *garvaras* is so sweet that it is yearned to be tasted. It is due to this *garvaras* that worldly life persists. It is not due to alcohol, cigarettes, or tea that worldly life (*sansaar*) persists, but it is due to this *garvaras* that worldly life persists. The sweetness of *garvaras* alone is such that no one likes to let go of it.

What happened by taking *garva*? One's neck has gotten caught in a noose. Forget about liberation, but one has created hundreds of thousands of lifetimes worth of obstacles towards liberation! It is because one has indulged in the ego of doership (*garva*) of *samayik*! *Garva* of worldly life also arises! One will say, "We went to this place." Oh ho ho, one even takes *garva* for going somewhere! And it is as if he has earned a great deal! As if his worries and concerns have vanished! That is called *garva*.

That is why people have said, "This is a noose around the neck." To say, "I did this *samayik*, I did this *pratikraman*, I renounced" is the noose around your neck. All those pleasures which arose from doership have been indulged in!

A Gnani Purush is Free From Garva

Now, a *Sat Purush* (Self-realized One) does not have ego of doership (*garva*); this means that no matter how much peace is given to others through his hands, he still does not have the ego of doership that, 'I am giving it, I am giving this peace.' He believes, 'I am just an instrumental (*nimit*) in the process, and I am unveiling the bliss of his own 'home' for him.'

Therefore, there is no *garva* for anything. So how can there be any *garva* if the ego does not exist? There is definitely *garva* where the ego is present. That is why he (the *Sat Purush*) does not have *garva*.

Now, I do not have such *garva*. I

do not have a sense of, 'I am the doer of any activity.' It is because people indulge in the pleasure that arises from doership that they are able to live. Currently, even renowned scholars of scriptures live off the basis of, 'I am doing it'; in the intoxication of that!

In comparison to this indulgence in the pleasure that arises from doership (*garvaras*), he does not like anything else. He likes *garvaras* very much. He will say, "I have renounced everything. I have renounced my wife, I have come here having left behind so much wealth, and is all this not for the sake of liberation (*moksha*)!" So I tell him, "Only you would know the reason. How is one to know which pleasures you still prefer to indulge in? You may not prefer indulging in wealth, but there are many other pleasures out there, there are many other means to attain glory." As long as a person indulges in *garvaras*, he should not talk about liberation.

If you were to pour five to seven buckets of water on a drunk person, would his intoxication subside or not subside? Then the poor man will say, "Sir, there is no one as foolish as me. I do not understand anything. Sir punish me if you want to, but grant me something!" Then I would grant him liberation first, because he would be considered worthy of liberation. This is all the worthiness one needs to attain liberation!

The Soul is the one Thing Worth Knowing

Just as when a tired person sits

down to rest, that does not mean he is going to remain seated forever, does it?

Questioner: No.

Dadashri: That is how this is. This *Samayik* is like sitting down to rest. As a matter of fact, this machinery runs day and night and these (*mahatmas*; Self-realized ones in *Akram Vignan*) continuously remain in *Samayik*! Not even a single moment is spent outside of *Samayik*. Sitting with wife and children at home in the midst of worldly life, they continuously remain in *Samayik*!

And the Self, itself, is *Samayik*. All these other *samayiks* are *vyavahar samayiks*, (relative *samayiks*; *samayik* done with doership). *Vyavahar samayiks* are to be done for the purpose of attaining the real *Samayik*. This *vyavahar samayik* should have been given by a true *Purush*.

Questioner: What is the definition of true *Purush*?

Dadashri: A true *Purush* means, say for example, the collector of the Thane district (city near Mumbai) has written an order for you that this much land has been given to you. Now he is actually a collector, but what would happen if that order was written by someone who is not a collector? The former would be a letter that has been signed and sealed at the bottom by the collector. But what if it is not from a collector? That order would not be valid. It would not work. Similarly, in this way all these 'collectors' prescribe *samayiks*, they are not true *Purush* (Self-realized person).

So if there is anything worth knowing in this world, then it is the Self (*Atma*). And there is hardly one or two people (*Atma Gnani*) in this world who know the Self. Therefore, no one is able to know the Self. People are certainly able to know everything, but they are not able to know the Self! For the one who knows the Self, attaining absolute Knowledge (*keval Gnan*) will not take time.

The Self can be Known From the Gnani

Now, if a person comes to know that Self from the *Gnani Purush*, then the Self is attained, otherwise, it is not possible to attain the Self at any time. The *Gnani Purush* has Seen, Known and experienced the Self, and He only prevails in a state as the Self (*swarupa*)! Therefore, if one is to Know the Self from such a *Gnani Purush*, then his spiritual work gets done.

When one sits to attain that Self from the *Gnani Purush*, then through the *Samayik* of the *Gnani Purush* (a scientific process of 48 minutes wherein the *Gnani* graces the seeker and imparts the Knowledge of the Self), all demerit *karma* (*paap*) are burnt to ashes. And it is only when demerit *karma* are burnt to ashes, that the Self comes into one's awareness (*laksha*), otherwise it will not come into one's awareness. That awareness prevails forever; otherwise nothing in the world can be remembered forever. Perhaps it will be remembered for a while, but will soon be forgotten.

Through Unity, Faith That Happiness Lies in the Self Arises

Questioner: It is that 'I am pure Soul'.

Questioner: It is only if I do *samayik* that I can develop concentration (*ekagrata*) or meditation (*dhyān*), isn't it? If I do not sit to do such activity, then how can meditation develop? So if it is said that such activity is important, then should I attend to *ekagrata* in meditation first?

Dadashri: With awareness of the pure Soul (*Shuddhatma*), if *Samayik* and *dhyān* exists with the unity of all three, then it is useful. If there is unity of the mind-speech-body, then it is useful, otherwise, everything is useless. So many such (*samayiks*) have rendered useless and done incorrectly!

Questioner: So shouldn't I sit to do *samayik* at that moment?

Dadashri: What has the Lord referred to as *Samayik*? What is considered to be the greatest *Samayik*? The pure Soul is considered to be *Samayik*. The awareness as the pure Soul is *shukladhyān* (the meditation that is the constant awareness of 'I am pure Soul'), and that itself is a continuous *Samayik*. Here (in the *Akram* path), there is continuous *Samayik*. There is *shukladhyān*, there is awareness of the pure Soul. Henceforth, no other meditation needs to be done. These others have people do all sorts of meditation, that is all intoxicating. It is all harmful.

All you need to do is determine whether the awareness of, 'I am Chandubhai' or 'I am pure Soul' prevails.

Dadashri: That itself is continuous *Samayik*. And for us, *Samayik* even carries on during sleep. Otherwise, all those other *samayiks* are just practices. Through practice, one is to find out whether there is happiness (*sukha*) in the self; that is what that *samayik* is for. Initially, faith (*shraddha*) does not set in. Faith does not set in that there is happiness within. Though one is involved in worldly happiness, *samayik* is there to set the faith within. Furthermore, only if the mind-speech-body are in unison will the work be accomplished, otherwise it will not be accomplished. Therefore, when the mind-speech-body set in alignment, then happiness prevails within. Then one comes to believe that, 'I have not eaten anything from outside, not drank anything, not indulged in anything through the five senses, yet happiness still arises from within.' Therefore, one establishes faith that there is only happiness within the self. Somehow or another the level of his belief as the self develops. In this way, gradually the right belief (*samkit*) unveils. If the four *anantanubandhi kashaya* (the most intense type of *kashaya*; anger-pride-deceit-greed, which leads to infinite bondage and births and obstructs Self-realization) shatter, then right belief unveils, otherwise it will not unveil.

So in worldly life (in the traditional step-by-step path to Self-realization), steps are to be gradually taken to move forward in this way. Faith sets in the self as one experiences some happiness such

that, 'I have been wasting my time and energy getting involved in family matters.' That causes him pain (*dukha*), while in the other (*samayik*) he experiences happiness. Therefore, faith in the self becomes stronger and increases. Faith in the self increases tremendously, does it not? Have you now realized that there is happiness within the self?

Questioner: Yes, I feel that, but only a little.

The Samayik of the Gnanis on the Kramic Path

What is considered as *samayik*? This existing worldly (*vyavahar*) *samayik* is considered *samayik*. And beyond that, what is considered to be the *samayik* of *Gnanis* on the *Kramic* path? When there is oneness of all three; the one who meditates on the object (*dhyata*), the object that is to be meditated upon (*dhyeya*), and the meditation (*dhyana*); that is considered to be *samayik*. In the *samayik* of *Gnanis* they consider the pure Soul as the object to be meditated upon. He, himself, becomes the one who meditates on the object, and he sets his meditation on it; that is referred to as *samayik*. In the *samayik* of those *Gnanis*, the pure Soul has to be placed as the object that is to be meditate upon, and he, himself, is the one who meditates on that object. If he, himself, resides as Chandubhai and he is also the one who meditates upon the object, then what is the object that is to be meditate upon?

Questioner: The pure Soul.

Dadashri: The pure Soul; one

would only be able to meditate on the words. Oh, the *Gnanis* (of the *kramic* path)! It is not about the real Self. The person (understands) the pure Soul through words. So, they (know) the word God (*Brahma*), the word soul (*atma*). He sets his internal concentration on, 'I am this, I am not Chandubhai. I am just like what the *Gnanis* say; I am such a Seer, I am the soul.' That is how he sets his meditation. He focuses on the word pure Soul by however much he knows the word, by its intrinsic properties (*gunadharmas*). All the intrinsic properties are not disclosed within the scriptures. However, as many have been known, those are set as objects that are to be meditated upon, and then he, himself, continues to meditate on them. He, himself, is the one who meditates upon the object (*dhyata*), the other is the object that is to be meditate upon (*dhyeya*), and the two get multiplied. And with the combination of these two, when worldly life is forgotten, and one becomes engrossed (*tanmayakar*) in the object of the meditation, then that is considered the meditation (*dhyana*). When the two of them come together, the meditation (through the ego) arises; concentration arises. At that time, the connection of the two is what they refer to as *dhyana*. When that connection breaks, it is said that the meditation has been diverted. If the connection is intact, then the *dhyana* is considered to be intact. If that remains for forty-eight minutes, then it is referred to as *samayik*.

That is Referred to as aGnan Samayik

The ultimate type (of *Samayik*) is

when one who is meditating (*dhyata*), the goal (*dhyeya*) of meditation, and the meditation (*dhyana*) are in unison; then *Samayik* happens. These people do *samayik*, yet it is worldly *samayik* that they do. This is all referred to as *aGnan* (ignorance of the Self) *samayik*.

AGnan samayik means not to let the mind-speech-body stray outside (a predetermined circle). However, that (*Samayik*) is correct, it is a state free from mental, physical, externally induced suffering, and that is bliss (*samadhi*)! When do all three, mental retention (*dhaarna*), meditation (*dhyana*), and a state free from mental, physical, externally induced suffering (*samadhi*) arise? It is when the one who meditates on the object (*dhyata*), the object of meditation (*dhyeya*), and the meditation (*dhyana*) are in unison. The worldly *samayik* is referred to as mental retention, while this (*Samayik* of the *Akram* path) is not considered mental retention; this is considered to be exact.

So there, if he meditates, then he starts to become that form. Ultimately, as he becomes that form, the energy gradually increases. So he has to meditate every day, and it has to be done in solitude! And on top of that, just the way our *Vitaraag* Lords (absolutely enlightened Ones) stood, they stand in such a pose, a standing posture of meditation (*kayotsarga dhyana*)!

Kayotsarga Dhyana is Samayik

How many meditations have you done in the standing positions (*kayotsarga dhyana*)?

Questioner: None at all.

Dadashri: Have you understood what *kayotsarga dhyana* is?

Questioner: Renunciation of the body.

Dadashri: The words, 'renunciation of the body' has been written, but renunciation of the body, speech, and mind should be done.

Questioner: What is *kayotsarga* actually?

Dadashri: What is the name of your file number one?

Questioner: Chandubhai (reader is to insert his or her name here).

Dadashri: Chandubhai. Can you visualize Chandubhai before you? Just close your eyes. (When) You close your eyes; can you visualize Chandubhai before you?

Questioner: Yes.

Dadashri: That is *kayotsarga*. To remain in this state for an hour, that is considered to be *kayotsarga*. But on the *kramic* path, it is not possible to remain in that state. While doing this one ends up falling asleep. So, what does he do? Wherever there are large rocks, he climbs up and stands on them. One can only do it if he stands with the fear that, 'If I fall, then I will die,' otherwise he will fall asleep. Certainly, he cannot remain in *kayotsarga*, can he! As long as the Soul (*Atma*) has not been completely Known, it cannot manifest. Therefore, in any way possible, he keeps doing *kayotsarga*.

The Five Agna is Samayik

Questioner: I have been doing the *kayotsarga* for a long time in the way you describe it.

Dadashri: No, *kayotsarga* is your activity in accordance with resolve (*niyam*). What I am saying is, “You should constantly See Chandubhai. That is the essence of our Science (*Vignan*). All that should be Seen is, ‘What Chandubhai is doing, and what he is not doing’. So, what mistake will there be in this? You should simply See this.”

This (Seeing) is the very best. It is referred to as *kayotsarga*, but people do not understand that. The *Gnani Purush* (One who has realized the Self and is able to do the same for others) knows that the Self has been awakened, and that you are doing all of this in the presence of the Self. You are doing it through the relationship as the Knower (*Gnata*) of object to be known (*gneya*).

In fact, Chandubhai keeps doing this *samayik* all day long. The Self is *Samayik*. For whomever the awareness (*laksha*) of, ‘I am the Self,’ prevails; that is indeed *Samayik*. To settle with equanimity is *Samayik*, to See the real-relative is *Samayik*. My five principle (*Agna*) are all in the form of *Samayik*.

The State in Which the Mind is not Disturbed is Samayik

Questioner: What is it that actually has to be done in *pratikraman* (to apologize), *pratyakhyan* (to resolve not to repeat the mistake), *alochana* (to confess) and *samayik*?

Dadashri: How long does ‘Dada’ remain in your visualization?

Questioner: Most of the time.

Dadashri: Continuously? Does it move away a bit at times?

Questioner: Yes, that happens.

Dadashri: It moves away. The state in which the mind (*mun*) does not move away for an hour is referred to as *Samayik*. (During that time) The mind does not get pulled away to feed elsewhere. And if you are able to keep Seeing this ‘Dada’ (visualizing Gnani Purush Dadashri at various levels, from the gross to the subtle), then it will burn all your demerit karma to ashes. After establishing *nididhyasan* (when Dada is Seen continuously within) then all demerit karma gets burnt to ashes. If some are left over, then they will finish off early in the morning. And that is what needs to be done every night. That is the only meditation (*dhyani*) that needs to be done at night; nothing else needs to be done.

Questioner: But people say, “I am going to do *samayik*,” so this way they run off to the temple (*mandir*) or *derasar* (Jain temple) and start doing it there. So what should be done?

Dadashri: So that *samayik* is a different type of *samayik*, so that means...

Questioner: It is like turning the beads of a rosary (*mala*).

Dadashri: Yes, it is like ‘market material,’ cheap material and what should

Samayik be like? (But) It is better than not doing anything.

Questioner: But its true meaning is the other...

Dadashri: What are those (people) going to do? (Upon saying,) “I want to do *samayik*,” one comes under a psychological effect. If one were to reply, “Very good,” then that gives rise to a better effect. Then a boundary is created naturally such that, ‘Nothing should be remembered today.’ Now the shop which one tries to forget, that is the very first slipup that happens within. However, the decision that one has made, the fact that he has made it, has made the intent, that is considered a great thing. All the other effects set in because of one’s weakness, what can the poor fellow do about that? What is his fault?

I tell God, “Dear Lord, he sat intending to do it, but now if everything else seeps in, what can he do about that?” He does not have any soldiers; he does not have any other tools. And the Knowledge of the Self (*Gnan*) that I have given is (with) soldiers, therefore nothing seeps in. Dada remains (with You) for twenty-four hours, does He not?

Questioner: But during that entire hour or forty-eight minutes ...

Dadashri: *Samayik* is an hour long. So how should it start? Set your goal (*dhyya*) on any one thing. Keep your mind on any one thing. Initially, people would read a book and do a *samayik*, a religious book. The *samayik* goes very well while (reading) a story about bandits,

but that is a *samayik* which will cause you to slip. If the mind (*mun*) remains in religious books, then understand that the *samayik* has gone well. If the mind wavers the next day, then you should pray to God that, ‘Lord, let me complete this much. Let me do this for an hour. It is not being done properly even by reading, it is not staying on track.’ Now, from the point where one would read, all the way to (finally) sitting without having to read, or having no (thoughts) arise. Errors may happen in that, but by continuing to do so, one progresses forward. One’s *samayik* reaches the level where whatever one has decided internally, his mind does not wander outside of that for an hour, and it remains so without any effort, naturally; then that is *samayik*. For me, *Samayik* remains constantly for twenty-four hours and it also remains for you. Without *Samayik*, there is no peace even for you! I have given the understanding of *samayik* from the initial to the ultimate level.

Concentration is Needed During Samayik

Questioner: Dada, but I can never do the *samayik* that you are saying to do.

Dadashri: You should do a *samayik* on, ‘I cannot do it, I cannot do it.’

The only thing the Lord asks is whether You were focused (*ekdhyān*) or unfocused (*beydhyān*). Yes, it was not unfocused. You were focused on, ‘I can’t do it,’ and the other person was focused on, ‘I can do it.’ There are no other issues. It is one and the same thing, whether you look at it this way or you look at it that way. If you were to turn and face this

way, then your back would be on this side; and if you were to turn around and face the other way, then your back would be on the other side. So I even permit the, 'I cannot do it' also. But if I were in your place, then I would have sat down a while ago and started (a *samayik* on), 'I cannot do it, I cannot do it.' Therefore, all the obstacles go away. The obstacles would say, "We cannot conquer him. He has turned his direction." If one direction does not work out, then I simply turn the other way. Then if I go forward in that direction, and something else comes in the way, then I turn the other way. I keep on changing directions.

Therefore, all this is one and the same, but it should not become unfocused. During that time, it should not be the case that you remember your home. 'I cannot do it; I cannot do it,' that should be the only meditation (*dhyān*). All of Dadashri's hair are grey, while for some people, in their visualization, they may see them all as black. There is no problem with that. What is of use to us? Whether it was meditation with concentration (*ekagra dhyān*) or not. When can it be considered meditation (*dhyān*)? If one concentrates, then only one thing (is seen). Whereas when these people recite the Lord's name, "Rama, Rama, ..." that is not meditation. Whereas this other is '*Dadayi*' *dhyān* (Dadashri refers to meditation of *Samayik* of *Akram Vignan*.) That is in fact a wonder!

**During Unfavorable Circumstances
Bring a Solution With Gnan**

Questioner: After attaining the

Knowledge of the Self, during *Paryushan* (the most important Jain religious observance of the year) can I go to the *upashraya* (Jain monastery) to settle that file?

Dadashri: You can go. What is the problem in going?

Questioner: There is no problem, but I don't feel comfortable there. I had gone there today and could barely sit through for an hour.

Dadashri: It is such that, if you have to go due to societal pressure, then go once in a while, but keep Seeing pure Soul in everyone. Keep on Seeing pure Soul again and again.

Questioner: Yes, I did that, and when the *Maharaj Saheb* (high ranking monk) was giving a lecture, there also I saw the pure Soul.

Dadashri: Just because you are in a fix does not mean that you should waste your time. Such dilemmas may arise. You should See pure Soul and pass an hour in this way. Such a *Samayik* should be done there.

**Do This Pure Samayik According to
the Agna**

What does it mean to do *Samayik*? You have been given these two viewpoints. When you are on your way to the vegetable market, See the pure Soul (*Shuddhatma*) within everyone; there may be a donkey, a bull may be passing by, other things that pass by, cows, goats, and all living beings. As you go around, See with the *Agna* (five

directives that preserve the awareness as the Self in *Akram Vignan*) on your way there and on your way back. Now, say someone in the family tells you, “Go and buy some vegetables.” So you go out walking to get them. It (the commute) did not cost you anything, and what other benefit did you get? You followed Dada’s *Aгна*. The third benefit is that you did a *Samayik*. And what was the fourth benefit? As a result of the *Samayik*, *samadhi* (a state free from mental, physical, and emotional anguish) arises. So follow all the *Agnas*. At least spare an hour for this! Can you not do that? Do *Samayik* for an hour with the divine vision as the Self (*divyachakshu*). The extent to which one follows my *Aгна* is certainly how much he earns a part of My grace (*rajipo*).

Here (on the *Akram* Path) it is not required that you must sit down and do this. You may run or jump around, there is no problem with that, but continue to See (the pure Soul) and remain in my *Aгна*. For this type of *Samayik* I have not asked that you sit still. This current time cycle is such that it is not possible for one to sit still. It becomes very difficult to sit still. That is why I tell you, “(Do) whatever suits you.” I have given you that which is simple and straight forward, you have tried this for an hour, have you not? Have you tried it?

When you go to buy vegetables or when you go out, at that time you should keep on Seeing (pure Soul within everyone) as you go along. And then (come back) continuing the same activity. So by continuing to See the (relative) and

real; the worldly interaction (*vyavahar*) and the Self (*nischaya*), You will See it (as separate). Now the relative is seen without effort with these physical eyes, while the real can be Seen with the other (divine) eyes. When this is Seen for an hour, then Puniya Shravak’s (a strong follower of Lord Mahavir) *Samayik* is achieved. Now there is no need to carry out the worldly *samayik*. When you come into the realm of the Self it means that, that itself is *Samayik*, and you will continue to prevail as the Self, you will not be able to forget it even for a moment. It will come into memory on its own. You do not need to recall it. If it has to be recalled, then it may get forgotten again, it could be completely forgotten (*vismaran*). This just arises on its own, naturally. Once the exact manifestation of the Self (*sakshatkar*) has been attained, then it will constantly remain in awareness (*khyaal*) that, ‘I am pure Soul.’ Pure Soul the constant effortless meditation as ‘I am pure Soul’ (*shukladhyan*) will arise; however for you, it will be the first stage of *shukladhyan* that arises. The first stage is an indistinct experience of the Self (*aspashta vedan*), not a distinct experience of the Self (*spashta vedan*). (Yours) is an indistinct experience and mine is a distinct experience while the Lord has absolute Knowledge of the Self (*keval Gnan*); (which is) the third stage. The fourth stage is liberation of the Soul from the cycle of birth and death (*Moksha*). It is not so far off now, as long as you do according to what I say. Therefore, it is necessary to understand this much.

~ Jai Sat Chit Anand

No Profit, Yet Undertook a Risk

You should continue putting forth effort in your business; Scientific Circumstantial Evidences (*vyavasthit*) will keep arranging it on its own. Still, you should simply continue putting forth effort, do not become lazy in that. The Lord has said that everything is *vyavasthit*. If a profit of Rs. 50,000 or Rs. 100,000 is to come your way, then you will not be able to increase it by even a single rupee through cunningness (*chalaki*), and on top of that, you will bind a new *karmic* account for the next life!

Questioner: But without employing cunning means, the business will not run, will it?

Dadashri: The Lord has said that, “You will only get however much is in Scientific Circumstantial Evidences (*Vyavasthit*), and *karma* will get bound through cunningness, and the earnings will not increase at all!” If a person runs his business honestly one year and that very same person runs his business through cunningness the following year, the profit will remain the same, and what is more, he will bind *karma* for being cunning. Therefore, do not use any cunningness. There is no benefit to being cunning, and there is endless harm in it! The cunningness goes wasted, and invites liability for the next life. The Lord has said no to using cunning means. No one uses cunning means these days, do they?

Questioner: Everyone does it, Dada.

Dadashri: Oh! What are you saying? But you should not deliberately resort to cunning means. You will eventually receive settlement with regard to cunningness, won't you?

Questioner: If there is a tuber of greed, then through it cunningness will happen, is that it?

Dadashri: People definitely have the tuber of greed, but they may not have cunningness in them. In this time cycle, people have learned cunningness from others. Cunningness is a contagious disease; if a person sees another doing it, then he will do it. Do you have the need to be cunning?

Questioner: I do not have the need to be. To be cunning and to be deceitful (*kapat*); what is the difference between the two?

Dadashri: Deceit (*kapat*) is such a thing that the other person will not be aware (*khobar*) of it, and even the person himself will not be aware that deceit is taking place. Whereas with cunningness, there will be awareness, the person himself will be aware and the other person will also be aware.

Questioner: If someone is being cunning towards us, then we should do the same; that is what people do these days.

Dadashri: This is precisely how this disease of cunningness creeps in! And the one who has the knowledge of Scientific Circumstantial Evidences (*Vyavasthit*) will have patience. If someone comes to use cunningness with you, then you should sneak away through the back door; you should not respond with cunningness.

(From Param Pujya Dadashri's Book: 'Aptavani 7')

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New Zealand

- ✦ **'Colors' TV** Every day 9:30 to 10 AM & 12 to 12:30 AM (Hindi)

USA-UK-Africa-Aus. + Aastha (Dish TV Channel UK-849, USA-719), Everyday 10 to 10-30 PM

Instruction for annual members of Dadavani magazine

How will you know when your annual subscription for Dadavani is about to expire? If you notice # sign next to the membership number on the cover page of the 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:

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

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Websites : (1) www.dadabhagwan.org (2) www.dadashri.org

Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai

Adalaj Trimandir

20 August (Sat), 4 to 7 pm - Satsang & 21 August (Sun), 4 to 7-30 pm - Gnanvidhi
25 August (Thu), 10 pm to 12 am - Sp. Bhakti on occasion of Janmashatmi Celebration
28 August (Sun), 9 am onwards - Special Program of Pujyashree's Darshan.
29 August to 5 September - Paryushan Parayan on Aptavani -13 (P.) Reading-Satsang
30 October (Sun), 8-30 to 10 pm - Special Bhakti on the occasion of Diwali
31 October (Mon), 8-30 am to 6-30 pm - Darshan on the occasion of Guj. New Year

Important instructions for those who want to attend above programs:

- ♦ Mahatma-Mumukshu who wish to attend this retreat must register his/her name.
- ♦ For Mahatmas-Mumukshus from foreign countries: for registration, please visit <http://simcityarrival.dadabhagwan.org/simcityarrival.aspx>
- ♦ For any information or help, pl. contact 079-39830100 or send email to info@dadabhagwan.org
- ♦ Satsangs will be in GUJARATI language but simultaneous ENGLISH translation will be available.

Pune

21 October (Fri), 5-30 to 8-30 pm - Special Satsang for Mahatmas
22 October (Sat), 5-30 to 8-30 pm - Satsang & 23 October (Sun), 5 to 8-30 pm - Gnanvidhi
Venue : Ganesh Kala Krida Munch, Nehru Stadium Campus, Nr. Swargate Bus Station.
22 October (Mon), 5-30 to 8-30 pm - Aptaputra Satsang, For Venue pls Cont. 7218473468

Pujya Deepakbhai's Australia-Fiji-NZ-Malaysia Satsang Schedule 2016

Date	Day	City	From	To	Session Title	Venue	Contact No. & Email
9-Sep	Fri	PERTH	6-00 PM	8-00 PM	Satsang	Bendat Parent and Community Centre 36 Dodd St, Wembley Perth, WA 6014 Australia	+61 430148386
10-Sep	Sat	PERTH	10-00 AM	12-00 PM	Aptaputra Satsang		+61 425255677
10-Sep	Sat	PERTH	4-00 PM	7-30 PM	Gnanvidhi		+61 401367868
11-Sep	Sun	PERTH	4-30 PM	7-00 PM	Satsang		perth@au.dadabhagwan.org
12-Sep to	Mon	SYDNEY	All Day	All Day	Mahatma Only Shibir	Mercurie Gerringong Resort, 1 Fern street Gerringong, NSW 2534 Australia	+ 61421127947
			All Day	All Day			+ 61402179706
15-Sep	Thu		All Day	All Day			sydney@au.dadabhagwan.org
16-Sep	Fri	SYDNEY	7-00 PM	9-30 PM	Satsang	Sant Nirankari Satsang Bhawan, 166 Glendenning Road, Glendenning, NSW - 2761, Australia	+ 61421127947
17-Sep	Sat	SYDNEY	10-00 AM	12-00 PM	Aptaputra Satsang		+ 61402179706
17-Sep	Sat	SYDNEY	3-30 PM	7-00 PM	Gnanvidhi		+61449629797
18-Sep	Sun	SYDNEY	4-00 PM	7-00 PM	Satsang		sydney@au.dadabhagwan.org
18-Sep	Sun	SUVA	6-00 PM	8-00 PM	Aptaputra Satsang	Shree Laxmi Narayan Mandir, 5 Holland Street, Suva, Fiji	+679 9313879 dadabhagwanfiji@gmail.com
19-Sep	Mon	BA	7-00 PM	9-00 PM	Aptaputra Satsang	Shree Radha Krishna Mandir, Ganga Singh Street, Ba, Fiji	+679 9313879 dadabhagwanfiji@gmail.com
20-Sep	Tue	LAUTOKA	7-30 PM	9-30 PM	Satsang	Fiji Girmit Centre Hall, Tavakubu Road, Lautoka, Fiji	+679 9313879
21-Sep	Wed	LAUTOKA	7-30 PM	10-00 PM	Gnanvidhi		+679 9447678
22-Sep	Thu	LAUTOKA	7-30 PM	9-30 PM	Satsang		dadabhagwanfiji@gmail.com
23-Sep	Fri	ROTORUA	8-00 PM	9-30 PM	New Zealand Shibir		+64 21 037 6434
24-Sep	Sat	ROTORUA	All Day	All Day	New Zealand Shibir	Holiday Inn, 10 Tryon St, Whakarewarewa, Rotorua 3043 New Zealand	+64 9 9486119
25-Sep	Sun	ROTORUA	3-00 PM	6-30 PM	Gnanvidhi		info@nz.dadabhagwan.org
26-Sep	Mon	ROTORUA	All Day	All Day	New Zealand Shibir		
28-Sep	Wed	MELAKA	7-45 PM	10-00 PM	Satsang	Gujarati Vanik Sangh, 99-101 Jalan Banda Kaba, 75000 Melaka, Malaysia	+60126385035 info@sg.dadabhagwan.org
29-Sep	Thu	MELAKA	7-45 PM	10-00 PM	Satsang	Malacca Gujarati Samaj, No 186 Jalan Ujong Pasir, 75050, Melaka, Malaysia	+60126385035
30-Sep	Fri	MELAKA	6-30 PM	10-00 PM	Gnanvidhi		info@sg.dadabhagwan.org

Not to Allow Adverse Intent to Arise, That is True Samayik

Samayik does not mean concentration. When one gets to know that ten glasses have just been broken there, yet within, he maintains equanimity, then that is exact samayik! The true meaning of samayik is to not let attachment or abhorrence related agitation arise under any circumstance! For a period of forty-eight minutes, do not let attachment or abhorrence arise. Equanimity may not prevail, yet to not allow an adverse state to arise, is considered samayik. Oh what a splendid state! Actually it is considered a wonderful thing! When the son uses abusive words to his mother, the father cannot bear it. However, since he is seated in samayik, a certainty exists in his mind that, 'Currently I am seated in samayik, I do not want to get into any adverse state. That agitation may be there, but he converts it to composure. Just as one weighs on a balance. If the scale is unbalanced, then weight is added on to balance it, or some weight is removed to bring the balance into equilibrium, either way a balance is brought about. Therefore, if he does such a samayik, then his work indeed is done.

- Dadashri

