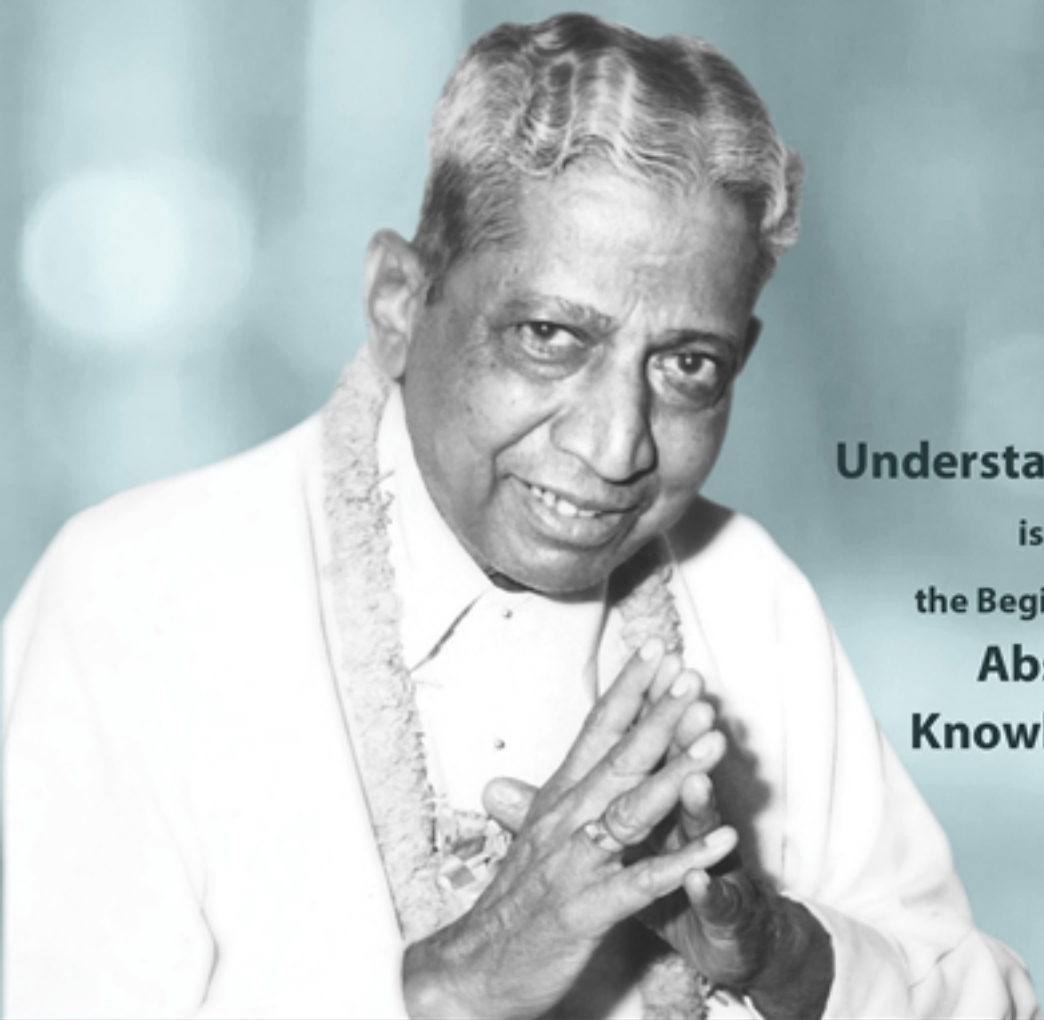


Dadavani

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Understanding
is Actually
the Beginning of
Absolute
Knowledge.

Wrong Conduct (Tea is being drunk)	+	Wrong Understanding (Tea should be drunk)	=	Wrong Conduct (Tea will continue to be drunk)
Wrong Conduct (Tea is being drunk)	+	Right Understanding (Tea should not be drunk)	=	Right Conduct (The drinking of tea will cease)

The Mother of Knowledge is 'Understanding'

EDITORIAL

The *Akram Vignani*, absolutely revered Dadashri's *mahatmas* have received the *Gnan* through the *Gnan Vidhi*; so, what have they attained in that? Does the constant recollection and repetition of 'I am pure Soul' begin within? Is that constant recollection and repetition itself the conviction? What is hindering One from progressing beyond the level of conviction towards the experience of the pure Soul? Does the *prakruti* play its part there? Today's conduct is the essence of the past life, whereas You have received new *Gnan* today, so conflict continues between the two of them. Dadashri says, "With respect to the conduct, 'You' are dependent on external circumstances; even if You do not want to do it, yet it takes place. It is in the form of discharge, so do not be afraid of it. 'You' are not in agreement with it."

Dadashri says, "'We' do not take a note of the discharging conduct." Now, if You hold on to this point on its own, then it will remain lacking for You, it will not allow You to attain the experience of the Self. Similarly, on the other hand, conduct is a 'film'; if You create mayhem for it, then You will lapse in maintaining the *jagruti*. So now, You do not want to let it lapse and You want to understand the matter.

The mother of *Gnan* is understanding and that understanding can be attained from the *Gnani Purush*. Understanding means *Darshan*. All You actually have to do is understand the Science. As the understanding sets in, One begins to become steady as the Self. After attaining *Gnan*, the veils over the Self break and the doership leaves. All the causes have dissipated, now only these effects remain. How are those effects to be suffered? For that, understand this Science!

When will You experience *moksha*? It is when Your *Gnan* and understanding, both become mistake-free. 'You' have been held up by your own mistakes. 'I am Chandubhai [reader is to substitute his/her name here]', 'I am her husband...'; an endless series of so many such mistakes! There is simply a lack of understanding of 'Who am I' and it is verily due to this alone that *moksha* has been held up. And with the right understanding of 'Who am I', there is *moksha*!

In the current edition, Dadashri says that understanding is actually the beginning of *keval Gnan*. Additionally, understanding is itself the missing link that will take You ahead on the path from the level of conviction to the level of experience of the Self. One's understanding is actually equivalent to the balance brought forth from so many lifetimes. Understanding always facilitates One to become steady as the Self. The final most part of becoming steady as the Self is itself *moksha*. That which 'boils over' due to the intellect, is 'contained' [becomes as the Self] through understanding.

In this very lifetime, it is possible to stop the wrong conduct by developing Your understanding through *Gnan*. The *Gnani Purush* is considered the Lord of the three worlds, so what cannot be achieved there? Therefore, You should understand everything from the *Gnani Purush*. It is our ardent prayer that by undertaking this *Purusharth* of understanding the Science, *mahatmas* can climb the ladder of attaining the state of experience of the Self.

~ Jai Sat Chit Anand

Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn the Gujarati language.

While reading these translations of the Gujarati Dadavani magazine, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.

In order to enhance the reading experience of the English Dadavani, a glossary with the translations of the Gujarati words used in the matter is available on <https://www.dadabhagwan.org/books-media/glossary/> on the internet for readers. Please share your feedback about this change and the overall reading experience of the English Dadavani on engvani@dadabhagwan.org.

Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self or non-Self complex. 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. Also note that round brackets are for translation purposes and square brackets are for clarity that has been added in English which is not originally present in Gujarati.

The Mother of Knowledge is 'Understanding'

When the Point is Understood, Things Fall in Place

Questioner: It has been so many years since I have attained *Gnan*, even then, why does the *prakruti* (non-Self complex) still not refrain from playing its part?

Dadashri: This *prakruti* is bound to play its part, isn't it! Should You not understand, 'What the *prakruti* is?' *Prakruti* means an untimely bomb. It cannot be predicted as to when it will explode! It will definitely explode, that is not under Your control.

Questioner: But Dada, why doesn't *saiyam* (control over anger, pride, deceit and greed) arise yet?

Dadashri: But that is not under Your control; however, there is no need to say that. 'You' will become a fool if You try to control it. If You do not control it, then You will become an even bigger fool. Therefore, You need to understand the point of the matter [ultimate reality]. When You understand, things will fall in place. To understand means to keep Seeing whatever is happening to the *prakruti*.

Questioner: When someone says anything insulting to me, and even after so many years, if I cannot maintain *saiyam*, then what is the point?

Dadashri: In fact, the *prakruti* may even let out a loud noise within. For ten years, that noise was happening softly, whereas on that day, it becomes loud because more 'gunpowder' had been filled within. Therefore, You should not interfere. All that needs to be understood is, 'Are You able to See the *prakruti* separate or not?' There is no problem if You are able to See the *prakruti* separate. When it is Seen, then You are free.

When someone scolds 'us', at that moment, would 'we' not be remaining separate? 'We' remain separate even at the time when someone gives 'us' respect, and 'we' remain separate the moment someone scolds 'us'.

Questioner: At that moment, I am not able to remain separate. When someone scolds me, I just retort.

Dadashri: But there too, You should just See that and then Your internal state will gradually become like this. On this

path, this was happening to ‘us’ too, and it has now started to become like this. Now, for You, this is what is happening and then it will gradually become like this [without interference]. Therefore, You are getting on the track.

The *Gnan* that ‘we’ have given You, with that ‘we’ have given You the Vision that, ‘This relative vision is an entirely wrong vision.’ [With the relative vision,] You will keep on binding life after life, and salvation will not be attained. Now, Your Vision has turned towards the Self. Now, ‘we’ have removed that wrong vision. The wrong vision has departed, meaning that the *darshan moha* (the conviction that ‘I am Chandubhai’) has departed. *Moha* (illusory attachment) has two parts; *moha* has two ‘children’; one is wrong vision and the other is conduct. So now, only your conduct remains, the wrong vision has left. New conduct will not arise. The old conduct that exists is *charitra moha* (discharge illusory attachment).

One Should not Point out Mistakes in the Conduct

Questioner: After attaining *Gnan*, I still keep feeling that nothing is actually coming into conduct; anger still tends to happen. I am not able to live as ideally as I ought to, so does that mean *charitra moha* has not yet gone away?

Dadashri: If You do not point out mistakes in the conduct, then *charitra moha* will go away and if You point out mistakes in the conduct, then *charitra moha* will not go away. ‘You’ should not point out mistakes in the conduct at all. Just keep Seeing whatever conduct takes place. To point out mistakes in the conduct

means the same old belief that one was dwelling in previously, that of ‘I am the body’, arises again. The awakened One has become that form once again! Hey mortal one, when you were ignorant of the Self, you were pointing out mistakes in the conduct. And now, even after having attained *Gnan*, You are still pointing out mistakes in the conduct? Regardless of what the conduct is like, You should not point out mistakes in that conduct at all. Now, all You have to do is just keep Seeing it. ‘You’ have come into the inherent nature as the Knower and Seer, previously you were dwelling in the inherent nature as the doer. That old habit is still not going away.

The World is Striving to Bring it Into Conduct

Questioner: Dadaji, I read the *Aptavani* (a series of fourteen volumes compiled from Dadashri’s *satsang*) a lot. However, when that understanding does not come into conduct at that time, I feel suffocation.

Dadashri: Look, You are trying to bring it into conduct once again! ‘You’ are not to bring it into conduct. Whatever conduct exists within, that very stock will come out, You should keep Seeing that. You should keep Seeing what conduct is taking place. The entire world is surely striving to bring it into conduct, isn’t it!

Questioner: Yes.

Dadashri: It does not come into conduct and they do not achieve anything! [‘You’ just have to See,] What is coming out in conduct? ‘You’ may feel that Chandubhai [reader is to substitute his/her name here] is wayward indeed. Now,

even though You find him to be wayward, it does not matter. Then if You say, “No, he is good, he is nice....”

Questioner: Then ‘I’ will find him to be good.

Dadashri: Yes. If You were to make him out to be extremely good, then what would remain to be Seen? Hence, if he is wayward, then it is fun to watch that ‘movie’, isn’t it? This is such a great path, isn’t it? [Where there is] No penance, no renunciation, nothing at all, no fasting. And we [on the *Akram* path] are the only ones who have said, ‘There is no happiness in sleep.’ No one else actually knows about this, do they? Hey... they sleep soundly, snoring away heavily.

Current Conduct is a Result of the Past Life

The *antahkaran* which comprises of the mind, intellect, *chit* (inner faculty of knowledge and vision) and ego, is now giving the result of your entire past life. Whatever you were in your past life, that itself is giving result now. Whereas the knowledge of this life differs [from that of the past life]! In the past life, the faith (*shraddha*) that had set in was different. That knowledge had arisen based on the faith that had set in. Now in this life, today’s conduct is unfolding in accordance with the faith and the knowledge from the past life; whereas the knowledge that you have received today [in this life] is new, hence conflict continues between the two of them.

Many people tell ‘us’, “One should never steal, right? But, I only have thoughts about stealing.” Hey, you! You were on

that ‘station’. Whatever knowledge and vision were filled within, that very stock is coming out now.

Faith + Knowledge = Conduct

Conduct, belief and knowledge are dependent on each other. One acquires the knowledge based on one’s belief, and then the conduct turns out exactly like that. Conduct is not something that needs to be done.

‘The Knowledge is verily the Self.’ Depending on the kind of knowledge one has, his self (*atma*) becomes that. Wrong knowledge (*viparit gnan*) means that the self becomes misled. Whatever knowledge one’s faith sets on, he becomes like that. Once the faith sets in, then the knowledge that helps the faith arises and when the knowledge and the faith match, then the conduct will unfold in accordance to that. The self verily becomes like that. Suppose a mother-in-law calls her daughter-in-law crazy. Now, as long as the daughter-in-law does not have faith [belief] on that statement, it does not affect her at all. Even if the entire world were to call her crazy, yet there would not be a psychological effect on her. However, if her faith were to change, then she would become crazy for sure! Therefore, never let anyone influence you at all in this world.

Depending on the kind of instillation you have done [in the past life], your relative self (*pratishthit atma*) arises in accordance with that.

Knowledge Stands on the Conviction of Faith

Questioner: What is the difference between faith and *gnan* (knowledge)?

Dadashri: Faith is undecided knowledge and knowledge is decided knowledge, meaning that it is knowledge that has come into experience. Suppose we are sitting in a park [in the dark], and something rattles nearby, and I say, “There is something there.” And even you say, “There is something there.” Then what sort of knowledge is that referred to as? It is known as faith or belief (*darshan*). So then later on, when everyone gets up to investigate, and as we feel around with our hands, we all decide that, this is actually a cow; that is referred to as knowledge. Sometimes, it may even turn out to be wrong in one’s belief, meaning in one’s *darshan*. To know something in a general sense is referred to as *darshan* and to know something in a detailed way is referred to as *gnan*.

What is knowledge referred to as? It is that which stands on the conviction of faith. In fact, faith is the first step towards knowledge. If there is no faith, then there is no knowledge.

First, the conviction sets in. Then in accordance with that, the knowledge arises and after that, conduct takes place in line with that. Previously, as the deluded conviction of, ‘I am Chandubhai’ prevailed, the deluded knowledge arose, and thereafter deluded [misguided] conduct arose. Once the knowledge is attained, it means that the conduct will continue to arise of its own accord, nothing needs to be done for it. When deluded faith and deluded knowledge come together, then the conduct will definitely come to unfold in line with that automatically. Even though nothing needs to be done, yet one says, “It needs to be done,” that is his ego. If one

believes, ‘There is joy only in bricklaying and happiness lies only in bricklaying,’ then he will become a bricklayer. As soon as this conviction sets in, the knowledge of bricklaying arises in him. When knowledge and faith come together, the conduct [of how to do that] is known immediately. Then as he places the brick like this, it sticks; he places it and it sticks! He does not have to examine every brick carefully.

With Respect to Conduct, You are Dependent on External Circumstances

Conduct and Knowledge have nothing to do with each other. Knowledge prevails in its own nature and the conduct is of the *puḍgal* (non-Self complex of input and output)! Conduct can either be good or bad; it cannot be pure. With respect to conduct, You are dependent on external circumstances. Conduct is not in Your hands, it is in the form of discharge. Discharge happens on its own. Even if You do not want to do it, yet it is such that it happens. Now, there is no reason for You to be afraid that, ‘This will touch Me.’ How can that touch You? Just like, when you eat food, then how can the ‘excreta’ [discharge] touch you? The excreta will go in the place from where it will get discharged.

Therefore, this discovery of ‘ours’ of *Akram Vignan* is the ultimate one, where *bhaavkarma* (karma that charges through intent) does not remain at all.

In fact, it is worth spreading this Science (*Vignan*). This Science is wonderful. ‘You’ and the activities (*kriya*) have nothing to do with each other. The *prakruti* forcibly continues to do things; it continues to do things against Your will.

Once a mother told me, “Dadaji, you have given me *Gnan*, you have also given my son *Gnan*. So now, why do I feel attachment for my son?” ‘We’ replied, “Can attachment arise? After attaining *Gnan*, can attachment exist? Attachment and abhorrence are due to ignorance of the Self (*agnan*).” Then she asked ‘us’, “Then what is that?” So ‘we’ replied, “If you have ever seen a paper pin next to a magnet, then you would know why the pin moves about when it is close to a magnet. What could be the reason for this? All this magnetism is due to the electrical body within, whereas the wrong belief has arisen within these people that, ‘I have become affected.’ True faith should be with *jagruti* (awakened awareness). But in fact, one prevails [with the belief that] ‘I am Chandubhai’ and that itself is *ajagruti* (lack of awareness as the Self).

If just the faith alone were to be established on the Self, then one would never feel afraid in any place at all in the world; the fear would leave.

Faith - Experience - Conduct

Say a person knows that it is wrong to engage in sexuality. He has constant faith in only following *brahmacharya* (celibacy through the mind, speech and body). Thereafter, this even comes in his experience, but it may not be so in his conduct.

Questioner: So, does faith lead to the experience?

Dadashri: Once it has come into faith, then that which has come into faith will gradually continue to come into experience. When the experience becomes

complete, then it will come into conduct. However, it may not come into conduct [right away], but You should not take a note of his conduct, You just have to take a note of what his faith is set on. This is because, all three of them do not happen at a time.

Questioner: One at a time, step by step.

Dadashri: Yes. That is why ‘we’ are taking on this responsibility, isn’t it! ‘We’ know that once ‘we’ change that faith, thereafter, there will be no problem. So, let the people scream and shout. Therefore, ‘we’ change that faith. ‘We’ move away [by remaining absolutely detached] after removing the ‘madness’ [wrong belief], while people are trying to change the conduct. That is certainly not the way. When can conduct change? It takes so many lifetimes for the belief to change, thereafter whenever the knowledge changes, that is when the conduct changes. That is why ‘we’ are taking on this responsibility, isn’t it!

Only take a note of whether one’s faith has changed or not. No one will talk about such a Science outside of here. Out there, people look for the conduct.

Experience is the Result of Conviction

‘You’ are only the Knower. There is no point in needlessly worrying, and even if the worrying arises, then that is happening to Chandubhai, what does it have to do with You? And as this *Gnan* starts to give result, all of that will also disappear. Even Chandubhai himself will become a *Gnani* (the One with Knowledge of the Self). It should give result. Instead

people say, “It is not coming into effect within.” Hey, it is not brought into effect at all. This *Gnan* is not the kind to be brought into effect. This is because all You need to do is make Chandubhai have the [right] conviction (*pratiti*).

Questioner: Thereafter, the conviction will do the work.

Dadashri: The conviction that, ‘This is temporary’ has set in. What is the result of that conviction? Every day You continue to experience that, ‘This is temporary; this is definitely temporary.’ And after that, it comes into Your Conduct that, ‘This is temporary,’ therefore it does not touch You.

‘We’ [*mahatmas*] are siding with the Self, but We are not letting go of the siding with worldly life. The faith that ‘this is wrong’ has set in. However, it will take time for that to come into Conduct. So until then, the intellect will carry on functioning. ‘You’ even Know that, ‘This [the intellect] is interfering,’ because the conviction has been established. Therefore, You Know that, ‘This is wrong, ‘I’ want to be free.’ Nevertheless, You are not able to become free from it, are You!

Questioner: So then, when will That come into Conduct?

Dadashri: First, It becomes established in faith; when It comes into understanding, the faith arises that, ‘The understanding that Dada has given, has ‘fit’ within Me. The Self has become the Self, and the rest has become the rest [the non-Self]. Both of them have been separated.’ Once that comes into understanding, then it gradually comes into *Gnan*, meaning

that it comes into experience and after It has come into experience, It comes into Conduct.

Conviction is the Cause and Conduct is the Effect

The cause changes first and the effect changes thereafter. Therefore, even though it has set in a person’s conviction that, ‘Jewelry and all that are no longer of any use, and ‘I’ have no need for money or anything else of this worldly life;’ however, when it comes to counting money, he remains thorough. This is because at the time of counting money, it is an effect of the past life, whereas this conviction is a cause. Therefore, ‘we’ do not look at the effect; ‘we’ look at what conviction has set in. Then ‘we’ move away, ‘we’ know that this cause has taken place and its effect will come about. After that, ‘we’ would not scold him, but others would nag him. [The husband will say,] “Even though you have taken Dada’s *Gnan*, you have still remained the same.” Dear man, these are actually her effects [from the past life]. However, as this is not understood, so she also gets angry. Then she will say, “The heck with it, I was better off before this.” Therefore, even that which had come into conviction, vanishes away.

Therefore, that which is seen as wrong, is an effect of the past life. All the conduct is an effect and the conviction within is One’s *Purusharth* (real spiritual effort to progress as the Self). The result of that *Purusharth* will come about. And the result of the effort done in the past life has come about today. Even now, if you were to incur a loss at any juncture in

the business, you would become irritated. What is the reason for that? The irritation is an effect from the past life it is not an effect of the present day.

Our *mahatmas* (Self-realized ones in *Akram Vignan*) have *Gnan*, They have everything, but it is in conviction and 'we' refer to conviction as everything one has [all-encompassing value]. It is okay if it is not in Your conduct, 'we' do not require that. If it is in Your conviction, then everything will manifest completely. This is because the One with conviction will attain completion and the one who has it completely [in conduct], may or may not have that in [conviction] completely.

Suppose one's conduct is very good today, but within, his conviction is set on, 'I want to go to America and start up a good business.' One should take a note of where the conviction lies; the rest is not to be noted.

Now for our *mahatmas*, say the wife packs both their suitcases, and she puts some of her clothes in her husband's suitcase. And when her husband sees that, he shouts, "Why did you even touch my suitcase?" Just look at that, He has this *Gnan*, He has the conviction. Hey mortal one, but why is your conduct like this? The answer is, "Actually, the conduct would indeed be that, wouldn't it! The conduct has not yet changed. It will take time for the conduct to change." [When the husband says,] "Why did you have to touch my suitcase?" One would end up segregating, 'This is mine and that is yours,' wouldn't he? "Take your suitcase away from here. Get lost from here." Now, that stock was filled due to his past [life's]

conviction. The conviction that prevails today, when stock is filled in accordance with that, then take note of that [the result]. Therefore, 'we' change that conviction and his *Gnan*; once that conviction sets in, it means that it has become *Satyug* (era of the time cycle that is characterized by unity in thoughts, speech, and action) for Him. After that conviction has set in, a lot of problems have not been faced.

When Equanimity Prevails, Experiential Knowledge Manifests

One person was asking 'us', "Dada, the awareness that 'I am pure Soul' prevails the entire day, but 'I' am unable to become that form yet."

Hey, why are You trying to become that form? Currently, the conviction that, 'I am pure Soul,' has set in for You. What happens when conviction sets in? All the seeds that were within have been burnt. So, they are no longer fit to germinate again. But now, the past seeds have to be settled once and for all, isn't it? So, those past seeds give effect and leave. However many give effect and leave, that much experiential Knowledge manifests. Thereafter, One progresses forward from the conviction. So, when does experiential Knowledge manifest? The answer is, when equanimity prevails in the midst of bitter or sweet results, such is the experiential Knowledge He gains. As One experiences the fact that *vitaraagata* (total absence of attachment and abhorrence) prevails, the [experiential] Knowledge starts to manifest. After the experiential Knowledge manifests, It comes into Conduct and that is when You will become the pure Soul completely. It is only until the stock that

has been filled becomes exhausted, that One will come into Conduct. Do you think You can come into Conduct just like that?

Questioner: Many a times, I even tend to forget to follow the five *Agnas*.

Dadashri: No, You should understand them, nothing else. ‘You’ do not have to bring anything into conduct (*aacharan*). The conduct will definitely come about on its own. If You have understood this *Agna* that, ‘What is real and what is relative’; the moment that is understood, that means Your belief (*drashti*) actually changes. Initially, You have to crank the handle for a month, as the habit that had been formed in the past [comes in the way]! Just in order to overcome that; thereafter it becomes natural and spontaneous.

One Starts to Become the Self as the Understanding Becomes Solid

On the *Kramik* path, it is only after one makes tremendous efforts, that he realizes the attentive awareness (*laksha*) as the Self. In fact, that attentive awareness does not set in at all. He himself continues to maintain that in his attentive awareness. Just as when you own a business, you would have to keep matters related to the business in your awareness, similarly, he [the person on the *Kramik* path] continues to keep the attentive awareness that, ‘The Self is like this.’ That too, it is only when the conviction sets in for him, that he is able to maintain such attentive awareness. His conviction sets on the properties [of the Self]. Whereas, ours [for *mahatmas*] is actually considered as the experience of the Self, because naturalness (*sahajata*), that which is attained on its own, is considered as experience; and where effort

has to be made, that cannot be considered as experience. On the *Kramik* path, one has to do all sorts of things for the conviction to set in. Effort has to be made for the conviction to set in.

However, Your experience as the Self is a partial experience, and as You have attained It naturally and spontaneously through the *Akram* [path], You definitely benefit from It; however, as You start to progress, the experience will continue to increase. As the *jagruti* continues to arise, after that the entire matter will have to be understood. By remaining acquainted [with the *Gnani Purush*], You should understand the *Gnan* in Its entirety.

Questioner: What techniques should be carried out so as to stabilize the *Gnan*?

Dadashri: Techniques do not have to be carried out. In order to stabilize the *Gnan*, You just need to understand It. If something has to be ‘done’, then It cannot stabilize. Where something has to be ‘done’, naturalness leaves, It cannot stabilize. ‘It’ has to be understood, and then It will stabilize.

Questioner: As time passes, does this *Gnan* become solid?

Dadashri: As One understands It, He begins to become ‘contained’ [steady as the Self]. For us [*mahatmas*], We have to just understand It. With the *Gnan* that ‘we’ have given You, all the *avarana* (veils of ignorance over the Self) have broken, the doership has left, all the causes have dissipated. Now, just the effects remain. How are the effects to be suffered? For that, You should understand This! With understanding, all the solutions will come

about and One will become 'contained' that He simply Knows. The other person continues to hurl abuses and You continue to Know that, that is all. Can that not remain so?

However much One has understood, by that much He becomes 'contained' [steady as the Self]. The extent to which He becomes 'contained', that much freedom [He experiences]. Freedom is experienced right here itself. To become 'contained' means to remain in the state of *moksha*, to come into One's own real form as the Self.

Understanding is Darshan

Questioner: Dada, what can we refer to as understanding?

Dadashri: Understanding means *Darshan* (Vision as the Self). The *Gnan* that One Knows for sure, but does not come into Conduct, that Knowledge is referred to as understanding. And the *Gnan* that comes into Conduct that is referred to as *Gnan*.

When understanding results into *Gnan*, it means that it comes into effect in conduct. When it has been Seen [come into Vision as the Self], it means that it has come into understanding and when it is Known, it means it has come into *Gnan*. There is a vast difference between Seeing and Knowing. Understanding always facilitates One to become 'contained' [steady as the Self]. The final most part of becoming steady as the Self is *moksha*. Due to the intellect, one 'boils over' [becomes Chandubhai], and with understanding One becomes 'contained'. True understanding can never be erased.

Wrong understanding is misery and

right understanding is happiness. 'One' has to See what understanding He receives. If the entanglement of wrong understanding forms, then there is misery, misery and misery. And when that entanglement is solved, then there is happiness, happiness and happiness! There is no other happiness and misery whatsoever in this world! To believe that Your happiness lies in temporary things and to not understand Your own permanent happiness is a wrong belief that is *mithya darshan*, whereas right belief is *samyak Darshan*! If One were to understand His own Self, then He Himself is the absolute Self.

The Instant the Veils Break, It Comes Into Belief

Questioner: What is the connection between the understanding that you give and the understanding of One's own state as the Self?

Dadashri: Although the understanding of Your state as the Self has set in, however, will You not need other understanding so as to protect It? That too is referred to as *Gnan*. 'We' gave You the understanding that, 'The truth in this world is a relative truth,' so this understanding that 'we' gave You, that too is *Gnan*.

When You can visualize what 'we' are saying, then You become assured. As the veils of ignorance over the Self broke, 'You' were able to understand through the words that 'we' spoke that, "All of this, the faces of human beings and all that is based on space." Now, if that veil has not broken for others, then they would not be able to comprehend that.

Questioner: The veil broke through your speech, so then, what effect did that bring about?

Dadashri: As the veil broke, It [the Self] came into belief, but It has not come into *Gnan*. When will It come into *Gnan* for You? Later, when that state is experienced, that is when It comes into *Gnan*. However, by breaking the veil through this speech, the belief arises, It comes into Your belief, the conviction arises that, ‘This is indeed correct.’ The veil is broken and the conviction establishes; the two happen simultaneously.

That Which Grasps the Understanding is Pragnyashakti

Questioner: When you make us understand, whom does it reach? Is it the body or the Self?

Dadashri: The Self, of-course! But which Self? Not the Self that is the pure Soul; the *satsang* (spiritual discourse) continues with the energy known as *Pragnya* (the direct light of Self). It reaches, not the body, but the energy that lies between the body and the Self. It is only the *Pragnyashakti* that understands this. *Pragnyashakti* grasps whatever is being explained here.

How long does this *Pragnyashakti* remain? By attaining this *Gnan*, You have become the Self, but the Self is still only in belief, in conviction and in Vision; however, the Self has not come into *Gnan*, the Self has not come into *Charitra* (Conduct as the Self). So, until that happens, *Pragnyashakti* continues doing the work.

What is *Pragnya*? ‘It’ never allows that which is not of the Self to become the Self’s and It never allows One to believe that which is the Self’s to belong

to another; that is *Pragnya*! *Pragnya* is indeed a part of the Self and it constantly functions to solely liberate the Self. As *Pragnya* blossoms, the Conduct continues to change. As the Conduct changes, the feeling of burden reduces. Just like, there is that which is one’s own, and that which does not belong to one; similarly, that which keeps both the home department and the foreign department completely separate is *Pragnya*, That Itself is the Self, That Itself is *Charitra*. Conduct (*vartan*) is itself *Charitra*. Here, Conduct means, that which does not allow the Self and the non-Self to become one. *Pragnyashakti* blossoms through *satsang*.

Understanding Gradually Results Into Knowledge

Questioner: Is it to be understood or should it be brought into conduct?

Dadashri: One does not have to be bring it into conduct at all; it should come into conduct [on its own]. What is the result of understanding? The answer is, ‘It will definitely come into conduct!’ Even though one has the understanding, yet it does not come into conduct, until then it is referred to as *darshan* and when it comes into conduct, it is referred to as knowledge.

Questioner: The understanding, the knowledge and the conduct have been understood but it does not come into conduct.

Dadashri: Yes, It cannot come into Conduct without *Gnan*. Understanding means that knowledge which is undecided.

‘Our’ point is not to be forced upon you. It should certainly come into Your

own understanding. 'Our' understanding is with 'us'. By forcing it upon someone, no work can be accomplished at all. Once that understanding sets in for You, then You proceed as per that understanding. Nothing needs to be done when it comes to *Gnan*; It just needs to be understood. Is there actually a difference between *Gnan* and understanding? You should understand the point of the matter from 'us'. That understanding will gradually come into effect as *Gnan*. Although You Know the *Gnan*, but until It does not result in Conduct, It remains as understanding.

The knowledge that one tries to acquire from the scriptures does not procure results on its own, whereas this understanding procures results on its own. 'You' do not have to do anything, the *Gnan* itself continues to work from within. The *Gnan* that procures results on Its own is a living (*Chetanvantu*) *Gnan*, and that Itself is Science and that Itself is referred to as the absolute *Gnan*. The knowledge, which does not procure any spiritual results, is considered as barren knowledge. Even though the same effort is put in, yet it will not yield any fruit! So, the entire human life goes in vain; therefore, You will definitely have to understand something, won't You? Here [in *Akram*], You only have to understand, nothing needs to be done. The path to *moksha* does not exist where something has to be done. Where only understanding is necessary, that is verily the path to *moksha*.

Knowledge Means Illumination not Understanding

Questioner: Please explain, 'Knowledge means illumination (*prakash*), not understanding'?

Dadashri: If through Knowledge, You shed light on something, then he [the relative self] will understand, 'This is how it has to be done.' If the illumination of Knowledge were not there, then he would not understand at all, would he! Understanding is a different thing and Knowledge is a different thing. As you speak the knowledge, it comes into his understanding that, 'The station is this way; it is like this, it is like that.' So, it sets in his understanding that, 'I have to go from this road to that road.' He will then say, "Yes. That is fine. Yes, I have understood." Therefore, understanding is a different thing. Knowledge is illumination and understanding is the result that One gets through that illumination, and thereafter, through that result, the activity takes place.

The knowledge of how to get to the station from here is explained to you. The knowledge says first [this way], it draws out the entire map, so that it comes into your understanding, then you say, "I have understood." What would you say when someone shows you the knowledge?

Questioner: I have understood.

Dadashri: [You say,] "I have understood!" So, that understanding is a different thing and the knowledge is a different thing. That which is understood will then come into conduct. If the understanding is not there, then no matter how much illumination of knowledge is given, yet it will not come into conduct.

Understanding Eventually Comes into Effect as Knowledge

Who is the mother of Knowledge?

It is understanding. A child cannot be born without a mother, can he? Has any child just fallen from the sky? Therefore, a mother is needed, isn't she? The mother of Knowledge is understanding. Where can this understanding be attained? Understand that from the *Gnani Purush*. Understand that from the scriptures. Complete understanding cannot be obtained from the scriptures; however, some understanding can be obtained.

This Knowledge that 'we' give You is *keval Darshan* (absolute Vision). Therefore, all the understanding is encompassed in It. Now, Conduct will arise from that understanding, but what happens if there is no understanding at all? The Conduct will never come about.

Understanding is referred to that which does not allow One to trip and fall. Instead, one continues to trip and fall all day long and he believes, 'I understand and know things.' Hey you, what are you referring to as understanding? What is the difference between understanding and Knowledge? As long as the understanding does not come into Conduct, until then that Knowledge is referred to as understanding. That understanding will gradually, automatically, come into effect as Knowledge. When It comes into Conduct, then Know that It is Knowledge, until then You should keep on understanding It.

On the day when the understanding comes into effect as Knowledge, You will no longer have that thing [the fault]. 'You' do not have to do anything. 'You' do not have any right whatsoever to acquire or renounce anything, because this is the path

to *moksha*. Those who have the right to acquire or renounce are those who are on the path of good and bad, those who are on the path of wrong belief, whereas this is a clear path to *moksha*.

When it comes into Conduct, that very understanding comes into effect as Knowledge. The understanding that Dada has given You will continue to give You experience. In so doing, as the experiential Knowledge is gained, the understanding gradually comes into effect as Knowledge and on that day that [fault] will no longer remain.

Complete Understanding and Complete Experience is Itself Knowledge

When both, understanding and experience come together, Light (*jyoti*) arises. As It prevails in 'our' understanding and It continues to prevail in 'our' experience, and so the Light remains within and thereafter that Light overflows. Even the one who is sitting next to 'us' becomes happy.

Questioner: Dadaji, you said that understanding and experience is Light. So, [to believe that] 'This mango is sweet,' that is understanding and upon eating it, when its sweetness is tasted and experienced, is that considered as Light?

Dadashri: The experience that, 'That mango was like this;' such an experience should remain. That which is theoretical cannot be referred to as experience; in fact, that is referred to as understanding, and that which is practical is referred to as experience.

Questioner: What you just said right now that, "When It comes into understand-

ing and It prevails in experience,” just that one phrase gives all the understanding. Everything is encompassed in that.

Dadashri: Full understanding and full experience is referred to as Light. That Light is indeed Knowledge, and That Itself is the absolute Self.

The Conviction Advances Towards Conduct

Questioner: Dada, what you are saying is not something that is Seen so easily. To tell you the truth, I accept it when you say, “This has happened.” When I sit here for two hours, I feel, ‘I have become *anasakt* (without any attraction),’ but when I go outside and I cannot find my slippers, then just imagine the level of my *aasakti* (attachment towards something)!

Dadashri: Yes, that’s true. When you do not find your slippers, that tends to happen! Nevertheless, You do understand that point, don’t You?

Questioner: Yes.

Dadashri: Now, should ‘we’ tell You what has happened after attaining *Gnan* here? It is okay if He believes in his mind that, ‘I have attained everything’ but let ‘us’ tell You what has happened. The conviction of ‘I am *anasakt*’ has set in; however, It has not come into Conduct. Now, once that conviction sets in, then it gradually goes towards that, it continuously tends towards spreading into Conduct. Will you achieve anything by just believing in it right now? No. Therefore, when the slippers cannot be found and the attachment towards them is Seen, at that time You should say, ‘This is not my real form, I am *anasakt*.’

Once It is Understood, It Comes Into Conduct

If someone tells you, “I have understood the directions,” and thereafter he ends up going the wrong way, then would you not realize that he had not understood! If he had understood, then based on that he would not have gone astray. Understand in such a way that You do not go astray on the path and if You get lost, then that means that You had not understood. And on top of that he says, “I had understood.” If it comes into understanding, then that means the result will certainly come about accordingly, won’t it! It comes into effect, doesn’t it! For You, everything is actually being understood! If it is not understood, then it may not come into Conduct. For all the *mahatmas*, as It starts to come into their understanding, ‘we’ are later Seeing It come into their Conduct. ‘We’ are even aware that, ‘This has set in His understanding and It has come into His Conduct.’

Questioner: Does that mean that the *kashay* (anger, pride, deceit and greed) go away, meaning that no type of *kashay* arises, so can that be considered as having come into understanding?

Dadashri: That has come into a very high level of understanding. In fact, that which has been attained is a very high level of understanding, and that is something that is altogether a different matter!

Time is Required for Understanding to Result Into Gnan

Questioner: Having attained the *vitaraag Vignan* (the Science that leads to the absolute state free of attachment and abhorrence) from the *vitaraag Vignani* (the

absolutely detached scientist of the direct path to liberation), after the complete understanding has set in, is there actually a specific time frame within which the understanding will result into *Gnan*?

Dadashri: Of course, there is definitely a time frame! The *Gnan* is always with You, [however] it takes time for It to set in. Just like, if there is some milk and a little yogurt culture is added to it, then if you ask for yogurt right away, it will not possible to get it. A time frame of six to eight hours is required for that. Is it not required? Similarly, it takes some time for this understanding to result into *Gnan*.

Questioner: Does it happen differently for everyone?

Dadashri: Yes, it happens differently for each one depending on the veils. For some, it may even happen in two hours, while for some it may not happen even within two years. It all depends on the veil; it is dependent on the *moha* (illusory attachment).

However strongly One understands, He continues to develop that much in *Gnan*. Do not worry as to when that will happen. It will actually result into *Gnan* automatically. The ignorance will leave on its own. Therefore, just continue to understand things here. The *Gnan* Itself is doing the work; You do not have to do anything. Even while you sleep, the *Gnan* is doing the work, even while you are awake, It is doing the work and even in your dreams, It is doing the work.

Questioner: Once the understanding sets in and it comes into Conduct, then whatever activities take place during the

time that passes by between these two states, are those charge or discharge?

Dadashri: No, they are not charge. The time has to go by until they discharge completely. This is because if the veil is thin, then it will go away within one lifetime. If it is very thick, then it will take longer. Nevertheless, It should come into experience.

When not even an atom's worth of pleasure is felt in worldly life; that is when It is considered to have come into experience, into Conduct. If one falls asleep right now at night and he has a sound sleep, then he will say, "Oh yes, I slept so well." So then, what is he finding pleasure in? The answer is, "In sleep." That is not the bliss of the Self. So now, all those worldly pleasures have disappeared at the level of conviction. After attaining this *Gnan*, after realizing the Self, everything actually starts to dissipate, what else can it do? It has definitely begun to dissipate. Otherwise, it would not dissipate even in a hundred thousand lifetimes.

Upon Attaining the Experience, Belief Regarding Pleasure Changes

So, It [the *Gnan*] has come into understanding. Understanding means the conviction has set in that, 'There is no pleasure in gold,' but in conduct you still find pleasure in it. The understanding that, 'There is no pleasure in gold,' has set in for You, this is because the Self has separated, however, that has not yet come into *Gnan*. *Gnan* means that it has not come into experience. When you have worn gold [jewelry] and someone beats you and robs it from you, then that is when

you realize, 'Darn it! The *moha* that I have for this gold is indeed wrong.' So, after it caused you a beating, it came into *Gnan*. As it has come into experience, it will then come into conduct. Thereafter, you will not wear gold. So now, has Your belief regarding [there is pleasure in] gold left?

Questioner: Yes, it has disappeared for the most part.

Dadashri: The belief regarding [pleasure in] gold has left. Nevertheless, what is the reason for it to still remain in your conduct? However much the stock of karma has been filled, it will remain in your conduct for that much time, and later on you will not even feel like wearing it. In this way, all the beliefs [in worldly pleasure] start to leave. The belief you had of pleasure in gold, the belief you had of pleasure in money, the belief of pleasure in all sorts of things, that belief regarding pleasure starts to leave and that other belief [pertaining to bliss of the Self] begins to set in. So now, you don't feel that much affinity for gold, do you?

Questioner: No.

Dadashri: And what about shopping?

Questioner: I have stopped shopping. I have to buy things that are necessary, but the desire that was there previously of, 'I want to buy this and I want to buy that,' all of that has disappeared.

Dadashri: Everything will gradually disappear and peace will prevail in the mind. In the other instance, there was endless misery even while shopping, where you became uneasy and agitated even while spending dollars, and over here not only is there no expense but there is peace too!

Understanding Definitely Has to Come Into Conduct

Questioner: Dada, if I have understood it, then does it definitely come into conduct?

Dadashri: Understanding is referred to that which comes into conduct. However, if the understanding is not yet coming into conduct, if it is in understanding, yet it has not come into conduct, up to that point, the Lord has referred to that as *darshan* and when it comes into conduct the Lord has referred to that as *gnan*. 'He' has referred to that very understanding itself as *gnan*. How is that? As it will definitely have to come into conduct. But it will not refrain from coming into conduct sooner or later. When it comes into conduct, it is referred to as *gnan*; whereas when you have it in your understanding that, 'This is not worth doing,' yet it does not come into conduct, then that is referred to as *darshan*.

That Which is in Conduct, Constantly Prevails in Experienced Awareness

Questioner: Dada, what is it like when it comes into Conduct?

Dadashri: It is completely different.

Questioner: Now, in whatever I heard today, the belief has been established; it has 'fit' within [set in the understanding] and I felt, 'This talk is indeed a hundred percent correct.'

Dadashri: You may really feel that way, but it does not come into Conduct. Hence, it does not remain in your experienced awareness (*khyal*) constantly.

Questioner: Yes, it does not remain in awareness all the time.

Dadashri: If it is in Your Conduct at all times, then it would constantly remain in Your experienced awareness. Just as it is in Your Conduct that is how it is in Your experienced awareness. That is why it cannot be so in Your Conduct, can it! It increases gradually, drop by drop. But, it can only increase drop by drop if You Know how, if You Know the way. Everyone is headed in that direction, but they eventually take a beating. They endeavor to cleanse it, to purify it; but those who end up ‘doing’ today, they become that form [engrossed] at least once. Do You even realize that?

Interference in the Prakruti is Verily the Function of the Non-Self

Questioner: I experience *moksha*, but the *prakruti* is not letting go of its intrinsic nature. I am getting tired of that.

Dadashri: The *prakruti* will never let go of its intrinsic nature, will it! If the local authorities open up the gutters all around your home, then would the gutter give off its attribute or not?

Questioner: It would.

Dadashri: At that moment, what perspective should You maintain?

Questioner: As the Knower and Seer.

Dadashri: If you want to relax and look for comfort, then you will experience the stench, hence, You should remain only as the Knower and Seer. Whenever ‘gutters’ come up in the *prakruti*, at that time You should prevail in *jagruti*.

Questioner: If ‘I’ continue Seeing the ‘neighbor’ and if ‘I’ do not guide him,

then how can that do? Is that not referred to as hypocrisy?

Dadashri: What right do You have to guide him? ‘You’ should not interfere. Do You Know who controls him [the *prakruti*]? ‘You’ do not control him and neither do You guide him. He is under the control of *vyavasthit*. Then what is the point of interfering in him? When You go to interfere in that which is not Your function, then the function as the non-Self (*pardharma*) arises.

Spoilt on the Outside, Improving on the Inside

Questioner: When the *prakruti* (non-Self complex) abruptly causes a lot of havoc, then he feels tremendous suffocation within.

Dadashri: Oh, when such a thing happens, then he does not even eat for five days. Alas, who is at fault and who is getting the beating for it! Why are You punishing the stomach? The fault is of the mind and You punish the stomach. You tell it, “You will not get to eat.” What can the poor man do? His energy will diminish, won’t it! If he has eaten, then he may be able to do some other work. That is why our people say, “Why are you punishing someone for a fault committed by another?” The fault is of the mind, what fault is it of the poor body?

Moreover, what will You gain out of clearing away the external? That which You have no control over whatsoever! What is the point of needlessly screaming and shouting? The rubbish within will have to be swept away; everything on the inside has to be cleansed. Instead, people cleanse the external. When they go in the

river Ganges, they keep submerging their bodies. Hey, of what use is it to cleanse the body? Why don't you cleanse the mind! The mind, the intellect, the *chit* (subtle component of vision and knowledge), the ego, all of them, the *antahkaran* (internal functioning mechanism in every human being composed of the mind, intellect, *chit* and ego) has to be cleansed. Soap has never even been used on these, so then won't they become soiled?

Everything is fine as long as one is of a young age. Then with each day, things become soiled and thereafter, rubbish gathers about. That is why 'we' say, "Leave your conduct outside and take this [*Gnan*; the Nine *Kalams* (the nine deep inner intents)] along with You. Leave all these lies outside and nurture these *Kalams*, then Your next life will be topmost!

Questioner: You said that although one may be drinking tea, but what is going on from within is, 'I should not drink it, nor cause anyone to drink it, nor instigate anyone to drink it...'

Dadashri: Yes, all that means to say is, 'You do not agree with the conduct;' that is what 'we' are trying to convey. It means that Your opinion differs from the action. And when drinking tea sheds off on its own, then it will be legitimate. So now, You are no longer stuck to it, it is stuck to you. What I am trying to say is that when its duration is over, it will go away. If on one hand, one drinks tea, and on the other hand, he declares this intention, then the [liability for] drinking it vanishes, and this intention has begun [to come into effect].

When you go unannounced to someone's house, the person may say, "Come sir, come sir," but from within he may feel, 'Why did he have to come right now?' Whereas what does this person [the one reciting the nine *Kalams*] say? He drinks tea, but [from within he says,] 'This should not be so.' Whereas the latter, says the opposite. On the outside, he says, "Welcome," but then again from within he says, 'Why has he come at this time?' So, he is spoiling that which is already good whereas we [the one reciting the nine *Kalams*] are improving that which is spoilt.

Questioner: The most astonishing thing of the entire *Akram Vignan* is that it is spoilt on the outside and it is being improved on the inside.

Dadashri: Yes, that is why we feel satisfied, isn't it! It does not matter if the current 'situation' is spoilt, but the new one will definitely be better. That which is ruined is history, but at least the new one will be better, won't it? Whereas some people keep saying, "We only want to improve this life." Hey, let it go. Just let go of it, from here. Else, the next one will become spoiled as well. In fact, you will incur a double loss.

Questioner: I am not currently responsible for that which is spoilt right now. That is a result of the past life.

Dadashri: Yes, You are not responsible right now. That power lies in the hands of another entity right now. It is beyond your control! This is actually not going to change, so why are you needlessly becoming restless!

Hidden Within the Understanding is the Art of Non-Violence

Questioner: It has been so many years since attaining *Gnan*, so should We not have achieved an equivalent amount of *saiyam* over the *prakruti*?

Dadashri: That is fine, but what state would you be in had you not met Dada?

Questioner: Oh ho ho! Then that is not even worth talking about!

Dadashri: It is after that, that You are speaking! There is the kind of energy [destructive energy] that can destroy so many ‘castles’! Yes! So, where there is a contradiction with the other person, You should exercise care when getting work done. The *prakruti* is like machinery, so how can you be obstinate in this way towards machinery? If you tell the machine, that gear, “See, I created you. So, when I touch you, you should not hurt this finger of mine.” Yet, it will definitely cut it off whether you created it or whoever else did. This is because it is a mechanical adjustment. This *prakruti* is mechanical. So, You should learn from Dada such things, so that the mechanical adjustment loosens up entirely. Can You do that or not? Come and learn this art from ‘us’ once. This art of worldly interaction is a non-violent art, it is not a violent art. Yes, the kind that takes One to *moksha*. Therefore, do not waste the balance of this life now!

‘We’ Only Take a Note of The Belief

Questioner: After attaining *Gnan*, for all these *mahatmas* here, the tendencies of their *chit* gradually gather around in one place, doesn’t it?

Dadashri: If One Knows how, then the tendencies of the *chit* can come together in one place. Now, He will not let It lapse, will He! If One remains in ‘our’ Science, then they will definitely become focused, within one lifetime. It is okay if It is not in Conduct but It definitely prevails in One’s belief!

Questioner: Yes, It is in One’s belief.

Dadashri: So then, that which prevails in belief is true, even though It may not be so in Conduct. Conduct is not something that is in Your control; however, It is in Your belief, isn’t it?

Questioner: ‘It’ is in belief completely.

Dadashri: Otherwise, if It never came into Conduct and if Conduct was a necessity, then ‘we’ would have to scold everyone. ‘We’ do not take a note of the conduct, ‘we’ take a note of the belief such that, ‘Where does Your belief lie?’ ‘Our’ Conduct and belief are certainly in unison. For You, the conduct is different, and Your belief is different.

What do people say everywhere? “Improve your conduct!” So then show ‘us’ if anyone has improved even a single conduct of his? An individual does not have the [independent] energy to relieve his own bowels, then how can he improve his conduct? Such big shots who think they can improve their conduct! However, people from all religions are saying, “Improve your conduct.” Hey you! Would conduct, thoughts and speech ever improve? Figure out how they can improve. So, this is indeed a Scientific method of ‘ours’; otherwise, there is no person in this world

who has improved. Actually, whichever place nature smacks one into, he ends up going there, that is all. There is no effort being made within on his part, whereas here the Science has actually manifest, so from that point on, a meaningful change came about in people. This Science does not ask for [an improvement in] conduct, thoughts or speech at all, does it! The world was asking for just that. That is why people would say, “As this person is speaking waywardly, how can we consider him to be religious?” “Hey you, if he is speaking waywardly, what do you have to do with that?” Why don’t you just take a note of what is in his belief?

Questioner: Yes, that is correct; just take a note of the belief.

Dadashri: [For example,] It does not matter if the local variety of cotton crop is growing at present; just take a note of the new kind of seeds that are being sown! You have purchased a very expensive variety of seed, you have started the preparations for that, you have brought fertilizer; hence, would you not know that the following year is going to yield an excellent crop!

Your previous belief was wrong, up until it got changed to the right belief. So, this is the result of that [old belief]. You have no choice but to suffer it. However, at present Your belief is prevailing in a different place, the belief is only prevailing towards gathering the energies of the Self (*aishwarya*) in one place, and so the energies of the Self, the tendencies [of the *chit*] do not remain in the conduct. There is no problem with the conduct, but You should take a note of where the belief prevails. That’s it, continue to take a note

of where the belief is prevailing day and night, keep giving support to that belief and keep giving ‘vitamin’ to that belief. There is no reason to be afraid upon Seeing such [wayward] conduct. Whom do ‘we’ tell to be afraid upon seeing such conduct? Those who engage in child’s play, those who are just like little children without awareness, in that situation, ‘we’ have to repeatedly tell them off. Have ‘we’ ever told You off? ‘We’ would not tell You off. All these ‘children’ have to be told off often.

Never Allow a Stain to Form on Your Conviction

These people [*mahatmas*] are telling ‘us’ that, “We have come to Know our faults, but now, take them out for us. You may beat us and hit us, do whatever you want to, but take them out.” Now, in what way can that be achieved?

You should find out how the fault set in. Only then will you know how you can be rid of a fault? At the time it set in, it did not have to be forced in. Therefore, at the time of removing it, it does not have to be taken out. The thing that has been forced in has to be taken out. Whereas, they [*mahatmas*] are telling ‘us’, “Take the faults out for us.” Hey you, why did they set in? So, one replies, “A person was hanging around some harmful company. So, he became convinced that this person is enjoying himself and this is a very good way to attain happiness.” And so, his faith became established on that knowledge, his conviction set in on that.

In the same way, what do ‘we’ do with these people? Even though they have a fault, yet they deny it by saying, “I do not have a single such fault in me,

other people have faults.” So, ‘we’ show such people their own faults. So then, a hundred percent conviction sets in for them that, “All these are faults indeed. We are accepting that.” Then they tell ‘us’, “Take these faults out for us.” To that ‘we’ say, “They do not have to be taken out. Now that, the conviction has set in, that precisely means that they have started to come out. All You have to do is keep an open mind and tell them, ‘Go away.’ That’s it, all You need to say is this much.” It is verily due to the conviction setting in that the faults either leave or enter. In fact, they are not something that is to be forced in or taken out. Is this some sort of a factory? If one mistake has to be eliminated, how long would it take? Countless lifetimes would go by. Is all this something You can understand?

Do not let a ‘stain’ form on the conviction.

Chandubhai is in Remorse While You Remain in Gnan

Up until now you were actually saying, “It happened to me,” but now, after attaining *Gnan*, You should not agree with it that, ‘It happened to Me!’ Hey, how can it happen to You? Dada has separated You! Has He not separated You?

Questioner: ‘I’ am separate indeed.

Dadashri: Yes, so then You should definitely maintain the separation, shouldn’t You! By saying, “It happened to me,” the entire world is suffering from a psychological disorder. One says, “My own child’s father-in-law hurled abuses at me!”

If you have made a mistake and you do not feel remorse for it, then even

that is wrong. Remorse should definitely arise. ‘You’ should continue to Know that, ‘Chandubhai is very remorseful.’ Then, say You were to pat Chandubhai’s shoulder, however if he takes support of this and stops being remorseful, then it will remain pending. Remorse should definitely arise. The one who has done the wrong thing, he should definitely feel remorseful for that. Therefore, when he feels remorseful, after a while You should tell him, ‘Now do *pratikraman* for the mistake and make a strong resolve never to repeat the mistake and ask for energy for the same. ‘I’ am here with you. Now come on, ask for the energy.’ This is *Akram Vignan*.

Purification Happens When One Continues to See Within

For ‘our’ *mahatmas*, first the mind becomes pure, then the speech becomes pure. After the speech becomes pure, that is when the conduct becomes pure. However, first of all, the mind should become pure. To whatever extent the mind has become pure, the speech becomes pure to that extent. To whatever extent the speech becomes pure, the conduct will become pure to that extent. Conduct is the last one to become pure. Conduct does not have much value. The Lord has not placed a lot of value on conduct. The world has placed value on conduct. Conduct comes later when it is heated up, just like the *ghee* (clarified butter) that has been extracted after being heated to a very high temperature! *Ghee* that has cooled down does not spill, but that does not mean that it has not come into conduct. When it is heated up, then it appears to be as before. That is exactly what the *Akram Vignani* (the Scientist of the direct

path to liberation) is saying, “This [the Science] functions differently from what the entire world believes in.” The entire world believes in this, in conduct. ‘It does not matter what there is in your mind, but at least in your conduct it is very good,’ with regard to this belief, the *Akram Gnani* (spiritual Scientist of the step-less path to Self-realization) cautions that, “Hey mortal one, the danger lies verily in this.” No matter how good your conduct is, but if your mind spoils, then that is a karmic account for the next life. And although you will receive the credit for your current conduct here in this life, but your next life has been spoiled, hasn’t it? But then, the world does not care about the next life. Everything looks fine and dandy right now. This is because they do not have the right belief (*samyak drashti*), they have the illusory belief (*mithya drashti*).

If one tries to look for [improved] conduct in *mahatmas*, then he will not get anywhere. Conduct is such that, it can only come under one’s control after a very long time. And, this era of the time cycle is not conducive for that. This is a slippery era, which goes downhill. Now, in such times, we cannot get anywhere. Instead of that, just let it be. Put the conduct on the side and let the purification of the mind take place. The Self has become pure. So, let the purification of the mind take place continuously. Now that the Self has become pure, whatever discharges from the mind, as You continue Seeing that, the mind purifies by that much.

The Doors to Understanding Open With Absolute Humility

Questioner: Now that this *Gnan* has

been given to *mahatmas*, how much of It should manifest in their conduct?

Dadashri: It will take time before it manifests in worldly interaction! The reason being, your current conduct that exists, that conduct cannot change and so it takes time. In ‘our’ case, all of our conduct has exhausted, hence, there is no problem for ‘us’. Nevertheless, You are just as much of a *Gnani* as ‘we’ are, but your conduct is not appropriate.

Questioner: So, you are a *Gnani* and that other person is a *Gnani* as well, then is there actually any difference?

Dadashri: [As both have the same *Gnan* of, ‘I am pure Soul,’ so,] There is no difference in *Gnan*, there is a difference in conduct!

Questioner: So, is it a very difficult task to bring that *Gnan* into Conduct?

Dadashri: It certainly does not have to be brought into Conduct. *Akram* means do not take a note of the conduct. That experience will in fact continue to come about automatically. The reason being this discharge that is there, it just needs to be settled. Nothing else has to be done.

‘We’ are saying, “Do not take a note of his [*mahatma*’s] conduct.” For Him, the puzzle has been solved. The thoughts of the mind, the words that are spoken and the conduct of the body are all discharging things. No one can change things that are discharging, whereas charging [karma] is a different matter altogether; it can be changed. Conduct, thoughts and speech cannot be changed because they are discharging. These people are constantly seeing that which is discharging.

Conduct is referred to that which comes into exact understanding. What causes a ‘foul smell’ to spread in one’s conduct? It is due to egoism and other bad qualities. It is only when the egoism dissolves, that *param vinay* (absolute humility) arises. Even if you perform rituals for a hundred thousand lifetimes, yet you will not gain anything. Through *param vinay* there is *moksha*. The ‘doors’ to understanding open with *param vinay*.

Faults Should Not be Protected

Questioner: You do not address the symptoms and you treat the root cause. Where can one find such a doctor?

Dadashri: It is because there are no such doctors that these problems exist, isn’t it! Neither have such doctors been found nor has the medicine been found, that is indeed why such chaos have carried on! So then, they have begun to dust away at the results; the effects!

With the belief that, ‘Snuff can be sniffed,’ it entered; as that conviction set in completely, the sniffing came into conduct. And now, with the conviction that, ‘Sniffing snuff is wrong,’ it will leave. The conviction should arise completely that, ‘This is a fault indeed.’ So then, it will leave. This verily is the law [of nature]. So, if you do not protect it, if protection is not provided, then it goes away; however, one indeed ends up protecting it. When someone asks him, “Sir, are you still sniffing this snuff?” Then he replies, “There is no problem with that.” That is considered as protecting it. He knows in his mind that this is wrong. Even though the conviction has set in, yet he protects it once again. One should not protect it. Do people actually protect it?

Questioner: Yes, they do protect it indeed!

Dadashri: One has lost his reputation; actually did he ever have any reputation? Would a reputable person wander about wearing such ‘clothes’? Instead, people continue covering up their reputation! One is maintaining his reputation by continuously covering things up. When it ‘tears’, he ‘stiches’ it up! [Otherwise, people will say,] “Hey, someone will see it, ‘stitch’ it up.”

You Should not Say, “Now, I do not Have any Problem”

For many people, their conduct is good but there is certainly a lot of malice within. Whereas, even though our *mahatmas*’ conduct is bad, nevertheless, they are so good within!

Questioner: This point is based on principle but many times what happens with Us is that We tend to hold on to this one point of Dada’s statement on its own, such that, ‘My conduct and behavior are not important, now, ‘I’ just have to pay attention to what is inside.’

Dadashri: That is what he ends up holding on to, that is all. There is no need to hold on to that. ‘You’ just need to understand that, ‘If such a thing happens, there is no need to harbor fear.’ However, if You hold on to it, then it will remain pending for You.

Questioner: ‘I’ end up holding on to it and taking a stance in defending it.

Dadashri: No, You should not take a stance in its defense. It is like this, just as your determination for ‘I do not want to fall in the well,’ always remains strong,

doesn't it! Say there are a hundred or two hundred wells around here and a path to go back and forth runs through them, then even in the dark you do not fall in. This is because you have the determination that, 'No matter what happens, but I do not want to fall in the well,' and hence you do not fall in. However, if you take a stance in defending the well, then you will fall in. Your determination is actually needed! Why else would 'we' tell You this? It is not to hold You down, but 'we' are saying this to make You fearless. 'Your' external conduct is like this, it is wayward; however, You should not be bothered by it. Yet, that does not mean that You need to hold on to that, You should in fact maintain the awareness that, 'Such a thing should certainly never happen,' that is all. Thereafter, if that happens, then 'we' are saying, 'Let go of it.' What did 'we' say? What are 'we' referring to as *vyavasthit*? You should steer your car with your eyes open and drive carefully and thereafter if it collides, then it is *vyavasthit*. After that, if you happen to commit an offence, there is no problem with that, it is *vyavasthit*, but it should be with vigilance.

Questioner: Dada, you say that to make Me fearless; but in line with that my current conduct is like this. So upon Seeing that, shouldn't I have the thought that, 'What kind of karmic stock have I filled?'

Dadashri: That thought should definitely arise that, 'Darn it, I have really filled such karmic stock!' However, that actually arises for everyone. Everyone gets tired and fed up from it and they do not even like it, but what can be done? There is no other solution, is there!

Therefore, You should never say such a thing like, "Now, there is no problem for Me." 'You' should not say such a statement recklessly; that is all 'we' are saying. Otherwise, the *Gnan* that 'we' have given You; 'we' have certainly given It Knowing that, 'Nothing is going to happen to You, provided You do not talk recklessly!'

Questioner: So Dada, now that 'I' have attained this *Gnan* of yours and everything; if 'I' then say, "Now, there is no problem if I defend," then what?

Dadashri: No, You cannot say that. You may defend for as long as you want, but if You say, "There is no problem in this," then it breaks that law of nature. Do not create such liability. Creating such a liability is in fact equivalent to removing the fishplate between two rails. The train will derail. Therefore, such a thing should not be spoken. Why say such a thing? That is indeed why 'we' have said, "Do not speak recklessly that nothing at all is going to impede Me." Now, do not say such things. People [*mahatmas*] are saying this with false 'power' so as to show someone, "Now, Dada is protecting Us, nothing will happen to Us." So that false 'power' will impede You, You should not speak such things.

If a Two-Sided Opinion Arises, Then Everything Spoils

Questioner: Let me also ask you, what are the danger zones for us in our progress, Dada? The reason being, rather than us proceeding by holding on to any of your statements baselessly it would be better to ask you here. So then there would not be a problem, would there?

Dadashri: By holding on to a statement baselessly, a lot of difficulty arises. If You ask ‘us’, then no problem will arise, whereas by saying, “Nothing is going to touch Me,” that alone is a liability. ‘We’ have said that, “Sex itself is not poison; fearlessness in sex, that is the poison.” Therefore, people tell ‘us’, “Now nothing can happen to Me, because ‘I’ have surrendered to Dada.” The fact that fearlessness has arisen, that itself is the poison. The moment You become reckless, that is the end of it, finished. That is not even a position at all. ‘You’ neither prevail as the Self, nor do You prevail in the ‘file’ (Dadashri’s term for anyone or anything that takes one away from the Self and into worldly life), such recklessness! Where has this, ‘Nothing can touch Me,’ come from?

Questioner: That is true; ‘I’ do not prevail as the Self nor do ‘I’ prevail as the ‘file’.

Dadashri: ‘You’ are in neither of these two places and from where did this new position arise? So, that holds a liability. That is why, ‘we’ indeed tell You, “We are saying that sex itself is not poison, fearlessness in sex is the poison, in order to get rid of the fear within You.”

In all of this, the only opinion that should remain for You is, ‘I do not want this’ or ‘This is wrong.’ If a two-sided opinion arises, that of, ‘This is good and that is also good,’ then everything spoils. Milk and yogurt, the two cannot stay together. Therefore, ‘we’ do not have a problem with the action, the only point that matters to ‘us’ is that Your conviction should not change.

Questioner: If the conviction does not change, then the thing that remains, is in the form of discharge, is that correct?

Dadashri: If the conviction does not change, then that is more than enough. It means that it is not Your liability. Thereafter, the liability lies with ‘us’. If You say, “This is good and that too is good, both are good,” then the liability is Yours. [For the One who maintains the opinion that,] ‘This should not happen’, and despite that if it continues to happen, then He is not liable. However, as long as there is a ‘file’, that will continue to happen. One day, that karmic account will come to an end and then everything will separate. ‘You’ will separate and this too will separate!

By Sitting With Dada, You Have to Understand Everything

Questioner: Through *Gnan*, will the wayward conduct stop for us in this very life or will it not?

Dadashri: It may even happen! If One follows as per what the *Gnani Purush* says, then it can happen within five to ten years. Hey, it can even happen within a year’s time! The *Gnani Purush* is considered the Lord of the three worlds [the world of animals and humans, the world of hellish beings and the world of celestial beings]. So over there, what cannot be achieved? Can anything actually remain pending?

‘You’ should sit with Dada and understand everything. You should set aside time for *satsang*.

*‘Ame keval Gnan pyaasi,
Dadane kaaje aa bhav deshu ame j gadi.’*

‘We are thirsty for *keval Gnan* (absolute Knowledge), we will spend this life for Dada.’

- Navneet

What thirst do these people [*ma-hatmas*] have? To that they reply, “There is thirst only for *keval Gnan*. Now, there is no other thirst remaining for Us.” So ‘we’ tell them, “There definitely is thirst remaining within, at least analyze that deeper.” So, They would say, “That is actually remaining in the *prakruti*, that does not remain in Us. For some, a quarter of an anna’s (a former Indian currency unit that is equivalent to 1/16th of a rupee) worth may remain in the *prakruti*, for some an eighth of an anna’s worth may remain, while for others a twelfth of an anna’s worth may remain. So then, would God punish the one who has a twelfth of an anna’s worth remaining?” To that ‘we’ answer, “No, You have to clear whatever shortcomings there are [in the *prakruti*].”

Now, as long as the *prakruti* exists, all its shortcomings will definitely be cleared. As long as You do not interfere (*dakho*), nor do You get affected by the effects of the interference (*dakhal*), then the *prakruti* will clear its shortcomings. The *prakruti* clears its shortcomings on its own. Now, during that when One says, ‘I’ am doing it,’ interference happens!

If one has not taken *Gnan*, then the *prakruti* continues to behave waywardly only all day long. Whereas now [after *Gnan*], it actually begins to behave compliantly only. You may think of telling the other person off, but internally You say [to Chandubhai], ‘No, such a thing should not be done. Do *pratikraman* for the

thought of telling him off.’ Whereas before attaining *Gnan*, you would actually tell him off and on top of that you would say, “He deserves an even bigger telling off.”

Therefore, whatever is currently going on within is due to the strength of the right belief (*samkitbud*); there is tremendous strength of the right belief! That continues to work day and night, constantly!

Questioner: Is it *Pragnya* that does all that work?

Dadashri: Yes, it is *Pragnya* that is doing that work. *Pragnya* will take You to *moksha* even if It has to drag and pull You there!

Questioner: But Dada, many times the force of the *prakruti* is quite strong.

Dadashri: Well, the stronger the *prakruti*, the greater the force will be.

Questioner: Nevertheless, at that time, the *Gnan* also works with just as much force.

Dadashri: Yes, the *Gnan* works forcefully too. This is *Akram Vignan*, so even by fighting internally or by reprimanding, It will surely bring it on track!

The Progressive Stages of Understanding

Questioner: In order to not see the other person at fault, I handle the situation with the understanding that, ‘The *prakruti* is the doer.’

Dadashri: That is the first stage of understanding, but in the ultimate stage, the understanding is, ‘None of this is happening at all. The Self is just the Knower of this, there is nothing more

than that.' Instead, one has believed, 'It is indeed the other person who did this!' That is just a wrong belief.

Questioner: [One believes that,] He murdered my one and only son...

Dadashri: 'He' certainly never dies. The fundamental state, the original element, It never dies. In fact, only those things that are perishable, they continue being destroyed.

The world should be Seen to be flawless (*nirdosh*) only. The one with a lesser understanding will set the understanding, 'It must be a karmic account. Otherwise, he would not be my son, would he!' The One who understands God's language, for Him the entire world will undoubtedly appear to be flawless, won't it! Even if someone garlands Him with flowers, He Sees that person as faultless and if someone throws stones at Him, even then He Sees that person as faultless! One person murdered, and another person saved, however, both are Seen as faultless; He does not See anything special in either one.

If You want to understand things through the understanding of 'our' *Gnan*, then You should understand that, 'It is *vyavasthit*, it is a karmic account.' As You go beyond that, the fundamental thing will be understood. 'No savior is able to save, and no murderer is able to kill. All of this is the work of nature.' It is true that 'it is *vyavasthit*', but who is the one doing this with the support of *vyavasthit*? 'One' Himself Knows that entire component, such that, 'Everything is in fact a process of nature.' Nature is actually doing things for the benefit all living beings only, but

the current era of the time cycle is such that it disturbs it.

Questioner: I did not understand the point about the current era of the time cycle disturbing it.

Dadashri: If the current era of the time cycle did not disturb it, then this world would appear very beautiful. When such an era of the time cycle comes around, then it takes living beings to a lower life form. Otherwise, it is not the work of nature to take living beings to a lower life form. Actually, it is nature's intrinsic nature to continuously take living beings to a higher life form only.

There was once a time when bosses were harassing employees, and now the time has come where the employees are harassing their bosses! It is the bizarreness of this era of the time cycle! If things were within normality, then it would be very beautiful. Bosses would never harass the employees, while employees would never sabotage things in this way.

One has in fact just believed so! When a person becomes a father, there too he has just believed that, 'I am his father!' However, when he keeps hurling a lot of abuses at his son for two hours continuously, then he would realize how many days his authority as a father will last! He will definitely calm down, won't he! If he truly were a [certified] father, then he would certainly not separate [from his son] at all.

Work is Accomplished When the Point is Understood as it is Intended

For You to fully understand what 'we' are intending to say, meaning that

in order to fully grasp what 'we' are intending to convey and for it to reach home 'to the point,' that is what 'we' refer to as *ged padvi*. Don't people say, "I still don't fully understand what you are saying?"

Therefore, that which 'we' want to explain, when a person fully understands that very thing itself, in that very form, then that is referred to as *ged bethi*. Now, 'our' viewpoint is different, his viewpoint is different, hence, it takes a while for it to be understood and to hit home as it is intended. But, it should be understood and it should hit home as it is intended, only then will work be accomplished!

Whatever 'we' want to explain, when You understand that exactly, point to point, then that is referred to as *ged bethi*. As each person's viewpoint is different, each person understands in a different manner. The point 'fits' each person depending on his individual energy to understand (*darshanshakti*).

Understand the Science Minutely

If you have not understood the definition of gold and on top of that, you refer to brass as gold, then it certainly means that you have not understood its value, isn't it? When brass is buffed, it looks like gold, but one should know the definition of gold along with its attributes. In the same way [One should Know], 'What is anger? What is greed? What is attraction? What is repulsion?' They are attributes of the *pudgal parmanu* (the smallest, most indivisible and indestructible particle of matter; one of the six indestructible, eternal elements).

All of this is a Science. Science means that it should be understood exactly. It is necessary to understand the point minutely. There is no need to do anything.

The Self that 'we' have given You, It has been given in a state that is absolutely untainted (*nirlep*) and It has definitely been given as being absolutely free from association (*asang*). Now, the only thing is to understand this.

This *Gnan* has been given within an hour and the *Gnan* that has been given within an hour is so very great! The *Gnan* that cannot even be attained in ten million years, that *Gnan* is attained within an hour. However, it is at the basic level. Thereafter, It should be understood minutely and in detail, shouldn't It? 'We' explain that in detail when You sit with 'us' and continue asking questions. That is why 'we' tell You that *satsang* is very essential. As You continue questioning the links [to the principles] here, then the links will reveal within and this *Gnan* is without contradiction.

Gnan is not something that can be given. *Gnan* arises from the understanding that 'we' give You. When does One understand that the *Gnan* has manifest? When can, 'This is wrong,' be referred to as *Gnan*? It is when that conduct sheds off on its own. That conduct shedding off and the *Gnan* arising, both take place at the same time. Until then It prevails in the understanding that, 'This should not be so. This should not be so,' is verily Our *keval Darshan*, which means that it is the Science of absolute Understanding (*keval Samaj*). After that, It comes into *keval Gnan*.

Understanding is the Beginning of Keval Gnan

The One who only has faith [conviction] in the Self that is *keval Darshan!* *Keval Gnan* that is in the form of conviction is *keval Darshan!* When *keval Gnan* has been attained with conviction, then One experiences freedom even whilst One has a body and when *keval Gnan* is attained through [experiential] *Gnan*, then One attains *moksha!*

When this world is understood exactly as it is, that is referred to as *keval Darshan*. As long as It has not come into One's Knowing, It is *keval Darshan* and when It comes into One's Knowing, then It is referred to as *keval Gnan*. Initially, It comes into understanding.

Complete understanding is referred to as *keval Darshan* and when It comes into Conduct, it is referred to as *keval Gnan*. The complete *Gnan*, *keval Gnan* is the complete state (*puṇahuti*) and *keval Darshan* is the beginning. Understanding is the beginning of *keval Gnan*.

Questioner: What does complete understanding mean?

Dadashri: *Kshayak Darshan* (permanent conviction of the right belief that 'I am the Self'). Over here, 'we' give You *kshayak Darshan*. The complete conviction, the complete understanding.

Keval Darshan means *kshayak samkit* (permanent conviction of the right belief, 'I am pure Soul'). After attaining that, One attains *keval Gnan*. Through *keval Darshan*, the *Gnan* can be Seen. What does the phrase 'the *Gnan* can be Seen' mean? It means that You have

Seen something beyond [*keval Darshan*]. 'There is something there,' that is *keval Darshan* and 'It is certainly this,' that is *keval Gnan*.

It Begins With Faith and It Becomes Complete With Conduct

Therefore, 'our' *Gnan* is pure *Gnan*. Even the understanding is pure. Initially, It came into Your conviction and now, It will gradually come into Your understanding, and It will come into *Gnan*. 'You' are the pure Soul indeed, aren't You!

Whatever You Know, it first comes into Your conviction completely, thereafter It comes into Your Conduct. However, It has not yet come into Your conviction completely. As It comes into Your conviction [completely], It will begin to come into Your Conduct. This entire process takes place gradually. Surely, it cannot happen all of a sudden! However, once It is Known, only then can It come into *prayog* (practice)!

Questioner: This has in fact been Known for quite some time now, hasn't it?

Dadashri: No, but that cannot be referred to as Knowing. It is referred to as Knowing, when It definitely comes into Conduct. So [until then], It has not been Known in its entirety. In fact, You have Known It at the gross level. What is the result of Knowing? 'It' comes into Conduct immediately. Therefore, You have just Known It at the gross level; It still needs to be Known at the subtle level, the subtler level and the subtlest level, that is when It will come into Conduct.

~ **Jai Sat Chit Anand**

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Contacts : Adalaj Trimandir, Simandhar City, Ahmedabad-Kalol Highway, Adalaj, Dist.:Gandhinagar-382421, Gujarat, India. Phone : (079) 39830100, E-mail: dadavani@dadabhagwan.org Web : www.dadabhagwan.org
Mumbai : 9323528901, **USA-Canada:** +1 877-505-DADA (3232), **UK:** +44 330-111-DADA (3232)
Australia: +61 421127947, **Kenya :** +254 722 722 063, **Germany :** +49 700 32327474 (0700-dadashri)

Pujya Deepakbhai's Australia Satsang Schedule 2018

Date	Day	City	From	To	Session Title	Venue	Contact No. & Email
25-27 Sep	Tue-Thu	Sydney	All Day		Sydney Shibir	Pre-registrations only	+ 61 (0)421 127 947 sydney@au.dadabhagwan.org
28-Sep	Fri		7-00 PM	9-00 PM	Satsang	Sant Nirankari Satsang Bhawan, 166 Glendenning Road, Glendenning, NSW - 2761, Australia	+ 61 (0)421 127 947 + 61 (0)402 179 706 sydney@au.dadabhagwan.org
29-Sep	Sat		10-00 AM	12-30 PM	Swami Pratishta		
29-Sep	Sat		5-00 PM	6-30 PM	Satsang		
30-Sep	Sun		4-00 PM	7-30 PM	Gnan Vidhi		
1-Oct	Mon		5-00 PM	7-30 PM	Aptaputra Satsang		
4-Oct	Thu	Perth	6-30 PM	8-00 PM	Satsang	Stirling Adriatic Center, 78 Jones Street, Stirling, WA - 6021, Australia	+61 (0)430 148 386 perth@au.dadabhagwan.org
5-Oct	Fri		6-30 PM	8-00 PM	Satsang		
6-Oct	Sat		4-00 PM	7-00 PM	Gnan Vidhi		

Satsang & Gnan Vidhi Programs in the Presence of Pujya Deepakbhai

Adalaj Trimandir

7 November (Wed), 8-30 to 10-30 pm - Special Bhakti program on the occasion of Diwali
8 Nov. (Thu), 8-30 am to 1 pm, 5 to 7 pm - Darshan-Pujan on the occasion of the Gujarati New Year

Chennai

8 December (Sat), 6-30 to 9-30 pm Satsang

9 December (Sun), 4-30 to 8 pm - Gnan Vidhi

Venue : Anna Auditorium, Association of Surgeons of India, Opp. T.V. Tower, Chepauk, Chennai.

10 December (Mon), 6-30 to 9-30 pm - Aptaputra Satsang

Ph. : 6369138166

Venue : Uma Suraj Palace, Angalamman Koil Street, Choolai, Chennai.

Ph. : 7904394945

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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.

A Grand Celebration of Dadashri's 111th Birthday

In Presence of Atma Gnani Pujya Deepakbhai Desai

Event Dates: 15th to 25th November 2018

Date	Program Detail
15 Nov. (Thu)	Opening Ceremony - 7 to 9-30 pm
16 Nov. (Fri)	Soneri Prabhat - 8 to 9 am, International parade 5 to 6-30 pm
17 Nov. (Sat)	MMHT satsang (Only for married men) 10 to 11-30 am WMHT satsang (Only for married women) 5 to 6-30 pm
18 Nov. (Sun)	PMHT satsang (Only for Parents) 10 to 11-30 am & 5 to 6-30 pm
19 Nov. (Mon)	Pranpratistha of Idols of Lord Simandhar Swami - 5 to 8 pm
20 Nov. (Tue)	General Satsang - 10 to 11-30 am & 5 to 6-30 pm Special program on Lord Krishna - 9 to 10-30 pm
21 Nov. (Wed)	Parayan - 10 am to 12-30 pm & 5 to 7-30 pm
22 Nov. (Thu)	Dadashri's 111th Birthday Celebration Vidhi-Arti-Pujan-Darshan-Bhakti - 8 am to 1 pm & 4 to 7-30 pm
23 Nov. (Fri)	GNC satsang (Especially for children & youth) 10 to 11-30 am & 5 to 6-30 pm
24 Nov. (Sat)	Satsang - 10 am to 12-30 pm Gnan Vidhi - 4 to 7-30 pm
25 Nov. (Sun)	Closing Ceremony - 9 to 10-30 pm

Note : Special attractions - **Children's Park & Theme Park** 4 to 10 pm daily
Cultural Programs-Bhakti-Dramas 9 to 10-30 pm daily

Venue - Adalaj Trimandir, Ahmedabad-Kalol Highway, Adalaj, Dist-Gandhinagar, (Guj.)

Important instructions for those who want to attend the above program:

- ◆ Mahatma and seekers who wish to attend this event must register his/her name on the **Akonnnect** app or at his/her local center or call the Adalaj Trimandir Registration Dept. on 079-39830400
- ◆ For those mahatmas and seekers living outside of India: please register by visiting:
<http://simcityarrival.dadabhagwan.org/simcityarrival.aspx>
- ◆ Satsangs will be in GUJARATI language with simultaneous ENGLISH and HINDI translations.

When the Real Point is Established in Understanding, That Indeed is Our Theory

'We' are in fact giving you that which is Your very own. This Gnan is certainly Your very own; it is not 'our' Gnan. 'We' are just instrumental in the process. Now, the peace and tranquility, which increases that too is Your very own. The awakened awareness that will continue to increase, that too is Your very own. 'We' have not given this awakened awareness. All this is certainly Your very own! Understand this to a deep level that You are indeed the awakened awareness and all the rest of the conduct is entirely a film. So, if you go ahead and quarrel about it, then Your awakened awareness will lapse. This is the theory of Absolutism! Do you understand this? If not, say no. You are sitting here to understand. You are not here to adopt the theory. When the real point is established in understanding, then that indeed is Our theory!

- Dadashri

