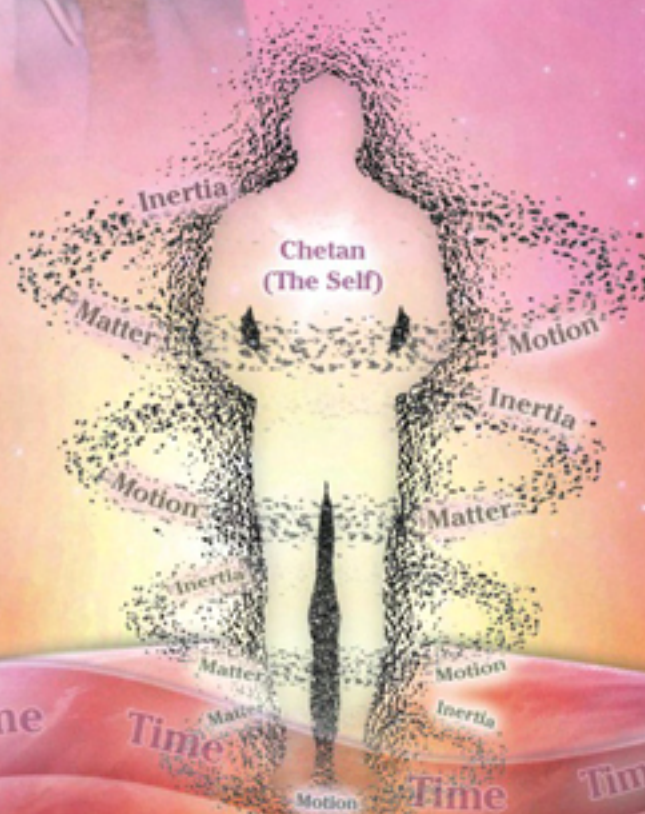


Dadavani

February 2013



Of the six eternal elements when the Self and the non-Self matter come in close proximity, extra results (ego) arise. The other four elements do not have such an effect at all, regardless of how or where they come close with each other.



Space

Space

Space

Space

Time

Time

Time

Motion

Time

Time

Time

Space

Time

Time

Time

Time

DADAVANI

Editor :
Dimple Mehta

Price : Rs. 10

February 2013

Year : 8, Issue : 4
Conti. Issue No.: 88

The science of the eternal elements and the effects of subatomic particles

EDITORIAL

How long does it take for a shadow to arise in the light of the Sun? When anything comes in front of a mirror, how long does it take for a reflection to arise? How is it happening? That activity is natural. In the same way, coming together of the two elements *jada* (matter) and *chetan* (Self), *vishesha parinam* (extra result) arises. And due to its effect, wrong belief arises. Pressure of five continuously changing elements (*tattva*) comes on *Atma* (the Soul) and illusion (*bhranti*; wrong belief) arises. Due to the effect of the pressure of the *pudgal* (non-Self complex) extraneous property (*vyatirek guna* – when two elements come together, a third new component of completely new property arises), ‘I am the doer’ arises. And through that, this cycle of worldly life after life (*sansar*) continues.

The effect that happens due to these external forces really happens to the *pudgal*. It does not happen to *Atma* (the Soul). But due to the pressure of the circumstances the ‘I’ *vyavahar atma* (the worldly self) has arisen, that believes that this is happening to me. ‘Potey –I am’ leaves from one’s own attribute (attribute of the Self) and starts delving into *vibhavik guna* (attribute of the non-Self), therefore it feels the effect. Otherwise *muda* (original) *Atma* is pure (*shuddha*) only. It does not feel any effect.

Atma (Soul) is eternally pure only; it is *Gnan swaroop* (Knowledge form), it is *vignan swaroop* (absolute Self state). *Atma* by itself has never gone out of *swabhavik Gnan* (Natural state of the Self). Its nature is *Gnan* (Knowledge)-*Darshan* (Vision). But it is affected due to the pressure of the circumstances and that is why *Darshan* (vision) becomes *vibhavik* (unnatural). There is a change in the belief of *gnan* (the one with the knowledge), therefore *agnan* (ignorance of the Self) arises. Any *agnanta* (ignorance) has not happened to the Self. *Atma* is verily free from the effects.

Just as a piece of iron gets covered with rust due to moist air, in the same way, ego (*ahamkar*) arises due to *vishesha bhaav* (extra intent-view-outlook), and from that *prakruti* (mind-speech-body complex) forms. Now if we remove the rust from the iron, then iron is in its own state and rust is in its own state. Both are separate, and the qualities of both are separate. In the same manner, *Atma* and *prakruti* which has arisen, both are verily separate. The attributes of both are different too. Until one comes in to one’s own nature of the Self (*swabhav bhaav*), one will continue to remain in the nature of *prakruti* and will be pulled away in the effects of *prakruti*. But upon attaining the Self (*swaroop*), one becomes free from the illusory state of the ego. Thereafter the state of the *prakruti* is a *saiyog* (circumstance), ‘is
... continue on next page

Printed & Published by : Dimple Mehta on behalf of **Mahavideh Foundation**, Simandhar City, Adalaj - 382421
Dist-Gandhinagar.

Owned by : Mahavideh Foundation, Simandhar City, Adalaj - 382421, Dist-Gandhinagar.

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

Published at : Mahavideh Foundation, Simandhar City, Adalaj - 382421, Dist-Gandhinagar.

not mine.' With such awareness one becomes free from the effects of the *prakruti*. And when even discharge ego dissolves completely, one becomes pure (*shuddha*), as original pure Self. When 'I' moves from *vibhav* (extra intent-view-outlook) and comes into *swabhav* (state as the Self) completely, it is then that *Atmagnan* (knowledge of the Self) reaches *Kevalgnan* (absolute Knowledge). After this, no *parmanu* (subatomic particle) can affect the Self. And in the end, when One becomes free from even *pudgal parmanu*, one attains the state of the *Siddha* (absolutely liberated One). This is the original form (*muda swaroop*), the light of Knowledge form, called *Gnan swaroop*. And 'It' stays there, it 'Sees' and 'Know' the effects of every *parmanu* of the universe and is in continuous bliss (*anand*).

The compilation presented in this Dadavani, throws light on the solutions of becoming free from different effects of elements (*tattva*) and *parmanu*, and provides insights into the irrefutable scientific principles. This will help inquisitive *mahatmas* attain the right understanding for the ultimate goal.

~ Jai Sat Chit Anand

The science of the eternal elements and the effects of subatomic particles

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

The worldly life after life continues due to wrong belief

Questioner: It is only because of beliefs that all these dualities have arisen in this world, no?

Dadashri: Yes, it is indeed the belief that is ruined and that has given rise to the cycle of births and deaths (*sansar*). The coming together of two things gave rise to *vishesh bhaav* (extra intent-outlook-view), and then the belief got spoilt. When the bird is pecking repeatedly at the mirror, ego is at work. It is the one pecking, but who is it pecking at? It believes that the one in the mirror is separate than me. Hence the belief has changed.

Now if you go in front of a mirror, do you have to tell the mirror to show you your face? You do not have to say anything, do you? Why is that? And even then it shows you the face exactly as it is, does it not? Does it

show you anything with errors? Now, because the mirror is used everyday, its value is not appreciated. However, its great value is worth understanding.

Do you see your shadow inside your home? No. And when you go outside the home on the street, a shadow will happen. It will appear in whichever way you move or stand. How long does it take for that shadow to happen? So, this world is only scientific circumstantial evidences.

This illusion (*bhranti*) of the wrong belief has become deeply entrenched. However, nothing has happened to the Self.

Questioner: The wrong belief that we talk about, is that same as the ego?

Dadashri: It is indeed the ego, is it not? Wrong belief is verily the ego, and right belief is *Shuddhatma* (pure Soul).

Why did the wrong belief arise?

Questioner: Is the wrong belief itself the *vishesh parinam* (additional effect; extra result), or is it the *vishesh parinam* that has given rise to the wrong belief?

Dadashri: Wrong belief has arisen from *vishesh parinam* only.

Questioner: So then that means that when *vishesh parinam* arises first, there is no wrong belief. Wrong belief arises thereafter.

Dadashri: *Vishesh parinam* does not arise because of the wrong belief. 'It' experiences a lot of pressure. So the wrong belief happens to the 'I' with, 'who is doing all this?' He will say, 'I am indeed the one doing it.' Such illusion arises; hence the belief becomes spoilt. The worldly life after life (*sansar*) is perpetuated because of this spoilt belief; and when this belief gets corrected, the worldly life perpetuation ends.

Effect of vishesh parinam

Questioner: So that means that the *vishesh parinam* that happens by two elements (*vastu*) coming in close proximity, that also happens naturally (*swabhavik*), is that so?

Dadashri: It happens naturally (*swabhavik*).

Questioner: So there, there is no role of the wrong belief at all.

Dadashri: If you drink a glass of alcohol instead of water, in pitch darkness, will there not be an extra result (*vishesh parinam*)?

Questioner: It will, its effect will surely happen.

Dadashri: That is how all this arises due to *vishesh parinam* (extra result).

Questioner: So, what happens in the

elemental science (*tattvik vignan*)? Like the example you gave about drinking alcohol instead of water in the dark, what happens in the case of the six elements?

Dadashri: With the changing of the other five elements, pressure comes, and because of that pressure one wonders 'Am I doing this or who is doing this?' That extra result is not a natural attribute.

The coming together of two eternal elements '*vishesh bhaav*' (extra intent-vision-outlook) arises in both. In that, both of their intrinsic attributes (*gunadharmas*) remain. But additional extra attributes (*guna* or *bhaav*) arise. Of the six original eternal elements, when the Self (*chetan*) and the non-Self matter (*jada*) come in close proximity with each other, *vishesh parinam* (additional effect) arises. The other four eternal elements (space-time-motion-inertia) do not have such effect at all, regardless of how or where they come in proximity with other elements.

Questioner: The Self (*Atma*) that was in pure (*shuddha*) state in the beginning, why would it come under such effects?

Dadashri: It is pure even now. It was pure then, it is pure now and it will indeed be pure whenever you see it.

Who has the wrong belief?

Questioner: To whom has this wrong belief happened?

Dadashri: It is to the one who suffers. The one who suffers (*bhogavey*), is the one to whom the wrong belief has happened.

Questioner: Right now, we are the ones suffering it.

Dadashri: That one has an interest, and that is why he is suffering (pain and pleasure)

all this. The interest of, 'this is my wife, I am his father-in-law, I am his uncle' happens, and because of that belief, this world has arisen. And with the right belief, the world will end. It is indeed through the wrong belief through which one gets married, becomes a widow, becomes a father, a grandfather; that is all wrong belief.

Just as a 'steam coal' complains, 'I feel cold, I feel cold!' So what would we say? 'Hey, on the contrary everyone's cold goes away because of you, how can you be feeling cold?' This Sun complains, 'I feel cold, I feel cold.' When the Sun is just one, but *Atma* is thousands of Suns, One says, 'I feel cold, put a cover over me, cover me up.' Does one not say that in a winter cold? Then he will say, it has frosted. Hey, how can you frost? Would frost fall on what is hot or on what is cold? You (the Self) are neither hot, nor cold, so how can it fall on You? But that is what one believes. There is so much wrong belief that there is no end to it.

Wrong belief arose due to extra intent

Questioner: If attributes (*gunas*) of the Self are indeed independent, then who suffers the effects of the circumstances?

Dadashri: There is so much proximity of the Self (*Atma*) and the body that the awareness (*bhaan*) of separation does not remain. Illusion (*bhranti*) arises. The effects that all happen – of cold, heat, hunger, thirst, these do not happen to the Self. Effects happen to *pudgal* (non-Self complex), but the self (*atma*) believes, 'the effects are indeed happening to me'.

It has not happened to You at all, but you have believed that, you have believed so much, that is the psychological effect that has happened, that you have become that.

Questioner: Who has believed this? Has the element that is the Self (*Atma tattva*) believed that?

Dadashri: No, not *Atma tattva*.

Questioner: So when you say 'me', who is that?

Dadashri: This *vishesh guna* (additional attribute) that has arisen, it, is believing that. And you are in that *vishesh guna*, you have left your own nature (*swabhav*).

Questioner: So is there a forsaking of the nature of the Self? Does he leave the Self?

Dadashri: All this of course left, it, did it not? Still the Self (*Atma*) is not at fault in this. The Self is still the same.

Intoxication of alcohol on the businessman

Say there is a businessman (*sheth*) called Nagindas, who is well talked about by the whole town that what a great man he is. He helps everyone, he does all kinds of things but at eight at night he drinks this much alcohol. He drinks but there is no problem with it, it does not cause any harm. But one day his friend visits him and he tells him that he will have to drink another glass, which he does and he becomes intoxicated. Would he not get intoxicated? Now, would he remain Nagindas like he was, or will he change?

Questioner: There will be a problem.

Dadashri: Then he will say, 'I am Prime Minister.' Would you not realize that he has some kind of an effect? Something has happened to him. What has he been affected by? He has an effect of alcohol. Similarly, all these effects are from the pressure from the *pudgal* (the non-Self) from which *vyatirek*

gunas have arisen. Those *gunas* (attributes) are neither of the Self (*Atma*) nor the non-Self matter (*jada*). These are anger-pride-deceit-greed and if you did a shorthand of them, they give rise to 'I' and 'my'. The Knower-Seer of even all this craziness is the Self.

The Self is there even now, but your belief will not change, will it? When the belief changes, when this problem, which is there, goes away, as the intoxication leaves, Nagindas reverts, back to the way he was before. Will he not become Nagindas, as the intoxication goes away? Until then he will keep saying 'I am Prime Minister' and all kinds of things. This is the *upadhi* (externally induced problem).

We can see this example. What happens with that other is difficult to comprehend. One becomes free, when the circumstance (of coming together) leaves.

Trapped due to the effect of circumstances

Nature of things is such that, each has its own results (attributes), and when you bring two of them close to each other, a third result (attribute) arises.

Questioner: Dada, does that mean that there was *Gnan* (Knowledge) and there was *agnan* (ignorance), and when they came close to each other...

Dadashri: There was no *agnan* (ignorance) at all (as far as the Self is concerned). There was no such thing as *agnan* at all.

Questioner: But it was free from *agnan* (ignorance), in the initial state...

Dadashri: It is free from *agnan* even

now. It has never been with *agnan* (ignorance, without the light of the knowledge of the Self).

Ignorance (*agnan*) is something that has arisen. Just like that *sheth* who drank alcohol. Was there anything before he drank alcohol?

Questioner: There wasn't.

Dadashri: Similarly, its effect has occurred. 'It' has been affected by the circumstances.

Questioner: Nothing happens without a cause, does it?

Dadashri: No, it happened because circumstances came together. Now, it will become free if it becomes free from circumstances.

Questioner: So did *Gnan* (the Self) encounter circumstance?

Dadashri: Yes, the Self and other circumstances. *Gnan* is the Self, and it encountered other circumstances, and thus illusion arose.

Questioner: Did it get touched by circumstances?

Dadashri: It came under the pressure of circumstances. (So *vishesh bhaav*, 'I', *vyavahar atma* arose)

Questioner: The Self cannot be affected by anything, then how did it become affected?

Dadashri: It did. The worldly interacting self (*Vyavahar atma*) will have an effect for sure. Still the Self remains the same as it was. There is only a change in the belief.

Questioner: In whose belief has the change occurred? In the belief of the *Gnan*?

Dadashri: Yes, (the view-outlook-intent change happens because of the pressure,

Gnan has become *vibhavik*) the change has indeed occurred only in the belief of the *Gnan*.

Questioner: But *Gnan* is such a thing that nothing touches it, it is not affected by anything.

Dadashri: (*Swabhavik*; natural *Gnan* and the *muda*; original *Atma*) It has not been affected. It is in your belief that you (*vyavahar atma* means 'I') have become separate.

Questioner: So then whose belief is it?

Dadashri: 'Your' belief, this is indeed just a wrong belief. There is nothing else. Nothing has happened to the Self (*Atma*). Only the wrong belief has happened. When that wrong belief goes away, it is done.

Questioner: Then who is the one doing such wrong belief?

Dadashri: There can never be a doer; it is just the pressure. Two things exhibit only their own attributes. A third attribute verily arises by putting them together, a result. Scientists would understand this.

What a miracle of circumstantial parmanus?

This is pressure from all the circumstances. In this, the slightest pressure on the self (*atma*) has an effect. It is affected in spite of it being ineffective. *Atma* has never gone outside its natural *Gnan*, it has never going into any *kriya* (activity). It has its own nature of *Gnan* (Knowledge) -*Darshan* (Vision), and *Darshan* (vision) has become unnatural (*vibhavik*).

Do we not sometimes become dizzy and lose consciousness and fall? Your eyes may be open and someone asks, 'What is your name? What is your name?' but you will be unaware. At that time, do people not say, 'He

does not have any awareness'. If that has so much effect, then how great is this effect? What a pressure has come over the *Atma*, this pressure from the circumstances is such that it brings tremendous veil of ignorance (*avarana*) over it. And what are those circumstances like? Whatever is God's *gnan*, it results in a shape there.

Mere changing of the vision gives rise to this huge world, then how many other energies there are!

If there is so much effect from this 'wrong belief', then how much effect would the 'right belief' have?

More analysis of vishesh bhaav

Questioner: Please explain *vishesh parinam* (extra result) with more examples so everyone will understand it.

Dadashri: Yes. Say if you have built a home, half a mile away from the beach, for fresh air, and you drop off a couple of trucks of pure iron near it and you tell the watchman, 'Keep an eye on the iron.' Then you go away to some foreign country for two years. When you return, will you see any difference in the iron? Will the iron have been affected in any way?

Questioner: It would be all rusted.

Dadashri: Even if it is covered and lying where it does not rain?

Questioner: It will all rust.

Dadashri: Is that so! How did you attain this knowledge of future of rusting? Even before the iron is delivered, you have knowledge of future, because you have experienced before, have you not?

Now tell me who caused the rust. Prove

it to me. Whose rust is it, and with whose wish it occurred? This much rust will be on it. You will say, 'My iron was not like this. Who ruined it? Who came into the warehouse?' What would people say if you were to complain like this?

Questioner: It is because of the ocean air.

Dadashri: Yes, but who did it, why don't you tell me that? Did the ocean wind do it or did the ocean do it, or the iron itself did it?

Questioner: The one who put them there.

Dadashri: Did he do that?

Questioner: It would not have happened if he had not put it there.

Dadashri: People of the world will blame him. 'Why did you put it there? That is why it rusted.' It is not like that. What if these people of the world with illusion, want to find out exactly who the guilty one is?

Questioner: Is the person who left it there not the guilty one?

Dadashri: That is the people. What they have seen, that is a visible proof. Visible proof will not do. You need exact scientific proof. People in worldly life or the courts require visible proof. We need exactness here. You will immediately fire the worker. That is not acceptable. You have to investigate scientifically who did it. Who caused the rust? Who is responsible? You would claim, I do not even know that it will indeed rust if you leave it at the beach.

So then you will reprimand the watchman, 'Hey, what did you do to this iron? How clean was this iron, these hands do not spoil and how did this happen? What is stuck

on it?' The watchman will say, 'What can I do Sir? I did not do anything. Why are you scolding me? He left it here so it is bound to rust.' 'Hey, but who put the rust on it?' So then you investigate who is guilty for doing that? People around there will tell you that it rusted because it was left near the ocean.

So then you tell the salty air, 'Why did you ruin my iron?' And it will tell you, 'I do not ruin it, why do you keep accusing me unnecessarily? It is not my nature at all to ruin anything. I remain in my nature, what do I have to do with it? If it were in my nature to spoil, I am constantly flowing but nothing happens to wood and other things. Iron must be such; that is why it happens. So why is it my fault?' It too answered like the ocean that, 'Your iron alone complains, no one else does. What can I do if your iron itself is like that? No one else is affected like that. This effect is because of the iron. It is not our fault. It must be the fault of your iron. Why do you unnecessarily get on to us?' So then the air does not become the guilty one. So then we say that no one from the outside is guilty.

So it is scientific circumstantial evidence. Iron has not caused this rust. However, iron does not have nature of rusting. If it were its nature to rust, then there is iron in the RCC (reinforced construction concrete), has iron rods in it, which, if removed after years, you will find are the same. That is not its nature. What if it comes across other elements? Have you broken RCC? I have done that. I have broken the iron rods put in fifty years ago. They are the same as if you went to buy them today. From this example, do you understand what I am trying to tell you? Do you feel anyone at fault?

Questioner: This way I do not see anyone at fault.

Dadashri: And yet you see rust on iron. That is how the world has arisen.

Rust is verily the ego

The Self (*Atma*) is the absolute Self (*Parmatma*). Just as rust occurs on iron, no one has caused it, similarly in this, the illusion, 'I am the doer' has arisen. This *Atma* is in the very same state. *Atma* within you is indeed in the free state. It has not had any ignorance (*agnanta*), only additional attribute (*vishesh guna*) has arisen. Still, there is no change in the Self.

Questioner: The example you gave, how does it correlate with the Self?

Dadashri: The non-Self matter element (*jada tattva*) is there with the Self. The coming together of the two, have given rise to this ego (*ahamkar*).

Questioner: Is that verily called the rust?

Dadashri: Yes, just as that rust has arisen, this ego has arisen. When 'we' (the *Gnani Purush*) remove that ego, everything settles down. We apply a medicine (by giving you *Atmagnan*) and it is done, it is complete, you will not have any worries thereafter.

Questioner: In this example, do you consider iron to symbolize the *Atma*?

Dadashri: Yes, what is adhered on it, that is the *vishesh bhaav* that has arisen.

Questioner: The whole *vishesh bhaav* is the worldly life after life (*sansar*), so should be the associated understanding that I am not this. *Vishesh bhaav* is not my state (*swaroop*), mine is that pure state (*shuddha swaroop*).

Dadashri: Nothing has touched it at all. When I give *Atmagnan* (Knowledge of

the Self and the doer), it becomes pure. Then the rust too, is not my state and even these circumstances are not mine. Ego stopped from causing problem, did it not? The world has arisen because of ego, and ego stops after attaining *Atmagnan*. That ego goes away. It is your stored (discharge) ego saying all this, and you believe it to be the real ego.

Ego arose in *vishesh bhaav*, and then *prakruti* (non-Self complex) arose from that. Iron is in iron's *bhaav*, *prakruti* is in *prakruti's bhaav*. If you separate these two, then iron (the Self) is at iron's place and *prakruti* is in *prakruti*. The rust will keep increasing day by day, for sure, as long as they are one.

Nothing happens to the *muda Purush* (the main Self). 'He' has forgotten his nature (*swabhav*), he has forgotten his awareness. Until he comes back into his own awareness (*jagruti*), 'he' continues to remain in *prakruti bhaav*. *Prakruti* means unawareness of the Self and in the illusory awareness. That is called *prakruti*.

'I am suffering', is just a belief

Questioner: Dada, iron is a gross (*sthoor*) thing. There is no energy in it, whereas *Atma* the Self has all the energy, how can rust ever get on it?

Dadashri: That all encompassing energized One has not come in its nature (*swabhav*) yet. He is under the pressure of other circumstances, no? Despite that it has not lost its attributes. Additional attribute has arisen, and from that something called egoism has arisen. Who suffers (*bhogavey*) pain (*dukha*)? Egoism suffers pain. Who suffers pleasure (*sukha*)? Egoism suffers pleasure. The Self does not interfere in any of this at all. Everything is suffered by the ego. Egoism works on the advice of the intellect (*buddhi*).

In fact ego does not suffer pain or pleasure, it just continues to do the ego only.

Questioner: Jus as rust went on happening on the iron, similarly...

Dadashri: The rust happened, it happened to the *Atma*. It has to do with the *Atma*. If *Atma* the Self were the iron, then ego is the rust. Now, when the ego says, 'I suffered it', it has not suffered it at all. The senses have suffered them, and he (ego) does the egoism of, 'I suffered it.' That is why Lord Krishna said that senses function within the senses, why are you doing the egoism? They function as per their nature. One is unnecessarily suffering from not understanding this. One does not understand what Lord Krishna says, what Lord Mahavir says. Therefore, it is worth understanding.

After rust arises, iron does its own work and the rust does its own work. Iron does not interfere with the rust, and the rust does not interfere with the iron. Now, what rust is formed on this? It is the ego and mind-intellect-*chit*-ego. Rust in the form of *antahkaran* is formed. It continues to do its own work. *Atma* continues doing its own work. As long as this (*antahkaran*) is working, *Atma* keeps giving idle light. When the work of *antahkaran* ends, work of the Self (*Atma*) begins. Or, if *antahkaran* is working and one meets a *Gnani* who says, 'Hey, You are not this, You just 'see' this', then 'seeing' begins. The Self becomes separate. If You keep seeing what 'Chandubhai is doing', then that *Gnan* will reach *Kevalgnan* (absolute Knowledge).

A living being (*jiva*) has faith (*shraddha*) in destructible (*vinashi*) things. And it has the suffering of destructible things only. And *Parmeshwar* (absolute Self) has faith in indestructible (*avinashi*) thing, so it has the suffering of the eternal thing.

Effects between jada and chetan

Questioner: Is a human being also a *vishesh bhaav* (extra result-view-intent) of the Self?

Dadashri: Everything is indeed *vishesh bhaav*.

Questioner: So then all this, is *chetan* and *jada* one only?

Dadashri: No, how can they be one? The effect of *chetan* (the Self) has fallen on the *jada* (non-Self matter, devoid of the quality of 'seeing' and 'knowing') and effect of *jada* has fallen on *chetan*. So *jada* is with *chetan* and *chetan* is with *jada*.

Questioner: Can *chetan* be one with *jada*?

Dadashri: It means that effect only has happened, but really the Self has not become one with the non-Self complex (*jada*). The effect has actually happened to *jada* and not to the Self (*chetan*). But the effect remains in the belief of the *chetan*. Only the belief has changed, a wrong belief has been established.

Questioner: In comparison to the phases of *jada*, how do the phases of *chetan* go and what is their effect?

Dadashri: No effect happens at all. Those are in *drashya* (that to be seen) form and these are in *Drashta* (Seer) state; these are of one kind only. Those are in *gneya* (that to be known) form, and these are in *Gnata* (Knower) state. What comes in a movie is *jada*, and the 'Seer' is *chetan*. The thing (*vastu*-the Self) is the only one, and both the 'touches' are verily of one kind, are they not?

If the phases of the Self were not changing, how can 'He' become the *Gnata-Drashta* (Knower-Seer)? *Drashyas* (that to

be seen) keep changing, and therefore phases of the Self keep changing.

The Self is separate in the effects of parmanus

Questioner: Does friction ever happens between the Self element (*Atma tattva*) and the *jada* element (*jada tattva*)?

Dadashri: Friction happens between two living things.

Here, one is *chetan* (the Self, the One with the 'Knowing' 'Seeing' attributes) and one is *jada* (non-Self matter, devoid of 'Knowing and Seeing' attributes); *pudgal*. The one who keeps beating the non-Self matter (*jada*) is the one who gets hurt. That is how it applies to the self (the worldly interacting self (*vyavahar atma*)).

Questioner: But if one hits, it has an effect on *jada*, does it not?

Dadashri: It is affected, but the one who is *chetan* (the Knower-the Self) understands, does he not? Otherwise if you keep beating on an iron piece, what does it loose? The one beating on it will get tired.

Questioner: But as the iron takes the beating, it's some ...

Dadashri: No, nothing like that. *Atma* is not beating it, iron (*jada*) is beating the iron (*jada*). Then who hits the iron? It is the very *pudgal* (non-Self complex that forms and dissolves) that does it; the Self (*Atma*) does not get involved in it at all. Only the *bhaav* of the Self enters into it. Everything is happening through all its weapons, but because there is no *chetan* in it there is no liability in it. Everything that is visible as form in the world through these eyes, it is all of *parmanu* (subatomic particles). There is no Self (*Atma*)

in it. All these saints you see walking around, there is no Self, in them at all. The Self within them is absolutely separate. They are not aware of what the Self is doing within. They only know that, 'Whatever does the talking, does everything, that is indeed the *Atma*.' Hey you! This is power *chetan* (energized self).

Questioner: So then, does *shuddha chetan* (pure Self) need the body; does it need *pudgal*?

Dadashri: Why?

Questioner: Because *chetan* (the Self) cannot live on its own, so it needs *pudgal* (mind-body complex), does it not?

Dadashri: It would be considered a beggar if it need the *pudgal*. It is not a beggar like that. It is because of the *pudgal*, it has to live at a location that is not His. When it becomes free from the *pudgal*; when it leaves the *pudgal*, then it is over. It has come into scientific effect, in circumstantial evidences. As all these six elements move around, when matter element (*jada*) and Soul (*chetan*) come together, then the change happens.

Effects arose due to the pressure of circumstances

All these are circumstances that have come in front of the Self. When you walk out of your home into a heavy fog, you and I will not be able to see each other even if we are standing in front of each other. Can that happen or not?

Questioner: Yes.

Dadashri: Yes, you stop seeing because of the fog. Similarly the Self is in the fog of circumstances. So many circumstances arise! But as compared to the atmospheric fog, this 'fog' has an infinite variety of layers (veils of

illusion). They are such grave veils (*avarans*), that they do not allow one to attain the awareness of the Self. But the Self has neither come, nor will it go. The Self itself is the absolute Self (*Parmatma*). But circumstances do not allow this awareness (*bhaan*) to arise; that is a wonder, is it not? And the *Gnani Purush*, who is liberated, who is free from all circumstances, has 'seen' all that!

Even at this very moment, the Self is in the '*Parmatma*' state, but one is not aware of it. He has lost the awareness from the pressure of circumstances that surround him. If you ask a collector, 'Who are you?' what will he say if he is not aware of who he is? Do people not lose their consciousness? Similarly, they have no awareness of their real Self at all. People became influenced by whatever others tell them and then they start believing everything that way.

Just as if a man reads a book about ghosts and then he goes to sleep alone in his room and a mouse rattles a glass in the next room, he will immediately get scared. Now he will have an effect of the ghost until the thought of ghost leaves his mind. This is how these effects are.

Mind, body and speech are effective

The body has come about as a result of ignorance of the Self. It is the effect of all the causes you created. When someone praises you, you are pleased, but when they insult you, it upsets you. The external display of emotion is immaterial. The internal intent of these reactions (attachment and abhorrence) is the cause. It is this inner reaction that will bind *karma*. And it is this *karma* that will be discharged in the next life as an effect. The mind, speech and body, are all effective. While suffering the effects one creates new causes.

The cycle of cause and effect is perpetuated in this manner.

The mind, body and speech are effective. They are effective from birth. How are they effective? If someone were to insult you in the morning, even at nighttime you will not be able to sleep because of the effect on you. Why is that? It is because the mind is effective. The effect of speech is obvious. If you were to curse someone, that person would react immediately. And lastly, this body too is effective. It feels cold when it gets cold and hot when it gets hot. It is effective from birth. A new born baby will cry if it is cold and when you wrap it up in a blanket, it will stop. If you put something sweet in its mouth, the baby will start licking its lips and will grimace if you put something bitter in its mouth.

Why the ego in the effect, that is natural?

These are all effects. To plead a case in a court of law is also an effect. You must not have any ego in this effect by saying, 'I won the case.' Effects will follow naturally, like flowing water. The water does not say, 'I am going down.' Even then it travels a great distance to the ocean. Humans on the other hand, have ego and so they bind *karma*. If a lawyer wins a lawsuit he will say, 'I won the lawsuit.' Claiming doership is the ego, and this binds *karma*; the ego creates a cause. In return, the fruit of this cause will come as an effect.

The reason for the effect is a cause

These are all simply effects. Even in the womb the baby is effective. I have personally witnessed this.

This took place about fifty years ago (in the nineteen twenties) in my village of Bhadrans.

A cow attacked a lady who was eight-months pregnant, piercing her uterus with its horn. One of the fingers of the baby came out through the wound. It became a challenge for even the missionary doctors and the mother's condition was getting serious. An eighty-year-old lady heard about this. She came and asked everyone to step aside, sit and pray and give her room. She heated a needle and touched the baby's finger with it; the baby immediately pulled in the finger. The baby felt the effect.

If there is an effect, there has to be a cause. And if there is a cause, there will be an effect. This way the cycle of cause and effect, effect and cause continues.

Ego happens first and then this body is constructed. The Gita has said correctly that the ego happens first and then this result happens. Ego causes binding of *karma* and this mind, speech and body are the result. Ego is the cause and this mind, speech and body is the effect.

Questioner: Then, egoism is the fundamental cause?

Dadashri: It is not fundamental either. This is the cause that has arisen for you. Causes and effect, effect and causes. Now, if this link is broken, liberation (*moksha*) happens. What should be broken down from these, from these two? Which part is to be removed?

Questioner: Remove the causes.

Dadashri: Yes, remove the causes. Effect can't be changed by anyone. Now, how do we remove the causes?

Questioner: By becoming free of *karma*.

Dadashri: No, do not become the doer

of *karma*. *Akarta bhaav*, the view-intent-outlook of 'I am not the doer', should arise. It should come in the experience that 'I am not doing anything.'

Effect of cause of previous life

Questioner: Does the past life have an effect on this ego (*ahamkar*)?

Dadashri: Yes, these effects are verily of the past life. These are not from the present life. The ego that is seen as decreasing or increasing is all in the discharging state. It is not a new creation. The new ego is being charged inside. This ego that is being seen is the old ego; it is the discharging ego. That is why the changes cannot be made as one wills.

Where there is ego, there is the spinning top (a human being that suffers the effect of discharging and charging ego, life after life). 'You' (*mahatma*) cannot be called a spinning top, because You are a *Shuddhatma* (pure Soul). This 'Chandubhai' is a spinning top. Prior mistakes are unwinding leaving their effects. So this effective ego continues to do the work. Such effects are not harmful to You (*Shuddhatma*). Ego is born out of ignorance (of the Self) and when ignorance leaves the ego leaves.

The chain of cause and effect

Only in the human life-form is it possible to stop causes. In the rest of the life-forms (animal kingdom, hell, celestial), there is only effect. Here, in the human life-form, we have both, causes as well as effects. When 'we' give you *Gnan*, 'we' stop the causes. Then there will be no new effects.

Questioner: What is better, to remain 'effective' or to cease to be 'effective'?

Dadashri: If everyone can be cured in

that way, then people will have no need for anything. Apply a little medicine and people will be cured. They would not feel cold or heat and hence there will be no need for fans or clothes.

Questioner: Is it better that this effect of the cause of the cycle of birth and death remains, or is it better that it goes away?

Dadashri: Effect can never be removed. Effect means result. The result can not be pushed aside, but the causes can be stopped.

Questioner: Are cause and effect related to the *bhaav* (intent-view-outlook)?

Dadashri: Yes, effect is a result and no changes can be made to the effect. The effect is a discharge and the causes, the charging, take place within as one is undergoing the effects. The charging, the cause, can be stopped but we cannot stop the discharge, the effect.

Non-contradictory principles of effects

Do you understand effect now? That which verily happens on its own is effect. When you give your examination paper, it is called a cause. You do not have to worry about the effect, the result, which is inevitable once the examination is given. The result is the effect. The whole world is preoccupied with the effect, and strives to change it, when really they should be concerned about the cause.

Do you understand this science? Science is based on principles. It is irrefutable. If you were to earn two million in your business, would that be a cause or an effect?

Questioner: It is a cause.

Dadashri: Explain to me how it can be a cause. Does it happen according to your will?

Questioner: When you do business, whatever is going to happen will happen. That would be effect. But one has to create the causes in order to do the business, does one not? Only then will he be able to do the business, right?

Dadashri: No. Cause means nothing of the relative world is used. You can only do the business if your health is good; you have a sound mind and you have the necessary capital. That which is dependent on all these things is an effect. But when a man stays up worrying in the night, that is a cause; there is nothing else necessary in that. Causes are independent.

Questioner: Is the business we conduct an effect, then?

Dadashri: I call it an effect. Business is an effect. Do you have to do anything for the result of an examination? You have to do something when you take the exam, which is considered a cause. But do you have to do anything for the result?

Questioner: No.

Dadashri: Similarly even here, you do not have to do anything. Everything happens on its own accord. Your body is used in the process and things just happen. In causes, however, one has to do something. The view, 'I am doing it', (*karta bhaav*) is the cause. The suffering with, 'I am suffering', (*bhokta bhaav*) is also the cause.

Questioner: The *bhaav* (view-intent-outlook) are all causes, is that right?

Dadashri: Yes, cause requires no one's help. When you cook a wonderful meal, it is all an effect, but in the process if from within your view is, 'I am a great cook. I made a wonderful meal', it is this view that is the

cause. As long as you do not have this inner view, it is all effect. That which is possible to hear, to see, is all an effect. Causes cannot be seen.

Questioner: So effect is everything that happens through the five senses?

Dadashri: Yes. All that is an effect. The entire life is an effect. *Bhaav* (inner intent-view-outlook) that happens inside is the cause. There must be a doer of this *bhaav* (*Bhaav no karta*). It is called the ego ('I am the doer'). That is what everyone in this world is, a doer.

Once the *karma* ceases to bind, that is the end. Are you able to understand this much? Do you think that you can stop binding *karma*? Have you ever seen that happen? When you become involved in good things, you bind good *karma*. The bad things are always there. You can never get rid of *karma*. Once you become aware of 'who You are and who is doing all this' then *karma* will not be bound at all.

Cause of the cause is ignorance

Do you understand this about causes, or not? When you meet a friend and you feel happy to see him, it is attachment (*raag*). What if someone you do not like comes along?

Questioner: I cannot just push him away but somehow I tolerate him, by suppressing the mind.

Dadashri: That is abhorrence (*dwesh*). This is how you continue to have *raag-dwesh*.

What does the Vedanta say about why human beings cannot become *Parmatma* (the absolute Self)? It is because of the presence of *mudd* (impurity), *vikshepa* (distraction or restlessness of the mind; projecting the illusion)

and *agnan* (ignorance of the Self). The Jain theory states it is because of the presence of *raag* (attachment), *dwesh* (abhorrence) and *agnan*. *Agnan* (ignorance) is definitely common to both teachings. So the support is destroyed if ignorance goes away.

Effects continue to happen automatically, but one creates causes within; one supports (new) causes by saying, 'I did this, I spoke', etc. Actually, in effect, no one has to do anything. Effects happen naturally but one supports with, 'I am the doer'. That is the illusion (*bhranti*) and that verily is the cause.

Questioner: What is the cause of that cause?

Dadashri: Ignorance (*agnanta*). The root cause is ignorance.

Bhaavak makes one feel the effect

Questioner: Who is the instigator of *bhaav* (inner intent)? Is it the Self?

Dadashri: There is a '*bhaavako*' (the one that does the intent) within that makes one do the *bhaav*. The Self does not do *bhaav*. People believe that it is the *bhaav karma* (causal *karma*; inner intent that binds new *karma*) that possesses them from within. But in fact those that make you do *bhaav* are sitting within you. The Self never does *bhaav*.

Questioner: Who is this '*bhaavako*'?

Dadashri: It is not just the *bhaavako*. There is a '*krodhak*', it is the one that makes you 'do' anger; a '*lobhak*' who makes you 'do' greed. Even if you do not want to do *ninda* (hurtful gossip), the '*nindak*' within will make you do *ninda*. The Self does not do anything in any of this. What would be the state of the Self if it were to do *bhaav*? It would be finished. There are other types, all

of these are called '*bhaavako*' who make you do *bhaav* and at that time, the self (worldly self, *mishrchetan*) becomes *bhaavya* (becomes engrossed, colored by the intent). 'It' likes that. All this happens because he does not have the awareness of the Self.

The base of the *bhaavak* is worldly knowledge

This worldly knowledge is such that it makes one become *bhaavak*. The *bhaavak* dare not bother You if You had the main *Gnan*; the awareness of 'I am *Shuddhatma*'. Thereafter the *bhaavak* has no influence. But until then the *bhaavak* will continue to push and manipulate you. It will push you from here and from there, like a football and make you collide and clash.

Questioner: In which part of the *antahkaran* (inner mechanism of the mind, intellect, *chit* and ego) is the *bhaavako* located? Is it in the mind?

Dadashri: No. The *bhaavako* is separate even from the *antahkaran*. It is not a part of the *antahkaran*. The *antahkaran* will do what *bhaavako* makes it do. The *bhaavako* makes the self become immersed in illusion (*murchhit*), and so thus one becomes the *bhaavya*, then the *antahkaran* starts. When You have the awareness that 'I am pure Soul', then there is no problem even if thousands of such *bhaavako* were to come.

Questioner: So does the *bhaavako* give rise to such a *bhaav* that proceeds to delude the self (*murchhit*)?

Dadashri: No, it is not like that. The *bhaavako* gives rise to such a state within that the self become immediately deluded (*murchhit*). By deluded we mean that one totally loses the awareness of the self. If there

was an explosion of some gas, it would make one unconscious, would it not? That is how the *bhaavako* makes the self do the *bhaav*, and that has the effect. Who is not affected (*asar*)? The One who has the awareness of the Self. Otherwise, this worldly knowledge does not keep the self away from its effect (worldly knowledge, *agnan*). There is so much pressure from the circumstances that they do not allow the self to remain unaffected. When One knows, 'I am *Shuddhatma*', then the *bhaavako* will not exert its influence. The common understanding is that the Self does the *bhaav* and that is why time, *bhaav* and *karma* is bound, but if the Self were to do *bhaav*, it would be the end. That would mean that the Self is beggarly and needy.

The *bhaavako* makes one do the *bhaav* and it is *bhaavako* that makes the soul-self a *bhaavya* (one with the intent-*bhaav*).

Questioner: Is this *bhaavako* in the form of *parmanu* (subatomic particle) or in the form of a tuber (*gaantha*)?

Dadashri: It is in the form of *parmanu*; these are *pudgal parmanu*.

Questioner: Does that mean that the self becomes *tanmayakar* (one with) with whatever it likes?

Dadashri: Yes, and it does not become *tanmayakar* with anything that it does not like. So nothing happens when the self does not become *bhaavya*.

Questioner: So does that mean that 'a picture does not get painted' (new *karma* are not charged) if one does not become *tanmayakar*?

Dadashri: There is nothing wrong if the self does not become *tanmayakar*, but 'it' will not refrain from doing so. Only if the self

attains the awareness of the Self; it will not become *tanmayakar* (the body-mind form).

Parmanus get arranged according to the bhaav

Questioner: Somewhere, there has to be a link between *parmanu* and *bhaav*, no?

Dadashri: Yes, it is all there. *Parmanus* (subatomic particles) become organized and arranged based on *bhaav*. This man does the *bhaav*, 'I want to donate money', and that man does the *bhaav*, 'I want to donate money,' then *parmanus* of both will be organized, but they will be different.

Questioner: Yes, that is true that *bhaavs* are different based on each one's account.

Dadashri: Everything comes in it—the *bhaav*. What form, what different types of form, what is the intent, all that is to be seen. It is different for both people.

Questioner: It is different for everyone, but main thing is that they are *parmanus*, are they not?

Dadashri: Yes, *parmanus* come together, nothing else. But it is verily the result of the *bhaav*, *vyavasthit!*

Questioner: Yes, the main effect is of *bhaav*.

Dadashri: *Parmanu* is akin to a toy that arises in the middle. *Parmanus* become according to what the *bhaav* is.

Questioner: So what does 'toy' of *parmanu* mean?

Dadashri: This body has arisen from these *parmanus*; that happened from *bhaav*, did it not? This body is formed according to the *bhaav*, has it not?

Questioner: Yes, but are those *parmanus* gross (*sthool*) or subtle (*sookshma*)?

Dadashri: *Parmanus* are subtle, but what is seen is gross. They are *roopi* (have form), so as they aggregate they become *sthool*. The main *parmanus* are subtle.

Questioner: And is *bhaav* *sthool* or *sookshma* (gross)?

Dadashri: *Bhaav* is subtle and *parmanus* it attracts, are also subtle. *Parmanus* then become *sthool*. Then the whole body takes form, becomes visible.

Questioner: These *parmanus* are *sookshma*; even *bhaav* is *sookshma*. They are equally *sookshma*, but do they become *sthool* by coming together?

Dadashri: No.

Questioner: Then what?

Dadashri: No, only those *parmanus* that are attracted by *bhaav* become *sookshma*, other *parmanus* then come together and so they become *sthool*, they become 'murti' (form).

Questioner: Which other *parmanus* come together?

Dadashri: Whatever is the desire, whatever is in that *bhaav*, that manifests into *sthool* on the outside. *Murti* (a living idol, body) is formed based on the *bhaav*.

Questioner: Is this body a collection of *parmanus*?

Dadashri: It is a collection of *parmanus* and it is in the form of a body, and this body is *roopi* (with form).

Questioner: Whatever is in this world,

which is collection of *parmanus*, is it how the various shapes are formed?

Dadashri: Yes, all the shapes are formed, that is all.

Questioner: But do all the *parmanus* become separate, and then come together again?

Dadashri: That is the destruction-construction (*bhanjghad*), indeed.

Questioner: *Parmanus* will become dissipate when the body dies, will they not?

Dadashri: Then *parmanus* fly away. When we burn the body, they fly away, they revert to what they were before. The main element does not increase or decrease. We may know that so much destruction has occurred, but nothing gets destroyed. There is nothing after that.

Questioner: Say a man dies today and he is going to be born again, do his *parmanus* only, go along with the pure Soul (*Shuddhatma*)?

Dadashri: No, *parmanus* of *sthool* (gross) body do not go along with it (pure Soul).

Questioner: So then how does his new birth take place?

Dadashri: They are the causes *parmanus* that go with it.

Doing *raag bhaav* (spectrum of attraction to attachment) pulls in subatomic particles (*parmanus*), and a plating of *raag* is the result. And when one does *dwesh*, *parmanus* get pulled and become gilded with *dwesh*. These plated *parmanus* then go with the Self. This activity continues in the *agnan* state, this cycle continues.

Deep science of parmanu

This is such a deep science that one bad thought that you do will immediately pull the *parmanus* from outside which come together and enter the body, and that account is established, and they will indeed give identical results and leave. They will not leave without an effect. So no one has to give the fruit or do any such thing. There is no one like a God out there to come and give you the fruit.

Parmanus we pull through *dwesh*; when we say negative things or do negative *bhaav*, the *parmanus* will be so bad that they will give bitter effect; fruit that you will not like. Good *bhaav* will bring forth good fruit, sweet fruit. And when you do not do good or bad *bhaav* (*bhaavabhaav*), that is 'I am *Shuddhatma*', doership has stopped; then the old ones will give fruit and leave; no new ones will come. That is how this science is; it is all a system.

Parmanus are doing everything. If one dissolves this much opium or such narcotic substance and drinks it, will God have to come to kill him? Who will kill him? Similarly all this subatomic particle science is like the example of opium. *Parmanus* within happen to become of different types. *Parmanus* like nectar, like narcotics, all kinds of *parmanus*; whatever the *bhaav* happens, so will become the *parmanus*. That is how much *alaukik* (beyond the universe-extraordinary) energy the Self (*Atma*) has. Even *jada* (non-Self matter) has so much *alaukik* (unusual and incomprehensible) energy that it can grasp (take on, incorporate) that much. I have seen the energy of the *jada*, and that is why I am telling you that this is huge science. *Atma* indeed has the energy, this fact even whole world accepts. But there is tremendous energy

in the *jada*. It is the energy that can increase beyond that of the *Atma*. That is why all this has become trapped. Otherwise, why would *Atma* not be able to get out once it has been trapped? No, until one knows this science, he will not become free. Until one comes into actual science, he will not become free.

Entire *parmanu* changes the moment one does *bhaav*. And main nature of the Self is that it becomes what it envisions. Therefore, what envision do I give you? That you are indeed *Shuddhatma* (pure Soul). You are not in any other way, and that is exactly how it is. I am not making you lie. A lie will not last, not even for an hour. At times it may last for six months through blind faith, still it will not last long. It will break down and it will not give inner peace. 'I am *Shuddhatma*' is *nirvikalp* state (state without of any 'I-ness' or 'My-ness') in which *parmanus* do not enter. *Parmanus* enter *vikalp* ('I am this').

Parmanus get colored through the effect of kashaya

This whole world is filled with pure *parmanus*, called *vishrasa*. When does interference happen in them? The moment you say, 'Hey, what are you doing; you have no sense?' it will have an immediate effect on those *parmanus*; depending on what your *kashaya* is. Always when an *agnani* speaks, they are all indeed *kashaya* (anger-pride-deceit-greed). If he says it with love it is *raag kashaya*; it is *lobha* (greed) *kashaya*. It is considered *kashaya* even if it is said with love (it is *raag kashaya*), and it is called *kashaya* even if it is said with abhorrence (*dwesh kashaya*).

Now if your speech comes out with *kashaya*, that speech will affect the *vishrasa parmanus*. It will dye it; it colors it. Whatever

kashaya it is, it will color it with that, and then it is pulled within you. That is called *prayogsha*. Where does *karma* happen? It is where *prayogsha* happens.

And while doing business, if you stretch the fabric before you cut it, that *yoga kriya* (joint action of mind-body) and *dhyana* (meditation) that is there, based on the multiplication of the two, *parmanus* are pulled in. Pure *parmanus* are pulled in, but because of *dhyana* of this activity (*kriya*), those *parmanus* of *vishrasa* came into *prayogsha*. Now, what kind of *prayogsha*? If one is in *dharmadhyana* (meditation that helps others), then *parmanus* of *prayogsha* will be according to that, and if he is in the other *dhyana* (*arta or raudra*) the *parmanus* will be of that kind. If they are in the direction of hell (*nark gati*), then *parmanus* of *prayogsha* will be of that kind.

For how long are these *parmanus* pulled? It is as long as one has the awareness, 'I am Chandubhai'. *Vishrasa parmanus* will be pulled as long as there is 'I-ness'. But when the awareness of the Self arises; when the awareness, 'I am Chandubhai' goes away, then *parmanus* will not be pulled in.

Suffering of mishrasa

Even whole world is in *mishrasa*. What is *mishrasa*? From birth to death, it is all *mishrasa*. What else arises from that? New *prayogsha* arises again from it. *Prayogsha* that arises in this life becomes *mishrasa* in the next life. And this *mishrasa* is continuously suffered. Suffering (*bhogavato*) is of *mishrasa*. Now, if from *mishrasa* it becomes *vishrasa* without *prayogsha* without creating new bondage (*bandha*), then one is free, otherwise freedom is not possible.

The *prayogsha parmanus* do not affect

us. Those *parmanus*, are the causes that happen, they become *prayogsha* and remain within. When they are ready to give an effect and they come out to give effect, they come as *udayakarma* (unfolding *karma*), and they are called *mishrasa*. No one can escape that. Changes can be made in *prayogsha*. When one comes to 'us', 'we' can change it for him. Even God cannot change-remove *mishrasa*. What has gelled, there is no choice but to suffer the *udayakarma* (unfolding *karma*), is there? And when bitter or sweet unfolding *karma* are suffered, whatever *parmanus* fall off, those *parmanus* are *vishrasa*; pure.

One can become free from effect through pure parmanu

Now what you have to do when someone curses you, is to settle with equanimity (*sambhave nikal*). 'I am *Shuddhatma*', and see *Shuddhatma* in the other person, settle with equanimity, then *parmanus* that were *mishrasa*, become *vishrasa* again.

We say that *parmanus* become pure (*shuddha*) by settling a file with equanimity (*sambhave nikal*). When you see *Shuddhatma* at that time, *parmanus* become pure. These *parmanus* will continue to be constantly released, they will still become pure and leave, and so they will not have any claim again. Therefore, *parmanus* will become set in the *parmanus*, and the Self will be set in the Self, and that is called *moksha*. Then the question about coming into bondage again does not arise at all. There is no bondage for the thing (the Self), once it has become without bondage (*abandha*).

Prayogsha had been done in the past life. When that *prayogsha* goes into scientific

circumstantial evidence (*vyavasthit*), then they become *mishrasa* and come here. *Mishrasa* have to be suffered in this life.

Questioner: Dada, if those *parmanus* are suffered with *Gnan*, would they become *vishrasa* again?

Dadashri: Yes, if they are made pure with *Gnan*, they will become *vishrasa*. Then they are not responsible. How long are we liable for the *parmanus*? Until they become *vishrasa*. Therefore, even done through *agnan*, they have to be purified with *Gnan*.

The fear of the karamat of pudgal

No matter how heavy a file comes, you should say, 'Interesting is this miraculous wonder (*karamat*) of this *pudgal*!' No matter what or how it is, what have You got to do with it? The other person may become angry or do anything, but it is ultimately *pudgal karamat*, is it not? This is indeed called *karamat*, it is *achetan* (non-Self) but acts like *chetan* (Self). And we have proved this. So you should know that this is *pudgal's karamat*.

When Lalchand gives three slaps to Fulchand, that is also *pudgal's karamat*. And then if Fulchand gives four slaps to Lalchand, that is also *pudgal's karamat*. The Self (*Atma*) has to act according to *pudgal's karamat*. It becomes one, and acts in the *agnani* and in the *Gnani* the Self is separate and as the *karamat* of the *pudgal* happens. *Pudgal* breaks another *pudgal* and one gets scared and says, 'I broke it. I tore it'.

There are endless kinds of endless *karamat* of *pudgal*, why have fear of it? Why should you be scared? There is *karamat* of blacksmith, *karamat* of carpenter; that is how there is *karamat* of *pudgal*. The Self (*Atma*)

has not done anything at all in this. This merely happens in His presence.

Those who have not attained Self-realization (*agnanis*) experience fear, the one who has attained Self-realization (*Gnani*), is aware of (*vedey*) the suffering of fear, the one who knows the effect of fear is in absolute realm of the Self.

You have to understand one thing that your *vyavahar atma* (worldly self), is trying to join with the main *Atma*. The main thing, *chetan* is trying to merge with *chetan*, and *pudgal* is trying to merge with the *pudgal*.

The union of parmanu to parmanu

Questioner: You said that union of one *parmanu* with another *parmanu* is not possible without the law of *vyavasthit*. But all this cursing (insults) come in bulks, is that all *vyavasthit*?

Dadashri: That is a very good statement of yours. You grasped this very subtle talk of ours. The meeting of each and every *parmanu* to *parmanu* is not beyond of the law of *vyavasthit*. So if you separate *parmanus* of a single word that comes out in the form of speech, they will fill up the whole room. If union of two completely clean *parmanus* cannot occur without the law of *vyavasthit*, then where is the discussion about two ugly-dirty *parmanus*? Even a single *parmanu* is dependent on the law of *vyavasthit*. And not a single *parmanu* can remain in one place. They are constantly moving and changing.

Parmanus that are acquired, they become *roopi* (having form) as subtle *parmanus*. They accumulate into a gross form which manifest as tangible form (*rupak*), and then activity happens. The *parmanus* of the

whole universe are stored within. Not a single kind of trading has been left alone.

Beware against the effects of parmanu

All this is the effect of *parmanus*. This whole science was indeed there in our land, then that science went to foreign lands from here.

Now, what were those *parmanus* like? All the *roopi parmanus* (with form) of the world are pure *parmanus*. But one says, 'You are a worthless person.' The one saying 'worthless' does not have awareness; and the one listening that is not aware. Now, whatever effect the listener had, that many *parmanus* enter within him; and *parmanus* reaches even the one who is saying that. They do not reach the *siddha* (absolute liberated Souls). *Parmanus* do not affect the *siddha*.

When you quarrel with someone; that many of his *parmanus* will enter into you. That will spoil him and also you.

Say you have said in front of someone, that this judge is not a good judge. Then when you appear in front of that judge, he will be able to know from your eyes, about your bad feelings caused by bad *parmanus*. Those *parmanus* will reach him. Similarly if you tell someone, that he is a good judge, then after a while because good *parmanus* about him will be filled within you, he will surely have the effect of those good *parmanus*. So it is not worth thinking anything negative or positive about anyone (see only the *shuddha*-the pure).

Whatever *parmanus* have been accumulated (charged), such are the thoughts (at the time of discharge) which become imprinted, and those very *parmanus* come into effect. If one indeed was doing the thinking, he would have only positive thoughts. So

whatever kind of *parmanus* are filled, they are the ones getting discharged. Thoughts depend on the circumstances.

One corner of each *parmanu* is positive and another is negative. Everyone in this country should welcome rain in one voice, 'Welcome.' But when rain falls, one would say, 'Do not rain right now', someone else would say, 'Hurry up and go ahead and rain', and yet someone else will say, 'Rain in two days.' One will curse the rain if it falls when he is wearing his nice clothes. Everyone asks the rain to do what suits him. So then what can poor rain do?

Whatever *parmanus* discharge, it is *vega* (in natural motion), but people bring them into *aavega* (emotional force) by thinking. A seed is sown if you become *tanmayakar* (become the body-mind complex) in it. But if you become the Knower-Seer of it, then all the *parmanus* will become pure, and fly away.

If *parmanus* of subtle ego come together, it is very difficult to get rid of them. Arrangement of these *parmanus* is such that it will cause him to suffer when ego arises.

The account of *parmanus* is different with different people. If your *parmanus* are given to him, he will feel them light, he will tell you that they are light. And if I receive those *parmanus*, I will feel them to be almost nothing. Such is the effect of *parmanus*. This is because the mind is not trained, *manobud* (energy and strength of mind) is not trained, it continues to develop gradually now. It will develop as energy of the Self increases.

Effects of vibrations

The ocean of worldly life is an ocean of subatomic particles (*parmanus*). When these subatomic particles vibrate they create waves,

which crash and collide with others. The collision sends out more vibrations and more waves are created and eventually give rise to a storm. The origin of all vibrations (*spandan*) is only from the subatomic particles. If the self becomes one with it (*tanmayakar*) with it, the vibrations become all the more powerful.

This world too is just like the ocean. One vibration will give rise to numerous other vibrations. The whole world has arisen out of these echoes. Echoes of every kind are real and are heard in rhythm.

If you do not throw a stone to begin with, no vibrations will arise within you and there will be no ensuing waves in the other person, and there is no effect at all to you. But what can you do? Every one creates vibrations, large or small. Some will hurl small pebbles and others large rocks. Along with the vibrations there is also the ignorance of the Self (*agnan*). This results in even greater entanglement. Vibrations which happen after the attainment of the knowledge of the Self (*Gnan*), are inconsequential. But the Lord has said not to create vibrations and yet people cannot refrain from doing so. Vibrations of the body are not harmful, but the ones caused by the mind and speech, are harmful. So if you want happiness, you should stop these all together. Wherever you have thrown 'stones', vibrations are bound to occur. Where one has created immense vibrations, a life of infernal suffering awaits him in hell. He will suffer there, unload the vibrations, becomes light and returns to the human form. Accumulation of mild vibrations leads one to a celestial life. It is not the ocean that troubles us, but the vibrations we create by throwing stones in it. The ocean is calm if left alone and undisturbed but whenever disturbance is created, the resulting vibrations create a problem.

The Lord has said that for not even one *samaya* (smallest fraction of time) have you become the Self. The entire time has been spent creating vibrations. You create waves and so do others, when that happens you can neither swim, nor can you drown.

Take a look at the vibrations generated by the mind when it has been hurt by contempt (*tarchhod*). The vibrations resulting from contempt (*tarchhod*) are very intense in a *tyaagi* (person who gives up worldly life). On the other hand, a *Vitarag* will never react to a hundred thousand *tarchhods* (contempt); there will not be any trace of a single vibration in Him. Do not cause any vibrations in the *khokhoo* (the container, the non-Self complex of mind-body). What are you going to do with containers? Are you going to give them top honors and preserve them? They are all going to die or get destroyed. Whether the containers are made of pearls or diamonds, what are you going to get by creating vibrations in them?

There is no effect of a parmanu there

*'Ek parmanu maatrani madey na sparshita,
Purna kalankrahit adol swaroop jo,
Shuddha niranjan chaitanya murti
ananyamaya,
Aguru-laghu amurta sahaj-pad roop jo.'*

'Not even a single subatomic particle is found to touch

Behold the absolutely steady Self completely free from any stain

Pure, without *karma*, the Self that is in that which is exclusively of the Self

The state without rise and fall, formless and natural.'

~Shrimad Rajchandra

It says that one can remain in absolutely blemish free steady state if there is not an effect of a single *parmanu*. As long as any of the *parmanus* that have been acquired from anyone, will reach all of them, and if there is no red flag from anyone, then understand that everyone is showing you the green flag, so the *parmanus* have reached.

Questioner: So Dada, when you say that even *parmanus* will have to be purified, is this what it is?

Dadashri: Yes, that has to be done, does it not?

I used to travel by train before. Some fifty to hundred people would come to see me off and sing couple of *pados* and shake up the whole station. What would they not do when they are overcome with love? So, one man says, 'Dada, you should not go today.' So I realize that he is showing me the red flag; while everyone else is showing the green flag. Then I would make him understand and if he understands it, then it is fine, otherwise I have to postpone the trip. This is because one cannot go to *moksha* with ego based insistence and force. 'Get out of my way, let me go to *moksha*', that will not work. They will let you push your way through into a movie, but you cannot go to *moksha* like that. For *moksha*, when everyone shows you the green flag, 'Sir, Go ahead and make a way for us too', only then you can go.

Questioner: But Dada, the point is that ninety-nine people show you green flags and only one shows you the red flag, how can you balance that?

Dadashri: You do not have to acquire the balance. You ask the one showing the red flag and see if he is technically right or not. If you feel that he is technically correct, then

postpone your trip. And if he is technically not right, if he is off track, then all the other *mahatmas* will say to him, 'Do not insist like this.' But when you see it technically, you will know what the problem is. If he says, 'My brother is close to dying', then I would see that he is technically right so postpone the trip. Do you not have to see that, or do you have to go ahead and go anyway? What do you think? Do you not have to see that? Has anyone pushed his way to *moksha*?

Hence, each and every *parmanu* will have to be settled. All the *parmanus* have been borrowed from others, so when they are all returned to them, You will be free.

So no blemish remains, because no one showed you the red flag. Blemish free steady state. I am steady in it. Nothing can disturb it.

Influence of location on thoughts

Questioner: Can location, time have any effect over thoughts?

Dadashri: Effect of that indeed has effect on thoughts. That place and time do not change, do they?

Questioner: Basically what I was saying that I had gone to Surat, little bit more dimness came over my inner vision. And when I come to Vadodara, the vision becomes clear. When I go to Surat or Mumbai, it affects my inner vision.

Dadashri: They will have an effect. Every place has an affect. Even effect of sitting under this tree will have different effect from sitting under that tree. There will be effect of the tree. Location, time and plus the tree, *dravya* or a thing, they all have an effect.

Questioner: Just as there are people's vibrations, there are vibrations of *kshetra* also, are there not? Is there such environment?

Dadashri: There is environment of everything. Even a tree has its environment, location (*kshetra*) has an environment. Bad thoughts arise when you go to a certain *kshetra*.

There is *Kurukshetra* here, and at that location, one will have thoughts of fighting. If two people have gone there, they will indeed end up fighting.

Questioner: So, even this room has an environment, right?

Dadashri: Everything has an environment.

Questioner: When we go to certain place, knowledge arises, at another location anger arises; is there difference from one place to another? Does *bhaav* differ from one *kshetra* to another *kshetra*?

Dadashri: Yes, *bhaav* changes at every *kshetra* (location).

Questioner: So, to settle *karma*, we have to go to various locations for sure, so what should one do to ward off the effect of location and time?

Dadashri: The one who is having the effect is not You. 'See' the one being affected. Your place is free from any effect. There is nothing in this world that is free from effect, and You are effect free. So there is no problem with the effect, effects will go on. There is not a single place where there is no effect. Effect is indeed *pudgal's* nature. It is indeed effective, mind-speech-body are all effective. Plus, it is a puzzle, you will not find.

Become free from effect through science

Questioner: By what method can one remain unaffected?

Dadashri: All the *bhaavaks* are inside you. When you (the self) become *bhaavya*, you have *bhaav* and then you become trapped. You are verily the absolute Self (*Parmatma*) therefore 'know' the *bhaav*, and if You remain as the Knower-Seer of the *bhaav*, then You will not be trapped. If there was no *bhaavak*, one is verily *Parmatma*. Who is this *bhaavak*? Past life mistakes is the *bhaavak*, and that sows new seeds. When the *bhaavak* and the *bhaavya* become one, the seed of *karma* fall, and that gives rise to a new worldly life (*sansar*). If the *bhaavak* and *bhaavya* do not become one, if 'You' remain strong (penance), then 'You' do not become *bhaavya*, the discharge *karma* will come into fruition, but they will discharge without creating any new bondage.

The Soul (*Atma*) is wish-fulfilling gem (*ratna-chintamani*), wish-yielding tree (*kalp-vruksha*). One becomes what one envisions. If you say 'I became bankrupt' then you become that. If you say, 'No, nothing has happened.' Then you will not have any effect.

The worldly life is existed due to the wrong belief of 'I'

'We' place a '*chetak*' (the one that alerts, *pragnya shakti*) within You when we give You the *Gnan*. You need the *chetak*. All you have to do is to strengthen it. Only then he will stand up against that *bhaavako*. Otherwise the *chetak* will become weak. This 'k' is very strong.

When further entry into worldly life is to come to an end, that is when *chetak* will alert You. After attaining the knowledge of the Self, new 'stations' of *alochana*, *pratikraman* and *chetak*, etc., are established, and the generations of the families of the 'k's will

automatically begin to leave. When the *bhaavako* within you makes you do all the *bhaavs*, at that time You keep such a penance that You do not let go of what is 'Yours' (You maintain the separation between the Self and the non-Self).

Questioner: So, when you give *Gnan*, does effect happen to that or, who gets affected?

Dadashri: *Pudgal*.

Questioner: There, that which gives life to the other, does it go away?

Dadashri: It leaves. As the wrong belief leaves, it leaves too. It becomes alive through wrong belief. When the wrong belief goes away, it stops from being alive.

Questioner: Does that mean that 'I' becomes alive through wrong belief?

Dadashri: This worldly life remains standing through wrong belief. Not just one 'I', many 'I's.

The beliefs of dissolved 'I'

Questioner: Because of change in belief, 'I' seems dissolved. During any circumstance, whenever 'I' arises, and belief changes, then 'I' appears dissolved.

Dadashri: It goes away when right belief is established. For eternity, it has arisen through wrong belief.

Questioner: Okay.

Dadashri: If you have read about ghost in the afternoon, and you hear sound of a cup, when you are sleeping alone at night in another room, you will immediately think what can that be when there is no one in that room? Immediately, fear of ghost will arise, how long will it (fear) last?

Questioner: Until the morning, until day break.

Dadashri: Fear will remain till he discovers in the morning. When the right belief comes, that it is wrong, there is nothing there, will it go away or not? This is how wrong belief continues the effect of the ghost. Your effect went away after so many lives (because you received the *Gnan*).

There is no effect to the *muda dravya* (original element). These are just wrong beliefs. Element (*dravya*) does not change (spoil). If *dravya* changes then no one would attain *moksha* at all. *Gnan* does not change, only belief changes.

Lord Mahavir, absolutely unaffected from effects

The thorny twigs were pushed into Lord Mahavir's ears, not the nails but thorns were pushed in, at that time he used to feel affliction. Lord Mahavir also felt the effect of the pain. It would remain for everyone, because as long as there is a body, body will have effect. That is the very penance Lord Mahavir did. Until the very end He did the penance, kept seeing through *Gnan*, and He remained free from effects. Very many people had enmity towards the Lord, but the Lord did not have such *parmanus*, that is why he did not have any effect at all.

If a mountain is reflected in a mirror, does the mirror feel the weight of the mountain? Similarly, *Gnanis* are not at all affected by any situation (*avasthas*) of worldly interaction.

Atma is Gnan swaroop; how can it have any effect?

If someone curses you outside, it may not have an effect but the effect of the body

is there, because the body is stuck to us. In it, *chetan* (the Self) has entered. Certain portion of *chetan* that of the ego, all has entered in the *muda chetan* (original Self). And this *chetan* of the body is called *sangi chetana* (reflex reaction associated with body). *Sangi chetana* means if you are doing *vidhi* (auspicious silent blessings at the feet and other body parts of the *Gnani*) here, and suddenly a noise of a new kind happens then the body will tremble, but you would know that I have not afraid. That is *sangi chetana*. It will not refrain from giving you effect. So we should understand that there is *sangi chetana* inside, until then one will feel the effect. We understand that such effect will be there one-two life times, and thus there is no interference (*dakho*) at all.

Atma (the Self) is in its nature (*swabhav*) only. But there is lots of fog; that is why one is not able to see. One can see after the fog disappears. *Dravyakarma* (subtle discharging *karma*) is like fog. One will have effect for very long time even after coming out of fog. '*Gnani*' makes one free. Everything ended the moment *karma* stops binding. So everything has gone for sure.

Atma is '*Gnan swaroop*' (in the form of Knowledge) only, it is not any other thing. The light of this lamp is *jada* (without the ability to know), but if you cut it, will it get cut? The light of *Atma* (the Self) is totally different. If you fire a furnace, even then it will not touch the *Gnan* (the Self that is Knowledge), it is that much subtle. The flame of fire is *sthool* (gross), with respect to the Self. The Self is so subtle that it will not have any such effect and that verily is *Parmatma* (absolute Self).

~Jai Sat Chit Anand

Pujya Deepakbhai's UK-Germany-Spain Satsang Schedule (2013)

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

Date	Day	From	To	Event	Address
29-Mar to 2-Apr	Fri	10.00am	7.00pm	SHIBIR FOR ONLY UK MAHATMA	Pakefield
5-Apr	Fri	10.00am	12.30pm	Satsang	Oberstdorf-Haus, Prinzregentenplatz 1, D-87561 Oberstdorf/Allgäu, Germany
5-Apr	Fri	4.00pm	7.30pm	Gnan Vidhi	
6-Apr	Sat	10.00am	12.30pm	Satsang	
6-Apr	Sat	4.30pm	7.00pm	Satsang	
7-Apr	Sat	10.00am	12.30pm	Darshan	
9-Apr	Tue	10.30am	12.30pm	Satsang	Maritim Hotel Tenerife Teneriffa, El Burgado, 38410 Puerto De La Cruz, Los Realejos Spain
9-Apr	Tue	6.30pm	9.00pm	Satsang	
10-Apr	Tue	10.30am	12.30pm	Satsang	
10-Apr	Wed	5.30pm	9.00pm	Gnan Vidhi	
11-Apr	Thu	9.30am	1.00pm	Darshan	
13-Apr	Sat	7.30pm	10.00pm	Aptaputra Satsang	St Wilfrid's Catholic School, St Wilfrid's Way, Old Horsham Road, Crawley, West Sussex, RH11 8PG
13-Apr	Sat	7.30pm	10.00pm	Satsang	Hariben Bachubhai Nagrecha Hall, 198-202 Leyton Road, London, E15 1DT
14-Apr	Sun	10.30am	12.00pm	Aptaputra Satsang	
14-Apr	Sun	3.30pm	7.30pm	Gnan Vidhi	
15-Apr	Mon	7.30pm	9.30pm	Aptaputra Satsang	
16-Apr	Tue	7.30pm	10.00pm	Satsang	Wanza Community Centre, 31 Pasture Lane, Leicester, LE1 4EY
17-Apr	Wed	7.30pm	10.00pm	Satsang	
18-Apr	Thu	10.30am	12.30pm	Aptaputra Satsang	
18-Apr	Thu	6.00pm	10.00pm	Gnan Vidhi	
19-Apr	Fri	7.30pm	10.00pm	Aptaputra Satsang	Leuva Patidar Samaj Legrams mill lane Off Legrams Lane, BD7 2BA
20-Apr	Sat	7.30pm	10.00pm	Aptaputra Satsang	Hurst Community Centre, Kings Road, Ashton-u-Lyne, OL6 8EZ
20-Apr	Sat	7.00pm	9.00pm	Satsang	Shree Ram Mandir, Ford Street, Pleck, Walsall, West Midlands, WS2 9BW
21-Apr	Sun	10.30am	12.30pm	Aptaputra Satsang	
21-Apr	Sun	3.30pm	7.30pm	Gnan Vidhi	
22-Apr	Mon	7.00pm	9.00pm	Aptaputra Satsang	
23-Apr	Tue	7.30pm	10.00pm	Satsang for Mahatma	Kadwa Patidar Centre, Kenmore Avenue, Kenton, Harrow, Middx, HA3 8LU
24-Apr	Wed	7.30pm	10.00pm		
26-Apr	Fri	7.30pm	10.00pm	Satsang	Harrow Leisure Centre, Byron Hall, Christchurch Avenue, Harrow, Middx, HA3 5BD
27-Apr	Sat	11.00am	12.30pm	English Satsang by Aptaputra	
27-Apr	Sat	7.30pm	10.00pm	Satsang	
28-Apr	Sun	10.00am	12.00pm	Pratishta of Simandhar Swami	
28-Apr	Sun	3.30pm	7.30pm	Gnan Vidhi	
29-Apr	Mon	7.30pm	10.00pm	Satsang	

Watch Pujya Niruma on T.V. Channels

- India** ✦ **Aastha**, Everyday 10:20 to 10:40 PM (Hindi)
✦ **Soham TV** Everyday 3:30 to 4 PM (Hindi)
✦ **DD-Girnar**, Everyday 7 to 7:30 AM & 3:30 to 4 PM Gnanvani (Gujarati)
✦ **Arihant TV**, Everyday 10 to 10:30 AM & 3:30 to 4 PM (Gujarati)
✦ **DD-Saptgiri**, Monday-Friday 7:30 to 8 AM (Telugu)

All over the World (except India) on '**Sony TV**' Mon-Fri 7 to 7:30 AM (Hindi)

USA ✦ '**TV Asia**' Mon to Fri 7:30 to 8 AM EST (Gujarati)

USA-UK ✦ **Aastha** (Dish TV Channel UK-849, USA-648), Everyday 8 to 8:30 AM (Gujarati)

Watch Pujya Deepakbhai on T.V. Channels

- India** ✦ **Doordarshan (National)**, Every Mon-Tue-Wed 8:30 to 9 AM (Hindi)
✦ **DD-Girnar**, Everyday 9 to 9:30 PM (Gujarati)
✦ **DD-Sahyadri**, Every day 7:30 to 8 AM (Marathi)

All over the World (except India) **SAHARA ONE**, Mon to Fri 9 to 9:30 AM EST (In Gujarati)

USA-UK ✦ **Aastha** (Dish TV Channel UK-849, USA-648), Everyday 9:30 to 10 PM (In Gujarati)

Notice for the members of 'Dadavani' magazine

Dadavani in English is published on the 15th of every month. Members who receive this magazine late or irregularly should first make sure of their name, address, pincode (zipcode) etc. on the envelope and if there is any error then inform us by e-mail (dadavani@dadabhagwan.org) or by letter.

If your address has changed, inform us of your new address immediately. The magazine will be forwarded to your new address the following month after we receive your letter. Whichever issue(s) you have not received, inform us and we will try to re-send the issue(s) if it is in stock.

Instruction for annual members of Dadavani magazine

How will you know when your annual subscription for Dadavani will expire? If you notice # sign next to the membership number on the cover page of Dadavani, then know that this is the last issue of Dadavani; e.g. DEIA41250#. And if you notice ## sign next to the membership number on the cover page of Dadavani, then know that the next month's issue of Dadavani will be the last issue; e.g. DEIA41250 ##. Information for renewal regarding subscription rate and contact address is given as below :

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

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

Spiritual Discourses & Gnanvidhi in the presence of Pujya Deepakbhai

Morbi

Dt. **22nd February** (Fri), 4 to 6-30 pm - **Satsang & 23rd Feb.** (Sat) 3 to 6-30 pm - **Gnanvidhi**
Venue : Trimandir, Jepur Village, Morbi - Navlakhi Highway, Morbi. **Mob.:** 9426227616

Gandhidham

Dt. **27th February** (Wed), 6-30 to 9 pm - **Satsang & 28th Feb.** (Thu) 5-30 to 9 pm - **Gnanvidhi**
Venue : Shakti Nagar Cricket Ground, Gandhidham. **Mob.:** 9574008124

Trimandir Adalaj

Dt. **16th & 18th Mar.** (Sat-Mon), 4 to 7 pm - **Satsang & 17th Mar.** (Sun) 3-30 to 7 pm - **Gnanvidhi**
Dt. **19th March** (Tue) 4 to 7 pm - **Sp. Video on Pu. Niruma and Samarpan Vidhi of New Aptsinchan sadhaks**
Dt. **19th March** (Tue) 8-30 to 10 pm **Bhakti on Occasion of Pu. Niruma's 7th Death Anniversary.**

Morbi Trimandir Pranpratishtha Celebration

Dt. **24th February** (Sunday) 2013

Pranpratishtha : 10 am to 1 pm, **Pujan-Darshan-Aarti :** 4 pm to 7 pm

Venue : Trimandir, Jepur Village, Morbi-Navlakhi Highway, **Morbi.** **Contact :** 9924343434

Note : Due to only one day event, accommodation facility will not be available during this program.

◆ Mahatma-Mumukshu who wish to attend this celebration must register his/her name.

Ahmedabad

Dt. **10th-11th May** (Fri-Sat), 8 to 10-30 pm - **Satsang & 12th May** (Sun) 5-30 to 9 pm - **Gnanvidhi**
Venue : Shahid Rushikesh Ramani Garden, Near Kunj Mall, New India Colony Road, Nikol.
Mob.: 9825076091

Spiritual Retreat in Hindi at Trimandir Adalaj - Year 2013

Dt. **30th May to 2nd June**, Everyday 9-30 am to 12 pm & 4-30 pm to 7 pm - **Spiritual Discourses**

Dt. **2nd June** (Sun) - 3-30 pm to 7 pm - **Self-realization Experiment (Gnanvidhi)**

Dt. **3rd June** - One day **Pilgrimage tour**

Note : This retreat is specially for Hindi Speaking people. If you are one of them and want to register for this retreat, you must register your name at your nearest satsang centre and if there is no satsang centre in your nearby area, then register your name on Tel. (079) 39830400 at Trimandir Adalaj latest by 15th May 2013. If you want to join Pilgrimage tour, kindly book your return ticket on or after 4th June 2013.

Contacts : Trimandir, Simandhar City, Ahmedabad-Kalol Highway, P.O.:**Adalaj**, Dist.:Gandhinagar-382421, **Gujarat, India.** **Phone :** (079) 39830100, **E-mail:** dadavani@dadabhagwan.org
Vadodara : 9924343335, **Mumbai :** 9323528901, **USA-Canada:** +1 877-505-DADA(3232),
UK: +44 330-111-DADA (3232) **Websites :** (1) www.dadabhagwan.org (2) www.dadashri.org

February 2013
Year-8, Issue-4
Continuous Issue -88

Dadavani

Date Of Publication On 15th Of Every Month
RNI No. GUJENG/2006/17257
Reg. No. GAMC - 1501/2012-2014
Valid up to 31-12-2014
LPWP Licence No. CPMG/GJ/100/2012
Valid up to 30-6-2014
Posted at AHD. P.S.O. Sorting Office Set - 1
on 15th of each month.

In Morbi...
A Grand Pran Pratishtha Celebration of
Non-Sectarian Trimandir Inspired by Gnani Purush Dada Bhagwan



Hearty invitation to all mahatmas and seekers...
on this unprecedented occurrence of unique pran-pratishtha celebration
in the divine presence of Atmagnani Puja Deepakbhai...

Date : February 24, 2013 - Sunday

Time : Pratishtha : 10:00 am to 1:00 pm

Prakshal-Pujan-Arati : 4:00 pm to 7:00 pm

Venue : Morbi Trimandir, Nr. Jipur, Morbi-Navalakhhi Highway, India.



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