

# Aptavani 12

## Volume 1

[1.1]

### Awareness of the Self

#### Awareness, as the pure Self

**Questioner:** What does *jagruti* mean?

**Dadashri:** It means not to be asleep. The whole world is sleeping with open eyes. There is not a single person who is not asleep with open eyes. Presidents, officers, Prime Ministers, they are all asleep with their eyes open. When *jagruti* (awakened awareness) rises, then One 'knows' what 'Chandubhai' (reader should substitute his own name for Chandubhai) is doing. He will also make a note of all that on a paper and bring it here in the evening. Do people have such awareness (*jagruti*)? And awareness is that where one is aware of that which is beneficial or hurtful (*hitahit*) on the path of liberation; where is such awareness in human beings nowadays?

Did the scripture writers have abhorrence (*dwesh*) towards the world that they wrote such a thing? The whole world; even the ascetics, monks (*sadhu, sannyasi*), who are not in *saiyam* (freedom from anger-pride-deceit-greed), are asleep with open eyes. And amidst all *sadhus* (ascetics-monks) only the rare one with *saiyam* can be considered awake. But how can there be one who is free from anger-pride-deceit-greed? There may be a rare one around but it is difficult to meet one.

Did that answer your question? Can 'You' not see what 'Chandubhai' is doing?

**Questioner:** I can.

**Dadashri:** And for how long do you have the awareness (*khyal or laksha*) that 'I am *Shuddhatma*'?

**Questioner:** Constantly.

**Dadashri:** You have become a *Shuddhatma* (pure Self)! It is considered a constant conviction (*pratiti*).

**Questioner:** Only when one has met Dada, has attained Dada's Gnan (knowledge of the Self); does such awareness arise, does it not?

**Dadashri:** That is a different matter altogether. It is difficult to have this awareness; because such awareness cannot be maintained in the current era. Very seldom does one have it. Such a one is born with it. He is born with such awareness. The awareness that begins (*jagruti* awakened awareness) upon attaining Gnan from Me never leaves. What an amazing thing it is, that it does not ever leave. One has constant awareness.

### **Knowing that the doer is separate is verily the awareness**

**Questioner:** Dada, what is considered as awareness? For example, when I get angry, when I get irritated – that has to do with the *prakruti* (the non-Self complex); if at that same instant, 'I' become aware (*khyal, jagruti*) that 'Chandubhai' became angry, is that called awakened awareness (*jagruti*)?

**Dadashri:** That is the awareness. 'You' became the knower of that.

**Questioner:** Yes, but if there is delay in it, then there is that much less awareness (*jagruti*), is it not?

**Dadashri:** The delay means the unfolding *karma* was sticky; that it why it took time. If someone spits (at you), if it is watery; you will be able to wash it off right away, but if it is sticky, then it will take longer. Sticky *karma* is the reason for delayed awareness. Nothing will happen if it is not sticky. So what if it is delayed, at least the awareness is there, is it not? The one who is awake will call out, 'Hey! Who's there?' and the thief will run away. But when one does not say anything, then he will take things and then leave, will he not?

If we tell someone who is not Self-realized (*agnani*) 'why are you making such a mistake?' he will tell us, 'if I do not do this, this boy is not

likely to behave!' When one cannot realize one's own mistakes and sees mistakes of others; that is a sign of the ignorant one (*agnani*). He is constantly binding *karma* and continues to suffer as a result. And what is the sign of a Gnani? What is the sign of the one who has received the grace of the Gnani? Such a one has the awakened awareness (*jagruti*) to see his own mistakes immediately, and is has a constant inner intent (*bhaav*) of wanting to become free from the mistakes.

### **Journey from the beginning to the final station**

The first (station) is that of the pure Self (*Shuddhatma*), and the absolute Self (*Paramatma*) is the final station. *Shuddhatma* is the first of the 'suburbs' of the real Self. Then come many other 'suburbs' and then one arrives at the final station. As one gains more and more experience (*anubhav*) and advances towards the next suburb, the stations keep changing. You have been dropped off at the first station; at the boundary of *moksha*. *Shuddhatma* is the first station; from there one goes towards the central station and then ultimately reaches the final station.

One who has entered this boundary will remain in the awareness of the Self. He has attained the state of awakened awareness - *jagruti*. He begins to see his own mistakes and does not become one with the unfolding of *karma* effect (*udayakar*). There is no problem with the unfolding of *karma*; the problem is with one becoming one with the *karma* (*udayakar*). A Gnani has unfolding *karma* and so does an *agnani*.

**Questioner:** Sometimes when the awareness of the Self and the non-Self remains; a fraction of purity arises.

**Dadashri:** That is an indication of readiness for the advanced level station ahead. 'You' will have to go even further than that. That is where the real effort (*purushartha*) towards *moksha* begins.

Having attained the understanding of *Atmagnan* (knowledge of the Self) from the Gnani Purush, the journey into all the stations towards the absolute Self, begins. However, nothing is attained by ascetics and monks (*sadhus, sannyasis*) even if they recite 'I am *Shuddhatma*...I am *Shuddhatma*' for infinite lives. One has to attain the awareness of 'I am *Shuddhatma*', and lose the awareness, 'I am Chandubhai'.

## Awareness shows one ones's own mistakes

You see your own mistakes; You see so much, is that not enough awareness? Man is not able to see his own mistakes. Even the prominent ascetics and preceptors (*sadhu-maharaj*) can see just two or three of their own mistakes.

**Questioner:** Everyone has awareness after attaining the Gnan.

**Dadashri:** Constantly, it should be a twenty-four-hour-awareness. Have 'we' (the Gnani *Purush* and the Lord within) not said that, if one does what 'we' tell him, if he lives completely by 'our' Agna (special directives) and then if he has a single worry, he can file a claim of two hundred thousand rupees against 'us'?

**Questioner:** If someone has less awareness, does that mean that he is weak in following your Agnas?

**Dadashri:** The energy to follow the Agnas is weak because the awareness is less and that is why the poor man is not able to follow or remain in the Agnas. Then because he is not able to follow them, he reaps the benefit accordingly. The poor man has all the intentions of living by the Agnas, but why is the awareness (*jagruti*) less? That is because, for example, some person has bound such *karma* for which he finds no solution for three hours whereas a straightforward person is able to come to a resolution of a problem through a single thought which gets implemented within ten to fifteen minutes. This Gnan will be completely present for him, in exactness. There are some people who get lost in a thought for hours. So despite this Gnan, the problems arise, there. Still, this Gnan will help him. That other, which is happening is a discharge (*nikali*), is it not? That sticky stock will go away as it discharges and then the good stock will follow.

## Awareness is not an effect

**Questioner:** Is awareness an effect?

**Dadashri:** Awareness cannot be called an effect. Awareness is verily our *purushartha* (the application of the Agnas of the Gnani), and therefore it cannot be called an effect. It is not dependent on anyone or anything else.

**Questioner:** By what method does it arise?

**Dadashri:** Awareness arises when ‘we’ give this Gnan and then he lives within the Agnas. Awareness arises by living within the Agnas. This awareness is there for sure, but when one is not in Agna, then all these effects will continue to happen and the awareness ‘leaves’.

Awareness is not an effect. Awareness is itself the Self (*Atma*). Complete awareness is full Atma, absolute Self. However much awareness there is, there is that much Self (*Atma*) and however much unawareness there is, there is that much of the non-Self complex (*pudgal*).

**Questioner:** I do not have a fear that I will be entangled into it, but I feel in my mind that the end has not come.

**Dadashri:** The end will not come right now. It will take some time. And when it comes, there will no longer be any intent (*bhaav*) in your mind.

**Questioner:** It would be nice if it becomes such that there is no effect of suffering, that much would be enough.

**Dadashri:** Effect will continue to take place. As long as there is a filled stock (causes from past life waiting for discharge), there is bound to be an effect, is there not? And because effect arises, there is awareness; otherwise there would be no awareness.

**Questioner:** This equation is true as far as becoming free; but where does the realm of the Self (*swasatta*) lie ?

**Dadashri:** The awareness that is there and that which cautions from within, when mistakes happen; is the realm of the Self (*swasatta*).

**Questioner:** Can you please help us experience such *swasatta*?

**Dadashri:** That is not possible right now. You have a tremendous debt of karma. *Swasatta* cannot arise until that debt is cleared, can it? After all the debts have been cleared, then *swasatta* will arise. *Swasatta* is where there is no going into *parsatta* (no involvement in the non-Self complex).

**Presence of the Gnan is awareness itself**

Awareness will be there until the stage of *vitaraagata* (absolutely free from attachment and abhorrence) is attained. It does not allow the mind to get stuck, it does not allow the intellect (*buddhi*) to get stuck, it does not allow anything to get stuck anywhere; whereas unawareness does.

**Questioner:** Is *jagruti* (awakened awareness) to acquire awareness (*laksha*) of the Self?

**Dadashri:** No, you have attained the *laksha* - awareness. *Jagruti* (awakened awareness) means that with these five sentences (five Agnas) you immediately become aware and therefore Gnan will present. When Gnan presents itself in every situation; that is called awareness (*jagruti*). When you are singing a *pada* (spiritual song) and you can see every word of it, then that is awareness. When 'we' make you say, 'I bow to Simandhar Swami', at that time 'our' awareness is doing exactly that. That is the awareness that needs to increase. In doing that, it will increase more and more; it will increase some today, some tomorrow etc. In this way it will increase to absolute awareness. Only the awareness has to be raised. Absolute awareness is itself absolute Gnan (*kevalgnan*). One can see all his mistakes with awareness. The world has no awareness and it sleeps with open eyes. To see others' mistakes is unawareness. *Agnani* has a lot of that. When one does not see any mistakes of others and never becomes free from seeing his own mistakes, it is called awareness.

### **The luster of Dada's awareness**

What is awareness? The moment I use the name of Lord Krishna, I visualize His face that I have seen in pictures; I can see the whole picture and I also see Him in His real form; that is the kind of awareness I have. When you take the name of Lord Mahavir, you should 'see' Lord Mahavir at the same time you speak the words 'Lord Mahavir'. That is called awareness. Generally however, when one speaks the words, he is aware of the words but one does not become awakened and aware at the core level of the words. 'We' have the awareness of each word 'we' speak. Such should be the awareness. The moment 'we' say the words 'Simandhar Swami', 'we' see His picture and 'we' can also see His real state, the absolute enlightened Self. All the awareness is there. The awareness that constantly remains will eventually become absolute. Worldly life as it is, means unawareness. The Lord used to be 'awake' with His eyes closed and 'we' too, do the same.

**Questioner:** Dada, what kind of *upayoga* (applied awakened awareness) is there when someone's talks make you laugh? What is Your *upayoga* like at that time?

**Dadashri:** 'I' (the Self) never laugh. 'I' have never laughed. And whenever such situation arises, even then 'we' are always in *upayoga*. On occasions when there is laughter, 'we' never lose 'our' *upayoga*.

**Questioner:** What is the method of Your *upayoga*?

**Dadashri:** How can there be a method? The awareness itself is total. Absolute light is glowing constantly. The Tirthankars used to 'see' their own mistakes day and night; 'we' see 'our' mistakes. 'We' can see the mistakes at the level where people of the world can never reach. 'We' 'see' what Tirthankars 'see'.

**Questioner:** Everyone's?

**Dadashri:** No, no, just 'ours'. Why would 'we' want to see mistakes those of others? 'We' never see mistakes of others. 'We' see their mistakes but 'we' do not see them at fault (*doshit*). 'We' see them as faultless (*nirdosh*). 'We' see them as faultless the moment 'we' see the mistake.

**Questioner:** If a *mahatma* is making a mistake, should Dada not point it out to him?

**Dadashri:** No, no. What do I have to do with that?

**Questioner:** Should you not tell him, if he asks you?

**Dadashri:** One has to discover it on his own. 'We' will not tell him. When 'we' tell him, it becomes thoretical. We would not tell him anything like that.

**Questioner:** Does that mean that if one 'sees' his own mistake, it has come into practical?

**Dadashri:** That is practical. What comes into practical is correct. Therefore ‘we’ never tell anyone that ‘you have these many mistakes; so correct them’. ‘We’ do not say such things.

**Questioner:** Does anyone get cautioned without any doership on Your part (*naimittic*)?

**Dadashri:** That happens sometimes with someone who is close to ‘us’, otherwise it does not. That is because it is only of any use if he can ‘see’ it himself. On the contrary, if I were to tell him it would remain without giving any benefit, and he will be preoccupied with it. What good will that do? His awareness will grow as he does the *vidhis* (special sets of reading to be done with deep intent prescribed by Dadashri for *mahatmas*), as he does *seva* (service).

**Questioner:** You have complete awareness in every situation.

**Dadashri:** I do not have any awareness in what is going on in the world. I am not even aware of what day of the week it is today.

**Questioner:** Dada, you say that you do not have any awareness in this worldly matters, but that somehow does not ‘fit’ with me.

**Dadashri:** How can it fit?

**Questioner:** When one has Gnan, he has everything in his awareness, but is there any indifference in it; does one become relatively free from expectations?

**Dadashri:** No. There is no memory (*smruti*) of it. When there is no memory of it, then there is no *upayoga* (applied awareness), and therefore there is no interference. The Self’s tendencies cannot be there on that side, at all. You can have meaningful conversation with the relative self and other such things. Maintain awareness with steadiness; not memory.

Where else can the One who constantly dwells in the absolute Self, be? He dwells constantly in the absolute (*keval*) only. That is why we mentioned that you were asking ‘us’, ‘what is wrong with us *mahatmas* calling you a Tirthankara?’ No. This era of the Time Cycle, will raise an objection if you were to call ‘us’ a Tirthankara. Therefore, this is the full



stage right now is within only. Now the full stage that is within is called 'Dada Bhagwan'. This external part has become 356° and the inside is at full stage at 360°.

### **Not absolute, yet constant awareness**

Whatever *siddhant* (the incontrovertible principle that leads to the ultimate goal of liberation) that is practically applicable to a Time Cycle becomes effective. That other *siddhant* of the *kramik* path did not help us. And the path of salvation today is just this Akram Vignan only. Otherwise, *moksha* is unattainable even in millions of life times. And for You, it cautions You from within, that 'this is wrong'. It is trying to take You to *moksha*. And the awareness within is verily the Self-Atma; nothing else is the Self. It cautions You; such is the awareness that has arisen within you, and that is the greatest wonder.

There should be constant awareness (*jagruti*). It is not acceptable to have a single second worth of unawareness (*ajagruti*). Complete awareness may not be there, but a fraction of it is constantly there. When complete awareness arises, it is called *kevalgnan* (absolute knowledge, absolute enlightenment) Complete, absolute and constant! This here, after Gnan Vidhi is incomplete and constant awakened awareness.

**Questioner:** I do not understand incomplete and constant awareness.

**Dadashri:** It means it is not *kevalgnan*. It would be called *kevalgnan* if it were complete awareness. Now *purushartha* (being in the five Agnas) is needed on Your part now that You have become a *Purush* (the Self). Therefore do *purushartha* now. However much You practice abiding by the the Agnas, that much awareness will increase within, completeness will arise. Wherever the awareness reaches; that is reaching closer to the Self. The closer You reach, the greater the light.

### **The couple of pragnya and jagruti**

**Questioner:** Is there any difference between *pragnyashakti* (liberating energy of the Self) and *jagruti* (awareness as the Self, 'I am pure Soul')?

**Dadashri:** As the awakened awareness *jagruti* becomes complete; as it becomes purer and purer and becomes absolutely pure; that is called

*kevalgnan*. The *pragnyashakti* then comes to an end when absolute enlightenment happens. *Pragnyashakti* helps us until one attains ultimate *moksha*. The Self, original absolute Self, is constantly as *kevalgnan*. Nothing can touch the light.

**Questioner:** After we attain *moksha*, does *jagruti* (awakened awareness) do any work?

**Dadashri:** No, there is no awareness after that. There is nothing but the light. The Self is there.

**Questioner:** So will awakened awareness (*jagruti*) and *pragnyashakti* be there all the way to *moksha*?

**Dadashri:** Yes, both *pragnyashakti* and awakened awareness work hand in hand. *Pragnyashakti* keeps guiding everything towards the Self, away from the non-Self; and *jagruti* takes that up.

### **Awareness is verily the main thing**

**Questioner:** Is *upayoga* (applied awareness) due to *jagruti* (awakened awareness of the Self) or is the *jagruti* because of the *upayoga*?

**Dadashri:** No, *upayoga* remains because of the awakened awareness (*jagruti*). And if there is *upayoga*, then it will give rise to awakened awareness again.

**Questioner:** This is like the egg before the chicken or the chicken before the egg phenomenon.

**Dadashri:** No, but *upayoga* is not like that. Awakened awareness (*jagruti*) is the main thing and when it becomes complete, it is called *kevalgnan*. There is nothing else. *Upayoga* is a result of awakened awareness (*jagruti*). *Shuddha upayoga* (pure applied awareness) is a result of awakened awareness. *Shubha upayoga* (auspicious awareness) is a result of awareness too, but it is illusory (*bhranti*) awareness whereas this is awareness with Gnan.

Our duty (*dharma*) is to take that awareness to the top, and that is called *shuddha upayoga*.

**Questioner:** In the awareness I can see that I have this many obstacles. I cannot run any faster. Wherever I try to reach the subtle level, I see it being veiled, as if there is a wall in front of it. When I analyze that I cannot go any further, I do pratikraman for the mistakes, I know the effect of the mistakes, I remain separate, but what should be eradicated at subtle level; that does not happen.

**Dadashri:** That will take time. So all the subtleness will come, but one has to go way beyond that subtleness. You will have to cross all the fortresses before the Self comes into *swasamvedan* (the exact experience of the bliss as the Self).

**Questioner:** Is that what is called *spashta-vedan* (clear experience of the Self)?

**Dadashri:** Yes. But one will enter *swasamvedan* prior to *spashta-vedan*. As *swasamvedan* increases, how far it will go? The answer is, it will go all the way to *spashta-vedan*. This happens when the awakened awareness (*jagruti*) gradually increases.

Complete awakened awareness is *kevalgnan* and *kevalgnan* is the *Paramatma* – the absolute Self. And ‘we’ constantly converse with that *Paramatma*, so will you have any misery after you sit with Me? Except for the twenty-four Tirthankaras, *Paramatma* has never manifest in a body form.

### **No one was able to digest the Kevalgnan in the current era**

What does this Gnan mean? *Jagruti* – awakened awareness as the Self. *Shuddhatma* is nothing other than the awakened awareness (*jagruti*). Now as the awareness (*jagruti*) increases, it will not allow any suffering to arise within, it will not allow the ego to arise within, it will not allow any such thing; what else do You need? Then all You have to do is to ‘see’ this drama of ‘Chandubhai’.

Awareness as the Self (*jagruti*) should increase. *Kevalgnan* means complete awareness; not an iota of unawareness. And this science *vignan*

itself is *kevalgnan*. This whole science is about remaining as the ‘knower-seer’ (*gnata-drashta*). I have given you *kevalgnan*, but you cannot digest it, and therefore You will be short by a few degrees. I am short by four degrees and so You will be short by few more degrees. What is the problem if you cannot digest it? No one is likely to have any problem with our Gnan.

You begin to gain additional degrees from the moment You attained this Gnan and have started to live by the Agnas. *Kevalgnan* happens when complete 360° are attained. I have 356°. You will rise up to the additional degrees and reach 356°, will You not? Remaining in this awareness is the cause for *kevalgnan*. *Kevalgnan* itself is *moksha*. *Moksha* itself is *kevalgnan*. That is the cause for *moksha* experienced here, and You will be able to come into the state same as Dada. If You follow the path that I did, You will end up where I stand. The path ahead is closed for Me. Your path is open.

### **This is how awareness increases**

**Questioner:** How can awareness increase?

**Dadashri:** One is awakened after attaining the Gnan, thereafter the awareness will keep increasing in direct proportion to how much he is able to abide by the five Agnas. And one is able to abide by the Agnas because of the awareness; which in turn increases the awareness. There is no other solution.

**Questioner:** Dada, is this how the awareness increase so that I can remain in the ‘knower-seer’ state? Do I have to do anything else?

**Dadashri:** Awareness is going to increase. When one attains Dada’s Gnan and lives in the five Agnas, then there is nothing but sheer awareness.

**Questioner:** What should I do to be in the five Agnas even better?

**Dadashri:** Yes, much more will happen. It will increase now that You have Dada’s blessing. It will continue to increase as you receive Dada’s blessings, as You have His *darshan*, as You do the *vidhi*.

**Questioner:** The weapon of *pratikraman* comes very useful in increasing the awareness, does it not?

**Dadashri:** Yes, You have to use that weapon. *Pratikraman* is not just to increase awareness (*jagruti*), it has many other advantages too.

### **Awareness increases by being near the One who is aware**

**Questioner:** The awakened awareness increases gradually, but what should I do to increase it even more?

**Dadashri:** The one who wants to increase his awakened awareness should sit with the one who is *jagrut* (aware). It is like this, if everyone is dozing (unaware) then you too will start dozing. If everyone is aware, then even if you are likely to doze off, it will stop. Therefore sit with those who are aware. If there is any attachment (*raag*) at this time then at the most it will be for the Gnani or followers of the Gnani. You do not have attachment for anyone other than these, do you?

**Questioner:** Attachment does not arise anywhere else.

**Dadashri:** This attachment (attachment for the Gnani and His followers) is considered the cause for current living experience of *moksha*. This attachment (*raag*) for the Gnani brings about circumstances which will make it easy for You to be with Him and as a result Your awareness (*jagruti*) will rise. Your lamp will shine and glow. If you are sitting on a platform of a railway station and people around you are dozing, then you too will start dozing, even though I am doing *satsang* there. So you reap the fruit of those with whom you sit. If you sit with the one who is not awake (*ajagrut*), then you too will become unaware and if you sit with one with awareness (*jagrut*) then you reap the fruit of awakened awareness (*jagruti*). When you go for business meetings, then you have to sit with them (*ajagrut*) only, don't you?

**Questioner:** I have to sit with them. So *ajagruti* (unawareness) will arise in that, will it not?

**Dadashri:** Yes, it will. *Ajagruti* will happen naturally. So if 'You' continue to 'know' this *ajagruti* then that is also called *jagruti* – awakened

awareness. To 'know' that this is unawareness (*ajagruti*) is in itself awareness too.

**Questioner:** Dadaji, the causes of obstructing this awakened awareness; are they from the past life or are some from the present life too?

**Dadashri:** The causes of the past life were full of *ajagruti* only. Now, in this life, after having attained the Gnan the causes are that of living in the five Agnas only. When one remains in the Agnas, then the awareness will be heightened by that much.

**Questioner:** So then which are the current causes, which obstruct the awakened awareness - *jagruti*?

**Dadashri:** When one is not able to become familiar with Me, when one does not completely understand My talk.

**Questioner:** Is it possible for one to completely understand Your talk?

**Dadashri:** Why can one not understand? If one remains in familiarity (*parichaya*) with Me and makes a firm commitment to understand, then why would he not understand?

**Questioner:** In spite of making the decision, I still cannot understand, what is the reason for this?

**Dadashri:** There is no (*parichaya*) familiarity. You are cutting off the link. Today you sat here for two hours and again you will leave half way through, then tomorrow another two hours will be wasted. Instead if you were to sit continuously for a long time, without interruption, the understanding will arise.

**Questioner:** But all that is dependent upon the external circumstances; is it not? I have the (*nischaya*) firm decision to establish a link but...

**Dadashri:** That is correct. That is 'why' we are saying that it is *vyavasthit*, are we not? Such circumstances need to come together.

**Questioner:** But that decision (*nischaya*) is there, so will the circumstances come together in future? Since this decision is there, then will *vyavasthit* change?

**Dadashri:** It will change! *Vyavasthit* will continue to change. Depending upon the decision, *vyavasthit* will go only in that direction. The direction in which the decision is, *vyavasthit* has to follow that direction. The rule of *vyavasthit* is, 'in which direction is the decision?'

**Questioner:** But those prior decisions will not obstruct, will they?

**Dadashri:** There is no concern here of those previous ones. What is Your (*nischaya*) decision today? But the decision that is not contradictory and wavering is called *nischaya*.

**Questioner:** But everybody is helpless in front of the *prakruti* (the non-Self complex of mind, speech and body).

**Dadashri:** Only extraordinary men will not become helpless in front of the *prakruti*. Otherwise everybody is helpless in front of the *prakruti*.

### **Awareness in daily life interactions**

**Questioner:** Now how can we attain awareness (*jagruti*) in the daily life interaction (*vyavahar*)?

**Dadashri:** If you remain clear in your worldly interactions (*vyavahar*) then you can attain awareness. If your worldly interaction is such that people point fingers at you, then you will not attain awareness in such *vyavahar*. If you are a businessman and you open your business one day at 3:00 o'clock, another day at 5:00 o'clock then you cannot get awareness and your *vyavahar* is considered spoilt. There should not be anyone pointing a finger at you in your *vyavahar*. Do people point fingers at you?

**Questioner:** No.

**Dadashri:** Therefore in that *vyavahar* worldly interaction, you have been cleared. When no one points a finger at you, then awareness will be good. *Question one for Pujya Deepakbhai*

**Questioner:** Even after becoming the ‘knower-seer’ (*gnata-drashta*) the worldly life interactions have to continue, do they not?

**Dadashri:** Worldly interactions happen. It continues to happen on its own. In the knower-seer (*gnata-drashta*) state, the worldly life interactions continues for sure. When one becomes knower-seer, it means the real goes into real and the relative in the relative. However the overall attentiveness will be there. This is because Atma—the Self does not have to keep the attention to function in worldly interaction, it is the function of *chit* (subtle component of vision and knowledge in the inner functioning instrument called *antahkaran*).

**Questioner:** But Dada, why is it that sometimes there is persistent awareness and when on occasions when something needs to be done in worldly interactions, mistakes are made?

**Dadashri:** But even there, it should become regular in *vyavahar* too, shouldn't it?

**Questioner:** But why does it break down like that?

**Dadashri:** If You set the awareness then it will stay for sure. ‘You’ should tell ‘Chandubhai’ that, ‘You should not ruin your worldly interactions (*vyavahar*); it should be clean. There should be no complaints against you in your worldly interactions.’

### **The rubbish burns and awareness increases**

**Questioner:** So does one not have to do anything to increase that awareness?

**Dadashri:** Nothing is to be done, and the awareness (*jagruti*) keeps increasing as files decrease. Your *jagruti* will continue to increase, because the old stock of *karma* is going to discharge. However, this person here attained intense awareness automatically, on the very day of the Gnan Vidhi. Thereafter the awareness has remained constantly. For You, the awareness will keep increasing as that garbage of old *karma* burns off.

**Questioner:** That is a cause-effect relationship, is it not?



**Dadashri:** Yes, of course that relationship is there. You will have to burn off that garbage, will You not? Then it will not cause you any kind of harm. There will not be any garbage left to do so. That is when You will feel the bliss of living a real life, will You not? Otherwise the life gets ruined.

**Questioner:** After becoming *Shuddhatma* (pure Self), changes happen in the state of the *pudgal* (the non-Self complex of thoughts, speech and acts); on what basis do they become evident?

**Dadashri:** It is so because of increase in *jagruti* (awakened awareness).

**Questioner:** Whose awareness has increased?

**Dadashri:** It is not of the original absolute Self. It is of the one who used to be ‘asleep’, the one who had the illusion.

### **Being around the Gnani increases jagruti**

**Dadashri:** If we are talking and people around us are making a lot of noise, we will not be able to hear each other well, right? The same applies here. When *karma* within unfolds then at that time suffocation arises inside. There is no problem in that. It is not harmful. At that time the awakened awareness (*jagruti*) has not left. The awakened awareness is there for sure. It will not remain there in the same intensity; there is a little dozing off.

I have said that this is awakened awareness, but it has not yet blossomed. It is for that reason that ‘we’ keep on talking so it will blossom. It will blossom on this side, on that side, in this corner, in that corner. So the awareness will blossom at every corner. That is why ‘we’ speak, ‘we’ are not telling You to do anything.

**Questioner:** It may be that the awakened awareness (*jagruti*) will prevail in whatever orderly manner it is meant to. Is there a way of increasing that awareness?

**Dadashri:** Yes. If one keeps sitting near ‘us—the Gnani Purush’ then this awakened awareness (*jagruti*) will increase. That is why people keep coming here everyday. Otherwise, would I not make it happen in just one day? In the good Time Cycle era (*Satyug*), it had to be done only once. But

here people have such a huge debt. What horrendous karmic debt! They have been sitting on the verge of bankruptcy! I do *vidhis* (silent auspicious blessings performed by the Gnani for the salvation of the seeker and mahatma) everyday; even then their debts are not ending. But eventually by doing this it will finish.

### **That which presents when needed, is Gnan**

**Questioner:** Constant awareness (*jagruti*) does not remain in a way, but when a tough situation arises, the Gnan is immediately present.

**Dadashri:** The Gnan is present at that time. That which always presents when needed is called Gnan. How can we call it Gnan, when it does not present when needed?

**Questioner:** You have separated the Self from the non-Self for us. Thereafter we should stay in the state of the Self only, shouldn't we? So then why does everything become a mixture?

**Dadashri:** It is like this, You have to 'see' this *upadhi* (external evidences that disturb the non-Self). If You (the Self) stick your hand (interfere) in this trouble of the non-Self, then you will get burnt. 'seeing' *holi* fire (ceremonial bonfire of holi festival, in which people roast coconuts and spray colors on each other) does not burn your eyes. But if you put your hand in the fire to remove the coconut, you will get burnt. You were putting your hand to remove the coconut (becoming 'I am Chandubhai') that is why this happened. That is why I have told you that the next time I give You Gnan, take care of it, by wisening up.

**Questioner:** But after having the separation of the Self and the non-Self, I keep going in the fire to pick up that coconut—entering the domain of the non-Self. It should not happen, should it?

**Dadashri:** Yes. You are entering the non-Self. 'You' have awareness, but 'You' are pushing away the awareness (*jagruti*) to enter the non-Self. This is because the unfolding effect of karma is heavy. So then how long can a person tolerate this? How long can one hold a finger under the faucet that is turned on? One can hold it as long as the force of water is coming out of a quarter or a half inch pipe, but if the force is from a two inch pipe, his

finger will move away. Similarly these karmic effects are so heavy that one's awakened awareness (*jagruti*) will not remain. How many years did it take you to get a college degree?

**Questioner:** Six.

**Dadashri:** I do not need that many years. I am just saying it is more than enough if you stay only six months with Me. The loss of infinite life times will be paid off.

### **Bitter experience gives rise to awareness**

Day and night, this man's entire *chit* is constantly engaged in making sure that no one gets hurt or something of the sort. The one whose *chit* is in service of others and obliging others the whole day long, will be in a relative pleasure sense (*thandak*). So his awareness of Gnan is less. On the other hand, a cunning person's awareness will increase a lot, because he has a lot of burning within, so with awareness, he feels a lot of 'coolness' (*thandak*) and it will increase his faith in it tremendously. Then he will follow it very strongly. This is how all the calculation is.

Those who do service for others (*seva*) have inner sense of pleasure (*thandak*). The *thandak* that happens with the Gnan Vidhi that 'we' give, happens at a very high level for the one who has been referred to here as the cunning one. It is very different. His awareness His awareness will jell the very same day. The awareness of the ones who do *seva* begins at a low level.

If he come across someone who defeats him or tells him, 'you have no sense' or other negative things, he will immediately become aware of 'I am *Shuddhatma*'. When others tell him, 'welcome, welcome,' then the awareness will not arise. Awareness will be maintained if one has two to four bitter pills in a day.

When there is such a big difference between applying soap to a garment soaked in cold water and a garment soaked in hot water, in the outcome of how well a cloth is washed, then how much of a difference this would make?

### **Awakened awareness: convenience and inconvenience**

**Questioner:** Is awakened awareness (*jagruti*) based on merit *karma* (*punyai*)? Or is there a relation between awakened awareness and merit *karma*?

**Dadashri:** *Punyai* is needed in everything. *Punyai* is needed for the right circumstances to come together, for sure. But You have to make a firm decision that You want to maintain the awakened awareness and for that You want to do *purushartha*.

**Questioner:** There is less awakened awareness during that which is convenient (*anukuda*) and greater during that which is inconvenient (*pratikuda*), why is that?

**Dadashri:** It is like this; there is pleasure in that which is convenient. When a nice cool breeze is blowing, an entire hour can pass but how difficult it is to pass an hour when it is very hot? An hour in a cool breeze will pass just like that. Similarly, one will eat a nice meal in no time and if the meal is not very palatable and he is hungry, then he has no choice but eat it.

**Questioner:** But why is there greater awareness when there is inconvenience?

**Dadashri:** Inconvenience (*pratikudata*) is a vitamin for the Self, whereas convenience (*anukudata*) is vitamin for the non-Self complex, the *pudgal*. *Pudgal* becomes healthy with convenient circumstances and the Self becomes 'healthy' in inconvenient circumstances. All circumstances are beneficial, if You understand this.

Convenience or inconvenience is all of the external, the non-Self only. It is this external, the non-Self that undergoes the experiences (*vartey*), and not the Self. The external is absent during inconvenient circumstance and the Self is present. During convenient circumstances, the external is there for sure. Therefore if you want the Self to be present, then inconvenience is better and convenient circumstance is better if you want the body to be present.

If You want to become the Self, then inconvenience is beneficial, and convenience is beneficial if You do not want to be the Self. When one

follows the path of awareness (*jagruti*), inconvenience is beneficial and on the path of unawareness, convenience is beneficial.

**Questioner:** The benefit is even greater if one maintains awareness even in convenient circumstances, is it not?

**Dadashri:** One cannot maintain complete awareness. That is why, 'we' 'make' it inconvenient, if it is not.

**Questioner:** Convenience and inconvenience is a matter of belief, is it not? Or is it naturally that way?

**Dadashri:** It is exact. But as long as long as the mind is there, it will be there. As long as it depends on the mind, it will be like that.

**Questioner:** Even this body experiences convenience and inconvenience, does it not?

**Dadashri:** Actually, the body does not experience it; it is the mind that does.

**Questioner:** If it is hot and one suddenly feels suffocation, is it the body that feels the heat or is it the mind that feels it?

**Dadashri:** It is of the mind (*mana*). The body does not experience anything. The mind starts when the *buddhi* intellect says something. There is no problem if the intellect (*buddhi*) does not say anything. *Buddhi* means worldly awareness.

**Questioner:** Inconvenience is actually convenience; the intellect can set up such 'contradictory' belief within, can it not?

**Dadashri:** Yes. The one who wants to go to *moksha*, he sees inconvenience as convenience. Real benefit lies in inconvenience. Therefore, even on a cold night, 'we' remove the blanket so that awareness is maintained.

**Questioner:** What kind of awareness are You in, at that time?

**Dadashri:** The awareness remains in awareness, otherwise the awareness sleeps.

**Questioner:** You don't feel sleepy if you are cold. So when you are awake, You remain in the awareness, is that the way?

**Dadashri:** Otherwise, I will fall asleep. And at that time there is no one to wake Me up, is there?

**Questioner:** In what awareness do You remain within?

**Dadashri:** The unawareness will decrease, will it not? If you are awake, then whatever You know, such as 'I am *Shuddhatma*', only that would be there, no?

### **Awareness even before a thought arises**

**Questioner:** Dada has said that if I fall asleep saying, 'I am *Shuddhatma*...I am *Shuddhatma*' and do Dada's *niddhidhyasan* (mental visual contemplation of Dadashri), then the water from the tap will drip all night long. What kind of awareness is that?

**Dadashri:** That is called *khyal*. It is persistent awareness. It is good even if it stays that way.

**Questioner:** The stage beyond that is the awareness that You are talking about, is that right?

**Dadashri:** The lamp will never extinguish. You will never have to light it again. The awareness has to be taken all the way to the point where You can remain the knower-seer of what the mind is showing. After that You will not have to take it anywhere. So what do 'we-the Gnani Purush' call *jagruti* (awakened awareness)? It is that which even before a thought arises, You will understand that it is a *gneya* – that which is to be known and that You are the *gnata* – the knower.

**Questioner:** What is the difference between knowing-seeing (*jovoon-jaanavoo*) and awareness?

**Dadashri:** They are two different things. Knowing-seeing is correctness, whereas awareness is something that increases and decreases. It is dependent on the veils of ignorance (*avarana*). Awareness will become dull if one eats *doodhpak* (sweetened spiced milk), and it increases if one remains hungry. Try eating *doodhpak* one day; you will realize just how much awareness remains.

### **Dozing off is a loss**

**Questioner:** Having met Dada and having attained Gnan, how much danger is there, if I remain unaware?

**Dadashri:** As much as you doze. And if You don't doze; then that much of it. Whatever passes without You 'seeing' it, then that much liability remains. You will have to 'see' it again. When You 'see' it, it will be washed away. Every unfolding effect of *karma* will be washed off by 'seeing' it. And if you become one with (*tanmayakar*) that effect, then that *karma* will remain uncleared. After the separation of the Self, if one remains in the awareness as the Self, no account of *karma* is bound whatsoever. It sticks only when the awareness becomes dim.

**Questioner:** What sticks?

**Dadashri:** Sticks means that whatever account needs to be cleared, it will remain as it is, if it is not cleared, no?

**Questioner:** That old one does not get cleaned but the new one will not get spoiled?

**Dadashri:** It has nothing to do with the new one, does it?

**Questioner:** It is this one that we have to purify and let go of?

**Dadashri:** They have to be purified and sent off on their way but if they are not sent off, then they will remain with you as stock.



[1.2]

## Awareness of the separation

### Unaffected state despite mental, physical or externally induced problems

**Dadashri:** ‘Chandubhai is Your neighbor is he not, or is it you yourself?’

**Questioner:** The mind-body, everything is neighbor number one.

**Dadashri:** The first neighbor, the closest neighbor. If ‘Chandubhai’ eats icecream, You will know that he is eating icecream, no?

**Questioner:** Even when ‘Chandubhai’ is getting a beating, ‘I’ will know.

**Dadashri:** Yes, You will know that. One has to become worry free in this world; and be free from any effects while in the midst of *aadhi* (mental pain), *vyadhi* (physical pain) and *upadhi* (externally induced pain). Has some of that happened or not?

**Questioner:** Dada, it has become such that others see what is happening to me as *upadhi* (externally induced pain) but I do not see it that way.

**Dadashri:** This constant absence of the worry and *upadhi* effects is the state of a Gnani, that is Your state, is it not? You were possessed by the ghost of ‘I am Chandubhai’. That state takes all the beating and it also enjoys everything. Now, after Gnan, only the scars from the beating remain, which you will have to suffer. That ghost has been removed. But there is burning from the scars; you will have to rub some ointment on them. You do not have to worry or be anxious anymore. You have to keep ‘seeing’ Chandubhai when he is drinking four cups of tea. You and Chandubhai have nothing to do with each other.

**Would you not know your self?**



'You' should 'know' what 'Chandubhai' is doing. Even when Chandubhai is giving judgement as a judge, You should 'know' what this judge is doing. When You 'see', that is your Gnan, and what the judge is doing, that is his gnan. Both are carrying out their duties. The Self is carrying out the duty as the Self, and the 'boss' (Chandubhai; non-Self) is carrying out his duty as a boss. Would You not know the boss? He is a good man but is he also a little bad?

**Questioner:** Little bad.

**Dadashri:** See You know him! Who would say such an unbiased thing if it were 'I am truly the boss'? If someone says, 'You do not have any sense', then tell him, 'Sir, you realized that today, but I have known that right from the beginning.' That is what You should say. 'You realized that today, but I have known Chandubhai my whole life.' Would You know Chandubhai or not?

**Questioner:** Very well.

**Dadashri:** You know him very well; you know where he is straightforward, where he is obstinate, where he is crooked and all such things, no? So then what is the problem if someone calls him crooked? Besides no one can take anything away from You – the Self. Whatever little they take, it will be of Chandubhai. No one is going to take anything from You, because they do not even know You! Who would know You? Our *mahatmas* would.

### **The knower of the defect is the Self**

**Questioner:** Dada, my biggest defect is that.....

**Dadashri:** Yes, the defect is there but because you know about it, You are the Self, no? Where is Your defect? The defect is of this *pudgal* (non-Self complex of the mind, body and speech); that is the way it was charged in the past life. Where is the loss to You in that? Dada (the Lord within) is over your head and if this *pudgal* is defective, Dada will accept it but why should You take it upon Yourself? You had to take the responsibility as long as you were 'Chandubhai'. Now, You are no longer 'Chandubhai', so why should you take on 'Chandubhai's' load? The neighbor has to follow the rules. If he (Chandubhai) cries then do You have

to start crying too? If You know what Chandubhai is like, then that is Gnan.

You are the Self and this is the *pudgal* (non-Self)! If You get scared then it will take over. Say, 'even if the entire world gets shaken up, even if this body gets a fever or becomes paralyzed or gets burnt, 'I' will not be scared'. It is a loss to the *pudgal*; You will never incur any loss. The loss is in the foreign department (the non-Self), not in the home department ( the Self). The businesses of these two are entirely separate. Are the owner and the shop separate or are they one?

**Questioner:** Separate.

**Dadashri:** When the shop is burning, he thinks he is on fire. Hey you! Are you on fire or is the shop on fire? The shop is on fire; so let's go and have a cup of tea. But then he goes around crying 'I got burnt...I got burnt...'. He goes around carrying the load that belongs to others.

**Questioner:** When such circumstances arise, *artadhyan* (adverse meditation that hurts the self) *raudradhyan* (adverse meditation that hurts the self and others) do happen for sure. After that I also do *pratikraman* (inner recall of mistakes, remorseful confession and asking for forgiveness, and resolving never to repeat the mistake) too.

**Dadashri:** That is not called *artadhyan-raudradhayan*. That *artadhyan-raudradhayan* is not happening to You. You are the Self. It happens to Chandubhai (the non-Self complex). If it gets too burdensome for Chandubhai, then You should tell Chandubhai, 'Take it easy.' And when the file no. one, Chandubhai is talking to another person, You should 'know' that too and he will also 'know', what communication transpired. You are the knower (*gnata*)- seer (*drashta*) in eternal bliss (*parmanandi*). The Self remains as the Self (*swabhav*).

If Chandubhai becomes wise, observe his wisdom, 'Oh ho! What wisdom!' If he goes crazy, then observe his craziness. If he is confused, see his confusion. What else is going to happen, other than this? Did you ever become emotional when you were young?

**Questioner:** I did. It still happens. But it has decreased since taking this Gnan.

**Dadashri:** Yes. But after taking Gnan You do not have any responsibility over your head, do You? After all it is Chandubhai's responsibility, isn't it? So You are separate, Chandubhai is separate. Chandubhai becomes emotional, You do not become emotional, do You?

**Questioner:** No. Sometimes the Self becomes one with the non-Self again, and sometime the Self and the non-Self remain separate.

**Dadashri:** It is different thing that the Self and the non-Self become one. But the Self and the non-Self have been separated. A day will come when both will remain absolutely separate. At this moment the other rooms have not been vacated properly, have they? That is why right now You have to come together. The Self and the non-Self will remain separate as the rooms begin to become empty. This is because of the separation that has happened.

Fears arising in the non-Self (*pudgal*) are ghosts of the non-Self. We do not need to be afraid of them. These are called non-Self complex ghosts. 'You' should tell 'Chandubhai', 'be a Kshatriya (member of warrior class), you behaving like a Vanik (merchant) will not work. Let all the other miseries come. Let the legs hurt, let the head hurt'. That is all *pudgal*, the non-Self and You are the Self and You are separate!

### **Where is the suffering for the egoless body complex?**

If someone comes to take Chandubhai away to jail, what would You do?

**Questioner:** 'I' would go with Chandubhai.

**Dadashri:** Yes. You should tell the policeman, 'Here is Chandubhai, go ahead and take him!' At home, we have to lock the door, so what is wrong with the police closing the door behind you, for you? Hence all this is just luxury. Is there no luxury in jail? Instead of sleeping here with four other people, there is greater luxury in sleeping alone in the jail.

However, the Self is beyond any pain (*dukha*) anywhere. And so the *pudgal* (non-Self complex) that is subservient to the Self, cannot have any pain (*dukha*) at all, can it? There is suffering of pain for it only as long as it is in the favor of the *pudgal* non-Self complex.

## Who is old?

**Questioner:** Dada is looking very young today.

**Dadashri:** No, but that is what they all say every day. I too look in the mirror to see how he looks? I too see him young. An effect will happen within when everyone say this, no? However, I never say, 'I am old', because I am *Shuddhatma*. This, the body is what gets old. It will not say that. How can it say anything without asking 'Me'? For the purpose of worldly interaction you can say, 'I am old', but otherwise one cannot say 'I am old', because the Self is *Shuddhatma* and the Self's account is different. Having become *Shuddhatma*, if You say 'I am old', then that is what you will really become. So, when you say, 'I am old', you are not saying that for You, the Self. You know within that You are separate and that this is being said about Chandubhai. Therefore You will not be affected. Everything is effective. In this world, every spoken word has an effect.

When 'Chandubhai' says 'I am not well', then the You within should understand that 'it is not 'I' but Chandubhai who is not well'.

**Questioner:** Yes, Dada. I have to say it for Chandubhai and I should say positive things like 'I am healthy'.

**Dadashri:** So say that you are in good health. When Chandubhai says, 'My health is not good', then You say, 'No, it is good.' It is not much but it will keep him at ease. But if You say 'it is good', then it will become good and if You say 'it is bad', then it will become bad. So, one becomes what one envisions (*chintavan*). 'I' am separate and Chandubhai is separate. 'You' should never become one with Chandubhai. 'Chandubhai is hungry, 'Chandubhai wants to eat, Chandubhai cooked the meal, Chandubhai does not understand, Chandubhai understands everything', keep this kind of language.

## The inner state of paralyzed mahatma

When a person, who does not have Gnan, becomes paralyzed, his whole self becomes like that. When people visit him and tell him, 'Oh no! You lost that part of the body', he starts crying and says, 'I lost this and I lost that.' he experiences tremendous suffering.

Now when someone who has Gnan is paralyzed, what will he say to his visitors? He will say, 'This whole left side is paralysed, but the one whom you have come to see, 'I' am 'seeing' him too. 'I' am seeing him and you are seeing him too. We are both 'seers' of one who is paralysed'. This Gnan gives fruits here. It gives very good result.

Still, no matter how much our *mahatmas* have progressed in Gnan, if someone were to ask them, 'Do you like being paralysed?' they will say, 'No I do not like it.' They do not scorn what has happened to them, but they will not welcome it either. They will say 'it would have been nice if it did not come'. Who would want such suffering?

### **Profit-loss does not affect the accountant**

If you working dealing with the stock market and one day you ask your accountant to take care of the stock market while you are attending a wedding for two days, he will take care of it and even if he incurs a loss, he will not feel bad. He knows that it would have been nice if that had not happened. His boss will incur the loss. But he does not feel that 'I incurred the loss', does he? What if he makes a profit?

**Questioner:** Not even then.

**Dadashri:** Yes, similarly You have to tell Chandubhai, take Dada's name and tell him how it is, then it is not Your concern. Is it difficult to follow what I am saying? If You put into practice whatever Dada says, then everything will be fine. It will show you the safe-side.

### **The Gnani verily is my Atma**

How often do you remember Dada?

**Questioner:** Everyday.

**Dadashri:** The Lord has said that the Gnani Purush is your own Self. And remembering this Dada, is itself the Self. Otherwise how will you remember that? The Gnani Purush is your Atma. Therefore, until you get the clear experience of the Self, do what the Gnani Purush tells you. You are currently experiencing this, the experience of the Self that cautions you day

and night. Does it not? Now Chandubhai may continue to be angry, but if he is irritated within, then You will tell ‘no’ to him. Tell him, ‘No, this should not happen’. So now, who are these two entities? Before Gnan, there were not two. It is the Self (Atma) that is constantly present. The Self that is attained in Akram vighnan is such that it cannot be attained in a million lives. And when the Self expresses; worries leave.

**Questioner:** But when the file comes and in dealing with it with equanimity, it feels that Chandubhai is separate and I am separate, and that it is happening to the *pudgal* (non-Self complex).

**Dadashri:** That awareness will remain for sure! The Self is separate for sure! ‘Dada’ remains in memory after the separation, otherwise the memory will not be there, and only after the separation can one remain in the five Agnas, otherwise not. Do you experience the separation? ‘I am separate’ – when You experience this, then what more? You experience the separation and for the Gnanis of the *kramic* path, they reach to the point where they can say, ‘It seems that I am separate’.

### **You cannot protect ‘Chandubhai’**

Now what is the question? What are you trying to say?

**Questioner:** Dada, I did not ask a question, this lady did.

**Dadashri:** Whoever may have asked the question, but it sounded as if the question came from you.

**Questioner:** It was not my question, Dada.

**Dadashri:** What is Your concern there? You are *Shuddhatma* (pure Soul), what do You have to do with any of that? You have become the Self, and yet You are siding with Chandubhai?

**Questioner:** I should not do that, Dada.

**Dadashri:** You just took the side, did You not? All these people clearly saw that. It may be anybody’s question, but you asked that question, did you not? All I know is that you asked the question. But ‘you’, means who asked that question? Did Chandubhai ask that question? ‘You’ are

*Shuddhatma*, what do You have to do with that? So You should say, ‘Chandubhai asked the question, but it is not this Chandubhai question.’ Then when ‘we’ ask, ‘Whose question is it then?’ Then you will say ‘it is this lady’s question’. And it is not even her own question; she too is a *Shuddhatma*. All of that should remain in your awareness (*laksha, khyal*). Gnan means relative and real should all remain in your awareness – *laksha*. This Gnan means, all this; the real and the relative should remain in one’s awareness (*laksha*).

**Questioner:** It should, Dada.

**Dadashri:** You agree all the time, but the awareness does not remain and then you complain. It should remain in your awareness (*laksha*), should it not? You must be firm in Your decision that, ‘I want to remain aware.’ Thereafter, Dada’s grace will shower upon You. You have not decided even once! Such unflinching decision (*nischaya*) is not there, is there?

**Questioner:** You are shattering all the veils (*avarano*) for us. Otherwise, nothing beyond, what is known, what is read and what is heard, unfolds. When You show it, immediately it becomes apparent that this is what it really is, but until then we are not able to see it at all.

**Dadashri:** No, you cannot see that otherwise.

**Questioner:** The thing you said about, “It is Chandubhai’s question; you are *Shuddhatma*! What have You got to do with that?” So after understanding the separation on both the sides...

**Dadashri:** That separation itself is called Gnan. The Gnan that ‘we’ have given you is the same Gnan, but your previous habits are there which will not leave you, will they? You have become accustomed to them from the beginning, which contributes to those habits. This is not a problem because that, too, will happen verily because it is the *prakruti* – the relative self. But it should remain in your awareness that such things should not happen.

**You cannot control the senses now!**

**Questioner:** Dada, but what should one do to control his senses after becoming *Shuddhatma*?

**Dadashri:** Senses are not to be controlled. The one controlling the senses (ego) has vacated that seat; he has relinquished the charge. So then who would take charge? So it will empty when it wants to; it will stop when it empties on its own. There will be joy and grief; that is gross discharge effect (*nokashaya*) but You ‘know’ them, do You not?

**Questioner:** Yes.

**Dadashri:** You know (*jaano*) that Chandubhai laughed and that he is depressed. You do know all that, do You not? ‘You’ are separate, and he (Chandubhai) is separate. You have to suffer when you become one (*tanmayakar*) with Chandubhai.

### **The Self is the Self, no matter what state the non-Self is in**

**Questioner:** How is it possible to talk about the worldly matters while remaining as the Self? When You talked about this cloth, how was Your awareness (*jagruti*) at that time?

**Dadashri:** That is natural for ‘us’.

**Questioner:** How can we learn that same thing?

**Dadashri:** When the awareness, ‘I am not speaking’, remains, then it has become natural. then it remains naturally. When the awareness, ‘I am not the doer’, remains, then it has become natural. When something is tasty, are You eating anything of that? Does the Self eat?

**Questioner:** No.

**Dadashri:** The eater (the non-Self) only eats. The ‘seer’ (the Self) keeps ‘seeing’ that. Do you have any difficulties arising through our science? Only the eater is eating, no? ‘You’ never ever eat do You?

**Questioner:** Such is the understanding, but I cannot be that way.

**Dadashri:** Did You eat the *maalpuda* (pancake like sweet fried bread)? *Doodhpaak* (sweet milk with nuts and rice)?



**Questioner:** Truly speaking, 'I' did not eat; Chandubhai did all the eating. This was not in the memory at the time of eating.

**Dadashri:** Just because you did not remember, does that mean that the Self ate? Under no circumstances does the Self becomes Chandubhai now. It will never happen no matter what you do, or what you have done since Gnan. Even now if You make changes according to what I say, everything will all in its place starting tomorrow. That is because Your affairs have been on the right track; you are settling with equanimity (*sambhavey nikaal*), You understand *vyavasthit*. Any mistake can be corrected.

**Questioner:** After attaining the vision of the Self, despite any kind of negative conduct, if the awareness of separation is there in that vision, so then is there any binding of *karma*?

**Dadashri:** Whose conduct is it? Whose vision is it? If you say, 'It sticks to me, it sticks to me,' then it will stick to you. Otherwise, *mooah* (Dadashri's term for the one who is dying) the elements have become separate. So now what is going to stick to You? When You know the Self as being *nirleyp* (unsmearable), when You have experienced it so, then what will stick to it? And *pragyna* (liberating energy of the Self) will immediately caution you if it does stick! If You be in the five Agans, there will be no *karma* bondage and because bondage does not happen, the Self has become separate within.

### **The knower is separate from the sufferer of pain or pleasure**

**Questioner:** How can an analysis Chandubhai's (*swabhaav*) total nature be done?

**Dadashri:** What has Chandubhai and You have to do with each other? Have You not become a *Shuddhatma* (pure Soul)? Chandubhai is Your neighbor, file number one. What have You got to do with him? If he has any claim against You, just tell him 'we have become separate now'. After two brothers divided their jointly owned farm between themselves, they will not pick anything from each other's farm; otherwise they will have a fight. Before the division, one would take anything. They would not fight as long as the property is in joint ownership. Problem is before the division; there is no problem after the division is made.

**Questioner:** They consider it a partnership before the division, do they not?

**Dadashri:** All this was done as a partnership. And I have placed a line of demarcation, so now the entire puzzle will be solved forever. But one will still say, 'I have a cough'. Hey you! You should know who has the cough.

**Questioner:** In knowing, an uncomfortable or painful event (*ashata vedaniya*) will change into comfortable or pain free event (*shata vedaniya*)?

**Dadashri:** It will turn immediately. The attribute of suffering the painful '*vedaniya*' is that of the neighbor (non-Self), not Yours. You are *nirleyp* (an attribute of the Self which keeps it free from being smeared with any *karma* particle), nothing happens to the *nirleyp*. When you have a cough, You should know that 'the coughing has started'; You should not feel, suffer, 'I have the cough'. You should know that the one next to You, is having a lot of cough. The wrong practice of infinite past lives has created this habit, and so You have to reverse this practice, do You not?

**Questioner:** The problem is not with the coughing; the problem is with the pain (*dukha*) that happens.

**Dadashri:** Once the separation has been made of what is Yours from the non-Self, then what is the problem with keeping it separate? Once you say that the 'intents of the mind-speech-body that tend to anoint and smear' (*lepayamaan bhaavo*) are mine, then everything becomes restless within. But when You say, 'this is not mine', all of them (*lepayamaan bhaavo*) will stop. Until you decide that this row of okra is not mine, the workers and the farmers will complain about whose it is. I am telling You this from my personal experience. So You have to say it two or three times, 'This is not mine anymore.' So then they (*lepayamaan bhaavo*) will stop 'saying' anything. You have to do that, do You not? Do You think you will make progress without 'doing' anything? If there is just one row of okras, they will complain and fight if one happens to take okra from it.

If one is lying down with a shawl over him, and the *dhobi* (laundry man) comes and tells him, 'Uncle, give this shawl back to me, it is not yours.' He will tell him, 'Go away, if you say too much, I will slap you.' That is because he is convinced in his mind that it is his shawl. So then the

*dhobi*, very politely tells him, 'But uncle, why don't you look at this other shawl? This is yours; that one is not!' and he says to him, 'Go away from here or I will hit you.' He says that in his mind as he is lying down, because he is convinced that it is his shawl. Then when the *dhobi* insists, he will say, 'Why do you bring this new problem?' So when the *dhobi* opens the shawl and shows him the name tag, he tells the *dhobi*, 'Yes, you are right, that is mine. You can take this one away.' But until then he will fight, will he not? This is what the fools do. He is convinced that it is his. But why is that? He recognizes it from that name tag. The *dhobi* can make a mistake, can he not? When he sees the name tag, he realizes that he made a mistake. What can he do if they are identical? Do we not end up taking possession of it? Once we are asleep, are we likely to wake up?

### What wavers after Gnan?

**Questioner:** There is awareness after attaining the state of *Shuddhatma* (pure Self). Then should the awareness not remain at the top? Why does it waver, come and go?

**Dadashri:** It does not waver, what wavers is different thing and the awareness (*jagruti*) is different. They both are separate indeed.

**Questioner:** How long is it going to be separate (*joodoo*) like this? Will they continue to be separate right till the end (*moksha*)?

**Dadashri:** It will be like that as long as the files are still there. There is *antaratma* (awakened Self, 'I am pure Soul') as long as there are files. When all the files are cleared one becomes *Paramatma* absolute Soul. The 'interim government' then becomes a full government. Therefore, it is these files that are giving the problems.

**Questioner:** Yes. Still all these files that are there, no matter how bad they are for me, there is no negative inner intent towards them. But when the file comes in front of me, instead of seeing him *nirdosh* (fault-free; flawless; faultless) right away, I see him *nirdosh* later on.

**Dadashri:** The awareness is there but due to past habits, You fall short.

**Questioner:** Dada, how can I fall short, now that You have placed me

in the seat of the *Shuddhatma*?

**Dadashri:** When someone curses you, you stick your hand in it. You think that he cursed You. In reality, he is not cursing You. ‘You’ are in Your own place. Why are You going back there? What does Akram Vignan say? ‘No one is at fault (*doshit*)!’

*Vyavasthit* gives the inspiration and everything runs according to that inspiration. ‘We’ have to keep ‘knowing’ that. That is all; just ‘know’. The movie does not get tired. The ‘seer’ does not get tired. There is no effect (*asar*) in ‘seeing’. No effect touches the One ‘seeing and knowing’.

**Questioner:** Now Dada, I settled a file that arose, with equanimity. Thereafter, I keep ‘seeing’ the entanglements and knots that the *prakruti* (non-Self complex) has. Does this process of persistent ‘seeing’ cleans up the *prakruti*?

**Dadashri:** Yes it does. It will become cleaner and clearer. Your energy (*shakti*) to ‘see’ increases, the more You ‘see’. And because the energy multiplies, the ‘seeing’ energy also multiplies. Bliss within increases. When a headache happens, one says, ‘I have a bad headache.’ Hey you! Is it Your or is it Chandubhai’s head that is hurting? ‘You’ are *Shuddhatma*, are you not? One would say, ‘Yes I am’. It is Chandubhai’s pain. If You say, ‘I have a headache’, when it is ‘Chandubhai’ who is having the headache, then it will have an effect on you.

### **The one doing the scolding is not the Self**

**Questioner:** I have to scold people at work, I have to tell them off, but then I feel bad that ‘why did I have to be instrumental (*nimit*) in telling someone off like this?’

**Dadashri:** What it is, is that You are not the one scolding, are You? Are You the one doing the scolding, or is it ‘Chandubhai’?

**Questioner:** Chandubhai does it.

**Dadashri:** So then You are not to take the responsibility. ‘You’ have to tell ‘Chandubhai’, ‘What will be your worth be if you scold too much? You will lose people’s respect.’

**Questioner:** Many times I become so helpless against the forces of nature, that at that time no knowledge or such things becomes helpful, there what should I do?

**Dadashri:** You have become *Shuddhatma* and *Shuddhatma* can never become helpless, can it? 'You' should not become 'Chandubhai'; if You do then the responsibility falls on you. Have You decided who You really are? Chandubhai is your relative state. Hence You do not want to become that.

### **Dada's vision of separation**

**Questioner:** How should a *mahatma's* conduct be like towards another *mahatma*?

**Dadashri:** He should be the Self, and not allow *dehadhyas* (I am Chandubhai) to arise.

**Questioner:** So the bottom line is that one should remain constantly in the Self.

**Dadashri:** What else is there? Even a donkey lives in the body, and so do you, so where is the difference?

**Questioner:** None. It all goes to waste.

**Questioner:** Dada. How do You keep 'seeing' your neighbor (the non-Self)?

**Dadashri:** Very well, I know he is a very good man, from a very young age. He is very good man, there is no interference from him, no problems from him, he does not need anything, there is no harassment from him. He has no problems whether you make him wake up early or late. When you tell him that *mahatmas* are downstairs, he will get up, get ready and be downstairs within half an hour. Did you think that he gives Me any problems? No, not only does he does not cause any difficulty for Me, but he never creates any difficulty for even Hiraba (Dadashri's wife).

**Questioner:** The demarcation between the Self and the non-Self (*puḍgal*) that is there for You, by what method can that happen for me?

**Dadashri:** It is separate indeed, is it not?

**Questioner:** It is, but the way you are able to see the Self and the *pudgal* as separate, will I be able 'see' it that way?

**Dadashri:** You will be able to 'see' that way when that station comes, will You not?

**Questioner:** So, what is that method like?

**Dadashri:** There cannot be any method to it. This is the Self, and this is the non-Self *pudgal*. They are in proximity, but there is no joint relation (*sang*) between them.

**Questioner:** But as you are sitting here right now and 'Dada Bhagwan' is seeing 'Dada', how and by what method is He 'seeing' you ?

**Dadashri:** With *swa-para* vision (*swa*-Self, *para*-non-Self); through the vision of the Self and through the vision of the non-Self. The vision of the Self that I have given to You is separate, and the vision of non-Self is separate. The vision through which you are seeing this room and everything is separate; it is vision of the non-Self . Whereas the other is of the Self . The vision of the Self is separate. It can see both, the non-Self and the Self . 'You' too understand that this is of the Self and this is of the non-Self. But You do not have to dwell deeper into it. But You do understand that this is all separate, do you not? Would You not know that this is of the non-Self?

**Questioner:** Yes, I would know that.

**Dadashri:** That is the very vision (*drashti*). 'Not this' 'I am this'... 'Not this' 'I am this'... So reinforce all this. If all these roads are weak and then you extend them, they all remain weak. But this road which is strong, let it become strong as far as You can 'see' it.

All this relative is happening according to the rule of *vyavasthit*. 'You' are not to enter into such work. Otherwise You will become the interfering one like you used to be. There is no need for any interference (*dakhal*) there. You remain in the Agna because going out of the Agna is a tremendous liability. It is the old habit that is creating the entire problem.

Otherwise, one has to just be in the five Agnas. Do not enter into into any other interference. Would you not know that this is *para* (of the non-Self) and not the *swa* (of the Self)?

**Questioner:** Yes Dada; that is easily known.

**Dadashri:** People of the world cannot understand this.

### **Who slipped in awareness?**

**Questioner:** Dada has given us the knowledge of separation (*bhedagnan*), and separated us. I am separate, exactly separate. But Chandubhai still remains, does he not? However many years there are, he is going to remain, will he not? Will Chandubhai *pudgal* not remain?

**Dadashri:** Of course it will; that *pudgal* will still remain. ‘You’ have surrendered the *pudgal*. Now it is dependent on *vyavasthit*. It will continue to revolve according to *vyavasthit*; You just have to keep ‘seeing’ what the *pudgal* is doing. This is your *purushartha*.

**Questioner:** I should keep ‘seeing’, but should I occasionally caution the *pudgal* or not?

**Dadashri:** Yes, You should caution it-. But You should do that when it enters into a slipped state of awareness (*gaflat*), slipping from the vision of the Self to the vision of the self only.

**Questioner:** Yes, he is being careless all the time.

**Dadashri:** No; it is the unfolding effect of *karma* that makes one do all this. But You should go around with ‘these eyes’ open and be vigilant, that is all. There should not be any misuse of it; otherwise that awareness of ‘seeing’ will become dim. ‘You’ do not have to do anything if You keep ‘seeing’. The One who is in Agnas is ‘seeing’ Chandubhai for sure, so You don’t have to say anything to Him. But if he is not ‘seeing’, then You have to caution him.

**Questioner:** The awareness You talked about, about remaining in the awareness and heeding caution (*chetata rahevoo*); that is what we are discussing here.

**Dadashri:** Yes, that is correct. This talk is not for the One who can remain *gnata-drashta* (knower-seer). And when this one cannot maintain awareness, You are tell him, 'go about with open eyes and do not lose awareness (*gaafel*)'. *Vyavasthit* is going to run everything, but there should not be any laxity of awareness. And the one who remains the knower-seer, for him there is no issue of slipping from awareness, there is nothing else. 'You' are the knower-seer of what Chandubhai is doing.

**Questioner:** So Dada, in any situation, if I become 'Chandubhai' instead of remaining the knower of Chandubhai; is that being *gaafel*?

**Dadashri:** Yes, that is considered as being *gaafel*. It is *gaafel* to become Chandubhai in any situation, instead of remaining as the knower of Chandubhai. What 'we' are saying is, at that time go about with Your eyes open (*jagruti*)

**Questioner:** Yes, but sometimes 'the eyes' open after it happens. 'Dada' makes us aware that this has happened; now start 'seeing' it.

**Dadashri:** Yes. Therefore, in that situation keep Your 'eyes' open. You have to maintain the awareness. That happens, does it not? You do not have to come to Dada, do You? The science is doing all that. You do not have anything to worry about. The whole thing is happening spontaneously and naturally. It also cautions you. People say that they cannot experience the Self. Hey You, does it not caution you the whole day long from within? Yes, then that is the Self itself, who else would come to do so? Is there some outsider that has snuck inside?

### **Do mahatmas charge karma after Gnan?**

**Questioner:** Many a times when 'his' intense desires are not fulfilled, he loses his temper and gets upset with everyone and he cannot remain in Gnan. So how can one settle all this and remain as knower-seer?

**Dadashri:** Whatever situation one is in, One can remain the knower-seer if that is the decision. It is possible to remain knower-seer to a certain point in a situation, if one wants to. If the adversity in the situation is beyond usual limits, if there is too much pressure, then the knower-seer state will not remain. Even when the awareness leaves, then it should be, 'the awareness



has gone, and I am knowing that.’ But one should remain the ‘knower’, then all that rest will be destroyed; it will become insipid. The essence will go away; it will burn away.

Tell me, how is Your interaction with people? Do You experience *raag-dwesh*? Not at all?

**Questioner:** No, that does not happen. It happens with the file which is very ‘sticky’, but very little with other people.

**Dadashri:** You do not have any *raag-dwesh* because You have attained the Self, but you do have discharging *raag-dwesh*, otherwise known as *nikali*. Now, that which is *nikali*, is not considered as *raag-dwesh*. *Raag-dwesh* which is in a form of a seed for the next life, we call that as *raag-dwesh*; a charge *raag-dwesh*. That other, is just anger (*gusso*), and it is just an attribute of the *pudgal* (non-Self complex). Hence, it is of no consequence.

**Questioner:** So it is anger (*gusso*) of, ‘He did this to me, so I will do the same to him.’ Does that create a charge or not?

**Dadashri:** If Chandubhai is becoming angry like that, and if You do not like what he is doing, then that is a discharge. ‘You’ are not liable if You do not like what he is doing.

**Questioner:** Dada, when someone who does not have Gnan (*agnani*) will not like it...

**Dadashri:** He is still liable, because the *agnani* has the belief of ‘I am Chandubhai’. He is liable even if he does not like what he is doing. If there is no like (*ruchi*), then there is dislike (*aruchi*). He has at least something. And You do not have dislike (*aruchi*); You have, ‘this should not be so.’ If an *agnani* (without Gnan) does not have a liking, then he has dislike for sure. Hence he is trapped in either of the two.

**Questioner:** Someone curses me, then I feel that I want to curse him back, and I even do so, but then later I ‘see’ that this was what arose in the mind of Chandubhai, and this is what Chandubhai did, and I ‘see’ all of that in Chandubhai. What is all this?

**Dadashri:** If You keep ‘seeing’ all that has happened, then You are off free. You do not have any liability. The liability is Chandubhai’s. When that person scolds you-Chandubhai, ‘What a useless worthless person are you! Why do you keep talking junk?’ he may even slap you. So he does have a liability. So then You have to tell Chandubhai, ‘Why did you do *atikraman* aggression; do *pratikraman* for it now.’

**Questioner:** But suppose Chandubhai does not do *pratikraman*; then he does charge *karma*, does he not?

**Dadashri:** No, not even then. *Karma* does not get charged.

**Questioner:** But should he do *pratikraman*?

**Dadashri:** All the files will be cleaned if he does *pratikraman*. The *file* is put away having been cleaned through Gnan. Whatever clothes are washed, are put away. Then they will all go for ‘ironing’.

**Questioner:** Sometimes a desire is not fulfilled. The root of such a desire is so deep that it keeps bothering me, despite having the Gnan. So how can I get rid of that desire from the root?

**Dadashri:** That is why ‘we’ say that You will have one or two more lives. All those desires that have not been fulfilled, they will be fulfilled during that time. *Moksha* will not happen until all desires are fulfilled. Each and every desire has to be fulfilled. If the desire is very deep, it will come back in the next life, but it will be fulfilled.

**Questioner:** So, starting from today, I should start fulfilling all my desires?

**Dadashri:** Do that. When have I said no to you?

**Questioner:** My desire can be fulfilled only if this file number two fulfils it, but he does not. I am not asking for a palace. I have been asking for just a small thing for fifteen years and yet he does not give it to me.

**Dadashri:** That is because your *prarabdha* (effect of *karma*) is not smooth and easy. When your *prarabdha* is ready, then people will come and give it to you even if you say no to them. Your obstacles (*antarai*) have not

been destroyed yet. This is an obstacle. 'You' have to destroy that obstacle now. Now that discussion about it came out in My presence, the obstacles are on their way to being destroyed.

### **Chandubhai in remorse and You in Gnan**

Up until now you were saying that 'it happened to me', and after Gnan You are not in agreement with him, when he says, 'it happened to me.' Hey, how can it happen to You? Dada has separated You! Have You not been separated?

**Questioner:** I am separate for sure.

**Dadashri:** Yes, so should You not remain separate ? The whole world is suffering psychologically by saying, 'it is happening to me.' One will say, 'my own brother-in-law cursed me out.'

It is also wrong not to be remorseful for making a mistake. There should be remorse for sure. 'You' have to continue to know that Chandubhai is being very remorseful. 'You' have to pat him on his shoulder and comfort him. If one takes the support of this and stops being remorseful, then it will remain unfinished. Remorse should be there for sure. So when he is being remorseful, You should tell him (Chandubhai), 'now do *pratikraman* for your mistake and do *pratyakhyan* (firm resolve never to repeat the mistake and asking for the energy from the pure Self of the person hurt). 'I' am by your side, am I not? Come on, ask for the energy.' This is Akram Vignan.

### **In the eyes of people, are you *Shuddhatma* or Chandubhai?**

When will people come to You? When your conduct (*vartan*) is good. When will they know that you have become *Shuddhatma*? Right now, they only know you as Chandubhai, do they not? And You know that 'I am *Shuddhatma*'. Your knowledge is different from their knowledge; is it not different?

**Questioner:** Yes.

**Dadashri:** So people do not know that you have become a *Shuddhatma* pure Soul, do they? When is one considered to have become a *Shuddhatma*? When your external conduct turns around, that is when they

will know. So people do not know that, but it will be different when they do.

Would anyone become your disciple right now? No. Why not? They see you saying and doing wrong things, do they not?

**Questioner:** Yes, they will see the conduct.

**Dadashri:** The world is such that it will become your disciple when you do something for it and make it happy. Even if you were to explain him the Gnan, he will know that you are using Dada's words. When You remain in the *Shuddhatma swaroop* – when You remain as the Self and then you talk, and when they 'feel' the bliss; that is when You will become like that! But until then You do not have a disciple, do you? So You have to first make Chandubhai Your disciple. Do You understand this?

So You found a great disciple in Chandubhai. Tell him, 'Hey, do this and do that...' 'You' should caution him, make him understand, show him his mistakes, make him do *pratikraman*. This will be more convenient. Even if I were to tell them, how many people would listen to Me? And if You were to tell him, Chandubhai would listen to You.

One has to become his own disciple. Make Chandubhai Your disciple. Who else would become Your disciple? Will anyone become Chandubhai's disciple?

**Questioner:** No, no one would. Dada, what You are saying is absolutely wonderful.

**Dadashri:** Just as this man's file number one becomes his disciple, 'Chandubhai' becomes 'Your' disciple. Everyone becomes 'Our' disciple. So when You become like 'Me', people will become Your disciples.

\* \* \* \* \*

[1.3]

## Process of conversing to experience separation

### Understand the process of separation

**Questioner:** In the *satsang* You emphasize the process of separating.

**Dadashri:** That is the main thing, is it not?

**Questioner:** When the mind shows something, I should tell the mind 'I am not going to listen to you.' The mind then becomes separate when I talk with it.

**Dadashri:** Yes, it will separate for sure. And the body too will also separate when You call it 'file number one'.

**Questioner:** This process of separation of Yours, what is it like? Do You continually 'see' the exact separation, naturally?

**Dadashri:** Yes, that is how it is 'seen'; this part is *pudgal* (non-Self complex) and this is *chetan* (the Self). That is how 'I' see all that; such is the awareness. When you want to cook squash, then there is the awareness that the skin and top stem has to be cut and discarded (*jada*) and then the useful fruit (*chetan*) has to be sliced, cut and cooked in no time! That is how it is for 'us'! That is how *jada* (matter) and *chetan* (Self) constantly remain separate for 'us'.

To remain *gnata-drashta* (knower-seer) is to continue to know (*jaanya karo*) what Chandubhai is doing. If Chandubhai slaps his son and quarrels with him, You have to know that Chandubhai is still causing quarrels. 'You' can tell him, 'why do you quarrel unnecessarily?' Yes, You can tell him. And sometimes You even have to scold him, 'Chandubhai, why do you do this? You have been this way from the day you got married. Now shape up dear man, you have met Dada now.'

**Questioner:** Yes, and after You have made the separation, Chandubhai answers back and says 'no I am going to remain this way only'.

**Dadashri:** No, he will not say that anymore. He will not say a word.

### **The process of talking to the self**

**Questioner:** That is true. You say that, 'We are the knower-seer of speech, 'we' continue to 'see' what comes out in the speech', so is there is actually such conversation going on within; is it something like that?

**Dadashri:** Learn to 'see' like that. Learn to 'see' Chandubhai.

**Questioner:** Yes, but learning to 'see' means to converse in this way within, is it not?

**Dadashri:** If You converse with him, You will learn to 'see' more. Your interest will increase and this will create the exactness of remaining separate. And You are separate indeed.

**Questioner:** Yes, by conversing in this way, the interaction of separation begins, in a real way.

**Dadashri:** By making fun of him, and joking with him, by 'seeing'; the separation happens. I even say, 'How are you! Are you fine? Ambalal you are in great spirit today!' So in this way, 'we' remain fresh, no? 'We' remain fresh all day, and he does all the work without any complaints.

**Questioner:** Many years ago You had told about talking to the self, which will give rise to a lot of energy (*shakti*). Energy will increase tremendously. This process of conversing with the non-Self is the highest thing! This is the basis of the process of separation in our Akram science.

**Dadashri:** If You tell him, 'it is not good for you to drink too much tea', he will reply, 'No, I do want to drink.' 'Then, go ahead and drink'. Converse with him like that and take advantage of the separation.

**Questioner:** That is correct. And by conversing like this, the external discharge will happen automatically. This is what is called *upayoga* (focused awareness), no? Even when there is total effect of weakness etc., from the bad health externally, yet the inner conversation continues for sure.

**Dadashri:** It will remain completely separate.

**Questioner:** What do You say at that time?

**Dadashri:** Everything. The conversation is all as it is.

**Questioner:** So do You ask? Do You ask things like ‘how is your health’ etc.?

**Dadashri:** If this gentleman says, ‘Dada, now walk around in this room. So he (Ambalal) will walk and when he does, ‘I’ ‘see’ him, ‘O ho ho! see what you look like! What has become of you? It makes me laugh when I see you walking in this state and thinking what has become of you! The person who would not let anyone touch him – just look at him now! He has to hold someone’s hand just to walk!’

**Questioner:** So the one who would not let anyone touch, that is you. The one who holds someone’s hand and walks, is the same you, the whole thing separates. There is no ego left in this. No ownership remains. The whole thing goes away!

**Dadashri:** ‘We’ give him the freedom to do whatever he wants to, but ‘we’ have the fun with him that, ‘O ho ho! Nothing touches you, does it? It seem like you have become God!’ so then he will say, ‘No, You are God, not I.’

### **‘I’ too used to converse with Patel**

Even now, the ignorance (of the Self) sides with this (Ambalal; non-Self). If You (the awakened Self), talk to it (talk to Chandubhai), everything will fall into place. Tell him he can go whichever way he wants to go, but otherwise what was wrong in staying at home?

**Questioner:** That is right.

**Dadashri:** Your plan, to attain *moksha*, is vast and lofty. Don’t You want to progress in Gnan in My presence? Otherwise, one would start talking with file number one upon hearing this.

‘I’ used to talk a lot with A. M. Patel—the self. ‘I’ would engage in conversations that were enjoyable to ‘me’. Even, I would talk with this seventy-six year old Ambalalbai! I would tell him, ‘Have you become any wiser in these seventy-six years? It is rather through being molded by life events (*ghadatar*) that the wisdom has come.’”

**Questioner:** Since when were you conversing with him?

**Dadashri:** After the Self-realization. How could I converse before Gnan? I started to converse after I realized that ‘I am separate’.

Recalling the scene where he was sitting at the time of wedding, I would tell Ambalal, ‘Wow Ambalal! How you sat down to get married! Then when your *paghadi* (elaborate turban) shifted a bit, you had a thought of becoming a widower.’ I would tell him that too. I can see all that; how the turban had shifted and what the wedding scene under the canopy was. It is visible the moment the thought about it arises. ‘We’ (The Gnani and the Lord within) would converse thus, and ‘we’ would experience bliss. Telling him such things would cheer him up.

### **About ‘our’ experience**

I would not travel in first class, because other passengers would come after me. I do not know how to tell a lie. I do not know how to ‘polish’ things up. If they asked me my address, I would give it to them and then they would come to my home. Hence there is infinite latching on. Instead, the third class passengers, who are like my brothers, are better. When someone going up and down the train kicks me accidentally I will know what kind of *kashaya* (anger-pride-deceit-greed) is within. One will know what kind of weaknesses are there within when he gets kicked. So that is how the weaknesses will go away.

So when the legs hurt, ‘I’ will say, ‘Chandubhai, the legs are hurting you a lot, do they not? You are tired. The legs are hurting because you have been sitting cramped in the same place.’ So then ‘I’ take him to the bathroom and pat him on his shoulder, ‘Why are you being stressed? ‘I’ *Shuddhatma* Bhagwan, am with you, am I not?’ So then he will settle down.

Pat him on his shoulders when he comes into difficulty. Before there was one; now there are two. Before there was no support at all. One was



looking for support and consolation on his own. Now from one, there are two.

Did you ever do this before or not?

**Questioner:** Yes I have.

**Dadashri:** You feel different at that time, do you not? You have to talk as if You are the emperor of the universe. Everything that I am telling You is from My own experience.

### **Dada talks with everyone and everything**

This man keeps asking me if he can get me some pistachio? Some mangos? He will make the pistachio 'get up' from where it is sitting comfortably! Even this man asks me, 'Can I get you this, can I get you mango?' Why don't you let the pistachios be where they are?

**Questioner:** Dada, I had heard You mention that you used to have a tin suitcase. You had told that suitcase 'you can go whenever you want.' You used to converse with it too.

**Dadashri:** 'You are free to leave whenever you choose; it is not 'our' wish that you do, but 'we' are going to sleep!'

**Questioner:** 'I do not have any problem if you leave.'

**Dadashri:** No. 'We' would not say, 'I do not care if you leave.' 'We' would say, 'You are free to leave whenever you chose; 'we' wish you do not'. If 'we' said, 'I do not care if you did', then it would get upset and leave. You should just say, 'we wish you do not', and then 'you may leave whenever you chose'.

**Questioner:** You whispered in the 'ear' of the ship.

**Dadashri:** Yes, 'we' wishpered in its ear, 'Sink when you wish to; but 'we' wish that you do not. Why would 'we' do this *puja* (ceremonial blessing during ship launching) if 'our' wish was for you to sink?' We would do the *puja* and let it set sail.

**Questioner:** So the beauty is that You talk with everything; with the ship, the bag, the tea, the pistas; the talk is with their existence.

**Dadashri:** Yes, that is the way it is. All these people tell their intellect (*buddhi*), ‘come tomorrow for your food’ so that it will not bother them today. But it will continue to bother them until they tell her that. That is how it is within. And this *chit* has become restless and unsteady going in many directions (*chanchad*), it has mixed components of the self and the Self (*mishrachetanta*) and it has its own energy-power. If You talk with it not to go there, it will. It is bound to do what its role is.

If ‘we’ keep our suitcase like this and go to sleep on the train, people will tell me, ‘people steal suitcases here’. Hey! I know that, but what is the benefit in knowing that? It will only keep you awake the whole night. And your suitcase will be stolen when you nod off to sleep. Now forget about it and go to sleep peacefully. If it is meant to be stolen, is the one stealing going to wait? Instead, go to sleep. Tell the suitcase, ‘Leave whenever you want to; but ‘we’ do not wish you do that’, but it will still be there in the morning.

**Questioner:** So did You also tell the shoes the same thing?

**Dadashri:** Yes, even to the shoes, ‘Leave whenever you want to’. Why would I worry about you whole night? Let me sleep in peace! ‘We’ know how they come and go from the start and so ‘we’ tell you that.

**Questioner:** What is the reason behind saying all that?

**Dadashri:** It gives exact results that way; that is why.

**Questioner:** But no one would think about talking in this way. How did You discover this?

**Dadashri:** How can one think this way until the ‘intellectual-know-how’ and the ‘Gnan-know-how’ (*gnankada*) blossoms within? This is the art of intellectual (*buddhikada*). People do not have such a capability, do they? Now, if one was to stay with ‘us’ and learns some of it, then it will start developing in him and after some time, it will blossom. Otherwise he has no art of intellect, does he? People will say, ‘His brain tonic is very strong!’

Hey you! It is not that; more than me, the lawyers have greater brains! This is our art of intellect.

### **The Gnani converses with udayakarma**

**Questioner:** Do you ever have anything such as 'likes' and 'dislikes'?

**Dadashri:** Yes. If I have to sit here on the floor, then the *udayakarma* (unfolding effect of *karma*) will say, 'I dislike it.' Then 'we' will say 'we like it!' The *udaya karma* will say so, not in everything, but it will say so in matters that have not been cleared yet. It will not 'speak' in what has already been cleared. When it 'says' anything negative within, You should say it as positive. If it says that it feels the weakness, You should tell him say, 'I am is full of infinite energy'. One has to do plus-minus, does he not?

### **Complete separation in the mirror**

**Questioner:** How can one become free of all the dependency and despondency?

**Dadashri:** Chandubhai has the dependency. Not You, do You? 'You should tell Chandubhai, 'Do not worry, I am by your side. Do not depend on others; depend on Me'. That is what You should say. That is how the awareness of separation is, but if You do not know how to say this, then take him to the mirror and converse with him. Would You be able to 'see' that or not? Do you like this process? Yes, if someone asks us, 'we' will show him the same method that 'we' use.

**Questioner:** We would do the same.

**Dadashri:** If You want to do that, then here is the mirror. Who is telling You not to? Tell him 'I am with you and Dada is looking over us. So tell me where is the problem?' and he will become silent. 'We' used to do this. The whole night would pass like this even if the legs were hurting. 'We' would converse with him and all 'we' would say is, 'We are by your side.' Otherwise, there is no one to console him, is there? If someone incurs a great loss and someone tells him, 'I am by your side', that poor man will be able to sleep at night. But there is no one to tell him so, is there?

### **Knowing one's self from a young age**

You do not have any anger-pride-deceit-greed in You after having attained this Gnan. There is nothing left within You anymore. You have completely become a *Shuddhatma*. Now, the mind-intellect-*chit*-ego is of Chandubhai and You have nothing to do with them. You have to 'see' whatever restlessness happens in his mind, and whatever tantrums he throws. All that is going on within Chandubhai.

'Your' dwellings have now changed. 'Your' section is that of *Shuddhatma* and this is Chandubhai's section. 'You' have to maintain awareness (*dhyān*) in both sections. The mind belongs to Chandubhai's section, now You do not have to have to use the mind. Whatever temper tantrums and arguments the mind is doing, You just have to 'see' all that. If the mind is bad and Chandubhai gets fed up of it, then pat him on his shoulder and tell him, 'Do not worry, I am with you.' You will not find anyone in this world to pat your shoulder for you, You have to do it yourself; You are *Shuddhatma Bhagwan*. There was no one to console and comfort you, before was there? There was no one to pat your shoulder, was there?

This awareness of Yours is considered pure (*shuddha*). It is *shuddha upayog*. When no one is around, ask him, 'Chandubhai you did well today.' And if he gets irritated the next day, then tell him, 'It is not good to get irritated like this, so do *pratikraman* for it.' Does that happen or not? That is all You have to do. Would You know file number one or not?

**Questioner:** Yes, that is correct. After coming to Dada, I know this neighbor very well.

**Dadashri:** Do You know him from when he was young? Do You not know about his life from the beginning or not?

**Questioner:** Yes, Dada.

**Dadashri:** You have to then tell him, 'This will not do anymore. You got away with it so far because I was asleep, but now I am awake (aware). I do not want to punish you for your past but now please respect My boundry now that I am awake.' So then he will respect your boundry very well. What he needs is someone to tell him.

## **And the Self moves away from the *prakruti***

Everyday, You should look in the mirror and talk to Chandubhai, so that the Self starts becoming separate (from the non-Self; Chandubhai). And your work is done as the Self starts loosening away from the *prakruti*. A cork will be of no use if it loosens up in a bottle, would it? And it is good if the Self becomes lose in the *prakruti*. It (the bond or association) will loosen up even if you put it in. The Self will come lose (separates) when you look in the mirror and talk to him. Then it will not tighten up even if you tried. It has become lose. The Self that has been given to you is pure Self (*Shuddhatma*), no impurity comes away with it as it become lose. What you have been given is the *Shuddhatma* and that is why it is able to become free.

You will get answers if You ask. Why don't You talk to Chandubhai? Have You ever talked to him? Ask Chandubhai, 'Do you now have any intent of violence of any kind?' He will say, 'No'. Will he not answer if You ask him? If You ask him, 'Do you want to take something away from someone?' He will say, 'No', will he not?

**Questioner:** Yes he will.

**Dadashri:** That is because it is a *mishrchetan* (mixture of the Self and the non-Self), is it not? Yes, the Self does not have to do anything. This *mischarchetan* functions through mere presence of the Self.

## **Pat your own back**

At times when he is a little depressed, pat his back. He has not found anyone to do so. How troubled the poor man becomes! If he incurs a loss of five hundred thousand rupees, and if he tells his father about it, the father will say, 'You lost five hundred thousand? You are worthless.' Hey you fool, he came to you for sympathy and you created such a fuss? He will tell his wife expecting some sympathy from her. She is 'my better half, so she will sympathise with me', he thinks. But she will tell him, 'I used to tell you to go sit at the shop everyday and that this accountant was not good.' Right now, I need some sympathy, so give me some. So now You should pat him on his shoulders and sympathise with him and tell him that You are with him. No one sympathises like that. Try doing this some time! Then watch Chandubhai run! He has never found anyone in this world to pat his back.

‘We’ have given you all the experiences ‘we’ have gained from all our experiments. ‘We’ have given you all the tools ‘we’ have used.

‘We’ used to stand in the front of the mirror and pat Ambalal on his back, and that is why he became wise at age seventy-six. I will be seventy six... I have not spent all those years without doing anything! Will anyone pat in this way? Does anyone do that at your home? No one would. Everyone at home is egoistic. They will tell you, ‘I told you from the beginning, not to do it. You fool! You eventually ended up doing the wrong thing.’ Hey you! That is not what I have come to you for. Right now I feel like committing suicide and I have come to you for some consolation.’ But what can one do, they will not let you be in peace?

### **Converse with the apathetic mind**

**Questioner:** I feel like I want to write a little bit. I want to do some work for the institution. Then I sit down with a book, but after a while I do not feel like doing anything in that book and so I take either Aptasutra or some other Dada’s book and read. I tell myself that I will do that tomorrow, and so days go by without doing anything. I do start initially, but then I do not feel like doing it and let go of it. Therefore, my mind has become apathetic that you cannot even imagine it.

**Dadashri:** No, but You should tell Chandubhai something; You should converse with him a little. You should talk to him so that he turns in that direction a bit. You have to maintain separation. There is no problem in you telling him things if you remain separate. He will gradually settle down as you remain separate and then converse. At least improve this much. Keep a practice of conversing with Chandubhai. If it can be done tomorrow, tell Chandubhai, ‘Why don’t you do that today, instead of tomorrow?’ So then what happens is that it will continue; he needs that. In reality, whatever is mandatory, he has no choice but do it, does he not? That time is going to be spent there only; he is going to do what has already be prearranged for him. He has to do that, does he not? If he is getting late for dinner, tell him, ‘Why don’t you eat in time, what is the problem?’

Go and try it out, talk to Chandubhai! Then you will not feel that you still have that problem, because You have become separate. Now that You are separate, You have to tell him, it is Your obligation to caution him. Are You not obligated to do that as a neighbor? What do You think?

That is the filled stock of *karma*, so is it not bound to discharge? If it does not, then it will stink. It is better if it discharges when you are young and healthy, instead of when you are old. You do not have any problem with that, do you? You are healthy, are you not? We would know if you tell us, would we not? But do not do that to the body. Tell the body, 'Do not worry, it is not your fault. I know whose fault it was?' It was the fault of the ego. The ego created all this stock of *karma*.

### **This is how You tackle the prakruti**

**Questioner:** Now, one does not have to do anything. The Agra that You have given, states that one does not have to do anything, that awareness is to be maintained. When I feel like reading or doing something else, even then this awareness remains that it is my unfolding *karma* and that I have to discharge it.

**Dadashri:** You have to interact with the world as Chandubhai, with the awareness that You are not the doer and it is Chandubhai who is doing all that. You do not have to say, 'It is unfolding of *karma*' (*udaykarma*). Ask him in the morning, 'How are you Chandubhai? Are you feeling good or not?', because he is Your neighbor, is he not? What is wrong in that? Try and get something done that way with the *prakruti* and see what wonderful work he does!

**Questioner:** There is no need to fight with it.

**Dadashri:** No, You should know how to adjust with the *prakruti*. The *prakruti* is wonderful by nature.

*Prakruti* is wonderful, but we complicate it. So you can also say, 'You are now the father of a son and a daughter. You are something else! You are a big lawyer.' There is nothing wrong in conversing like that with it. Close your room door and converse with him. When can you call it 'conversing'? It is when the ears can hear You. Others around you do not hear it but your ears do. But You do not converse like that, do You? 'You' have become separate and that is why You can have the ongoing experience of the separation. Being a neighbor, what is the problem with asking him, 'How are you?' You are still going to drink the tea; and is that Your tea? It is his tea, not Yours, is it? Say to him, 'Drink a cup and half of tea.' Tell the other

person, 'Give Chandubhai some tea.' This path is such that you can eat, drink and have fun and go to *moksha*.

### **Experience of total separation**

**Questioner:** So, if I am sitting around alone in the evening, I should continue 'seeing' Chandubhai...

**Dadashri:** 'See' what his mind (*mana*) is doing, what his intellect (*buddhi*) is doing, what his ego (*ahamkar*) is doing; continue 'seeing' all those. And when all these are quiet, Chandubhai will be seen separate. You continue 'seeing' that. Then You can say, 'Chandubhai, you are a very good man. You look very wise.' You can say all that. When You talk to him like that, You will experience that there is one hundred percent separation.

**Questioner:** So, at the end of the day, we should sit and 'see' Chandubhai and recall everything and tell him that this is what he did this morning, he became angry in the morning...

**Dadashri:** Yes, You can say all that.

**Questioner:** Is that considered 'seeing' (*joyoon*)? It is considered 'seeing' the *prakruti*, is it not?

**Dadashri:** Yes, after 'seeing' You should tell him 'It does not look good that you did that. Now you are old. Do you want to go to *moksha*?'

**Questioner:** Yes. So if he got angry, I can tell him off and say 'what are you doing? After meeting Dada, if you do this, it does not look good!'

**Dadashri:** Yes, that is it. 'This does not look good for you'. Yes, you can tell him off...tell him off...

**Questioner:** Is all that considered as 'seeing'?

**Dadashri:** Yes, that is called 'seeing'.

**Questioner:** Is that considered an experience (*anubhav*)?



**Dadashri:** Yes, that is called experience. You should tell him a little at a time that, ‘now you are old. You should think about these things. Just because your mother-in-law is not here, you are showing off!’ You should say this. What do you do when the mother-in-law tells you off? ‘Just because there is no one around to tell you off, you are doing this?’ Tell him as much as You can. Are you going to spoil your reputation in doing that? Your reputation is lost anyway, no? Because your reputation is gone, you have met Dada. And see all those people with reputation, see how they are walking about. They have worries on the inside but they do not want to let go of their reputation on the outside.

### **How fast will a sick person run upon seeing a tiger?**

The whole world is engrossed in *avastha* (situation of mind speech and body). What is the understanding of the one who is *agnani* (without Gnan)? He is engrossed in *avastha*. Whatever situation arises, he is engrossed in only that. If he falls into poverty, then he is engrossed in poverty. If he becomes prosperous, he will be engrossed in the prosperity. He will walk around like a stud-bull. Meaning he walks around in complete engrossment. If he gets fever, he will say ‘what can I do? I am not able to walk. What can I do?’

You foolish man by needlessly saying, ‘I cannot walk’, you become even weaker. One becomes what he says. The attribute of the Self is that whatever one says, he will become like that. And he says, ‘I cannot walk, my legs don’t work at all.’ So the legs know that ‘he is saying we do not work. No one is going to tell us off!’ ‘You’ should say, ‘Why won’t you walk! Walk!’ If You let them have it, they will walk on their own. Why wouldn’t they walk? We have a contract with them. That contract has not been fulfilled. You feed file number one, You give it water, so why would it not work? What kind of nonsense talk is this? You give it a nice cup of tea with spices, You give it bread fried in ghee; even though You feed all these things to it, it is saying ‘the legs are not working!’ So then You have to say, ‘walk! Walk or else!’ If a tiger were to chase him, then would the legs work or not? So instead of being chased by a real tiger, just think that you are being chased by it anyway! The worldly life (*sansar*) is a tiger anyway, is it not? A tiger would eat you up just once, but this worldly life will eat you life after life.

You will have to go according to all the contracts you have made, no? They will have to talk. You have to keep 'seeing'. If I don't fulfill My obligations, then tell Me, but you have to walk. I will 'see'.

### **Awareness against mistakes**

'Shoot on sight'. The moment You 'see' the mistake being made, tell him, 'Come on, Chandubhai, do *pratikraman*'. Now You have to take Chandubhai to task. Then Chandubhai will tell You, 'I am not able to do it because of my old age.' Then You have to say, 'I will give you the *shakti*'. So he will say, 'Then give it to me'. Then You have to tell him, 'Now say, 'I am full of infinite energy (*shakti*).' When You make him say it, the *shakti* from You-the Self will flow towards him. If he is overcome with mental or physical exhaustion, You will have to do it. He is Your neighbor! It is *nischetan-chetan* (discharging self). Except for the Self, the rest of the five elements do not have any life energy (*chetan*). The one who is starting to see his own faults should understand that an end to all entanglement is near.

For the one who wants to maintain the ultimate applied awareness (*upyog*), should continue 'knowing' what Chandubhai is doing at this very moment, whether he is a little anxious, or is under some tension, the stress is decreasing this much etc., that is the ultimate *upayoga*.

**Questioner:** What if I am experiencing tension or some kind of suffering of pain?

**Dadashri:** You are not to experience the suffering of pain, You have to 'see' that experience, 'Oh ho ho! Chandubhai, you are experiencing so much tension? Do not worry I am with you, go ahead and have some tea.' You should converse with him like that.

**Questioner:** To converse with Chandubhai like that, is that considered applied awareness (*upyog*)?

**Dadashri:** That is the ultimate *upyog*. You should constantly 'see' Chandubhai; see if his tension has increased or decreased. Then You should tell him, 'Do not worry, 'I' am with you.' That is all You have to do. That is the *upyog* You have to maintain. Whatever tension there is, it is Chandubhai's, is it not? It is not Yours, is it?

**Questioner:** That is correct.

**Dadashri:** When a tax officer comes, he will only get upset with you if there is a pending account of *karma*, right? But what is it to You, now that he has come? It is Chandubhai's problem.

Even after attaining this Gnan, some say, 'I have a suffocating feeling in the heart'. He says what has been strongly established. Such mistakes are a result of his deeply harbored acquired wrong beliefs (*gruhit mithyatva*). People tell you, 'You are Chandubhai. You got married. You passed your exams...' People told us all these things and we hoarded it in 'storage'. Now that account is unfolding (discharging). You (the Self) have to say, 'I know Chandubhai very well'. 'Know him well' means that Chandubhai will understand who is saying that. Every detail should fall in to place.

How can there be suffocation in the heart, after You become the *Shuddhatma*? How can it happen to You? If it does, it is happening to him, the neighbor. But You have to practice saying, 'Come here Chandubhai, go Chandubhai', while you are sitting in the park or somewhere. Ask him, 'Do you want cup of tea or something?' - Converse in this manner. Someone may think you are crazy if they hear you, so do not converse in a way others can hear. Do it away from people; you will get the practice if You say it.

### **When Chandubhai becomes obstinate**

**Questioner:** After taking this Gnan, anger happens; is that called a discharge too?

**Dadashri:** Who becomes angry - You just have to 'see' that.

**Questioner:** If anger arises repeatedly and often; is it still considered as discharge?

**Dadashri:** Whether it comes a hundred times or five hundred times, everything is called discharge, isn't it? 'You' should say, 'Chandubhai, you keep getting angry so ask for forgiveness from everybody.' Don't You say it like that? The mistake has been committed exactly.

**Questioner:** Even if I tell Chandubhai many times, if I scold him heavily (*thapko*), he becomes obstinate (*adai*); so then what should I do?

**Dadashri:** If he becomes obstinate, ‘You’ do not have to do anything; You just have to keep ‘seeing’ that. The Self has no *shakti* (energy) ‘to do’ anything at all. The Self is a non-doer; the Self by nature is *gnata-drashta-parmanandi* - knower-seer- in absolute bliss. Everything that needs to be ‘done’ is of the *pudgal* - the non-Self complex. All the actions are of the element that is *jada* - matter.

**Questioner:** When Chandubhai becomes obstinate and hurts the other person, what should I do?

**Dadashri:** You should ask him to apologise. You should tell him, ‘Chandubhai, you became obstinate so ask for forgiveness.’ How wonderful this Akram Science is that You do not have to do anything. You have to tell Chandubhai; You have to reprimand him, ‘why did you get angry at him? Why are you doing this?’ You should tell Chandubhai, ‘I will do whatever you say but you abide by what ‘I’ tell you for an hour.’ For one hour stay in Dada’s Agnas and then do what Chandubhai says. You have to ‘see’ that too. If he is making You do anything contrary to Your goal then You should not listen to him.

### **When someone curses...**

**Questioner:** What should I do when someone’s conduct with me is bad?

**Dadashri:** You should tell Chandubhai, ‘Look, look at your ‘photo’.’ You should keep saying that. So then it will not touch ‘You’. Chandubhai will look calm and cool. The other person will wonder how Chandubhai can remain so calm and cool.

Now, whenever someone is cursing Chandubhai, You are still separate. How can that person curse You, when he does not even know You. He knows Chandubhai. Chandubhai is not even you in any way, he is separate from You. Chandubhai is file number one, how can it touch You? It would not touch You anymore, would it? So tell Chandulal to keep this much within, ‘Go ahead and curse me as much as you want to.’ ‘You’ tell

Chandubhai, ‘You must have done something for him to curse you in this manner, why would he do so otherwise?’

Scripture writers have said that You are free for sure if You do not slip from Your state of *Shuddhatma*, and if You do slip, then you lose the benefit of the penance (*tapa*). You have to do penance. You have to do penance even when people criticize (*ninda*) you. If people laugh in fun, You too should laugh in fun, ‘O ho ho! Chandubhai, what kind of a man are you? Look what people are saying about you? They are criticizing you! What you used to be like! Even ‘I’ know what you were like.’ You have to say it like that.

That is called Akram Vignan – the stepless Science. There is no binding of *karma*. This is where penance is needed. But where is the penance, if You remain separate like this and say it? You can say, ‘Did you see all this of yours? Look at your world? What kind of a state you are in? Even I feel embarrassed by it.’ That is how You talk to Chandubhai without anyone listening.

When something goes wrong, many people get scared, ‘I end up doing things like this...!’ they will say. Hey you! Do not say that. Tell the one who does wrong, ‘Do *pratikraman*, why did you do atikraman?’ Would You not know the one doing the wrong?

**Questioner:** I know Chandubhai.

**Dadashri:** You have known him all along, and You used to have a relation with him in the past. When You say, ‘Why did you do wrong, do *pratikraman* for it’, it proves that You are separate from him.

### **Awareness against greed and pride**

**Questioner:** It cannot be put in words but I did experience that. A few days after attaining Gnan from You, people beat up ‘Chandubhai’ at the factory. Normally Chandubhai would not take that; he would strike back. Through Gnan I remained in equanimity.

**Dadashri:** Equanimity (*samata*) can be maintained during a beating, but it is important to see if it can be maintained in money matters.

**Questioner:** In money matters? But even in the beating, if the Gnan has not come to the level of experience, the ego will arise, will it not?

**Dadashri:** No, the Gnan has come to the level of experience in *kashaya* of pride (*maan*), that is why the pride issue ceased. Now the *kashaya* of money, greed (*lobha*) remains. Therefore, in matters of money, equanimity will not remain.

**Questioner:** When this greed *kashaya* leaves, does it mean that a state of equanimity is maintained no matter how much financial profit one makes or how much loss one incurs?

**Dadashri:** That will remain. But what would happen to you if an individual whom you gave twenty five thousand rupees to, says something abusive to you?

**Questioner:** I would feel very angry towards him.

**Dadashri:** No, not like that, does Gnan remain or does it go away?

**Questioner:** It does remain now.

**Dadashri:** That is *Shuddhatma*, and if Chandubhai is getting angry, You have to 'see' that.

**Questioner:** Yes, that is right, Chandubhai might get angry.

**Dadashri:** He will get angry, because that is the stock of *karma* expressing, is it not? But You have to 'see' that and tell him, 'Why are you doing that? Why don't you shape up? You have wandered for infinite lives, so straighten out now.' Then what would you say if that man tells you that he will not give you even a dime?

**Questioner:** Then I would believe that 'fault is of the sufferer' and resolve it with equanimity.

**Dadashri:** Immediately?

**Questioner:** Yes. I must have taken from him, so he is not giving it back.

**Dadashri:** Then your *lobha-kashaya* (passion of greed) has gone.

**Questioner:** It is very difficult to get rid of greed.

**Dadashri:** It is difficult but if you do not try to be overwise, then this Gnan is such that it will keep everything precise.

Even if he does not give you even a dime of the hundred thousand he owes you, it should not show on your face. If it does, then that is the end of that.

**Questioner:** If he owes one million rupees and if he gives all but couple of hundred thousand, then it is like a spider losing just one leg. Whereas if one incurs a loss of twelve million rupees instead of ten, then ...

**Dadashri:** What even if the loss is of eighteen million?

**Questioner:** Gnan should remain then too.

**Dadashri:** What even if there is a loss of twenty eight million?

**Questioner:** Then what does it matter even if it is a hundred million, when he is not going to give back anything?

**Dadashri:** All You have to tell Chandubhai is, 'Chandubhai, do not break your inner intent that you want to return the money. You decide that you want to give whenever you have the money.' If it is his then no one can stop him from getting it and if it is not, then he will suffer.

**Questioner:** What You just said is really great.

**Dadashri:** He is bound to get it. This is all an account of *karma*. Things get ruined when the mind spoils. When the mind spoils, one will threaten, 'I will file a complaint with the court; I will do this and I will do that.' In this way he will scare him into giving back some five or ten thousand. For such a crime today, he will have to pay for it later. So do not make such mistakes. You have to let go of it peacefully. This is all I have done all my life. One should not have any greed (*lobha*) and pride (*maan*), if he wants to go to *moksha*.

## **The Self is no one's boss**

**Questioner:** We still have problem about money. Every morning, first thing, we have discussion that expenses are increasing but we have to have increase in income first, should we not?

**Dadashri:** Yes, but it is Chandubhai who is doing all the grumbling, not You, are You?

**Questioner:** Yes, Chandubhai does that.

**Dadashri:** Chandubhai has become the husband. He has become someone's son, has he not? He must be someone's father too, is he not? Whereas You are no one's father, no one's husband, that is how unanointable (*nirleyp*) You are.

## **When time is wasted**

**Questioner:** In business and everywhere, time gets wasted in meaningless talks; in insignificant talks.

**Dadashri:** You will have meaningless talks, insignificant talk, but have You ever said, 'Chandubhai, why are you wasting time unnecessarily in this manner?'

**Dadashri:** Yes, but I say it two hours later, then I do at least one *pratikraman* afterwards.

**Questioner:** And if he does not listen about the *pratikraman*, then You tell him, 'Hey Chandubhai, sit in front of me. What do you gain by wasting your time like this? Tell me.' Then he will automatically straighten out. Chandubhai is not illiterate, is he? He is educated.

## **When the boss reprimands...**

Now, the boss reprimands Chandubhai, how can he reprimand You? He does not even know You. When the boss leaves having reprimanded Chandubhai, go into the office and tell Chandubhai, 'You must have said something in order for him to reprimand you. Why don't you be quiet?' Can



You say that or not? And these days does the boss reprimand or not?

**Questioner:** Yes he does.

**Dadashri:** He had a fight with his wife at home and so he takes it out on you. Does that not happen? You keep 'knowing' Chandubhai. 'Know' whether he is doing well at the office or not, and You even have to tell him, 'Why are you doing like that? Why don't you finish your work?' What is wrong in telling him? What is wrong in speaking up? It is just an adjustment, otherwise nothing will be accomplished. If You speak in this way, there would not be any chaos.

**Questioner:** In the *gnata-drashta* (knower-seer) state, do I have to differentiate between whether Chandubhai is being proper or not?

**Dadashri:** 'You' have nothing to do with whether he remains proper or not. 'You' just have to see whether 'You' are able to or not. Chandubhai may or may not remain proper; he may even default in that. You have nothing to do with that.

### **The unsupported has become supported**

Where is the problem when Your non-stop train has left for Mumbai? It is going to reach its destination, even if it is running slow. It will be here in no time, so You should just be ready. The inner voice will tell You when it arrives.

You are *Shuddhatma* (the Self) and this is Chandubhai (the non-Self). There are two of you. From one two have arisen. 'You' now have to take care of 'Chandubhai', as a neighbor. And when Chandubhai comes under difficulty, then You should pat him on his shoulders and assure him that You are with him. Uptil now, he was supportless; he was by himself but now he has Your support (*sadhara*). Whose shoulder would he cry on when he did not have any support (*nodhara*)? If he cries in front of his wife, she will take it the wrong way and he cannot cry in front of his parents.

**Questioner:** Now, if someone makes me talk, should I talk or not?

**Dadashri:** You may talk, you should do everything necessary in worldly interaction. You have to continue 'knowing'. You should say,

‘Chandubhai, talk to him now; why don’t you talk to him.’so then he will talk too and the worldly interaction will continue. You should continue ‘seeing’ what Chandubhai is doing. Remain the knower-seer (*gnata-drashta*). Nature (*swabhav*) of both are separate, hence the Self will remain in its own nature and the *pudgal* (non-Self complex) in its nature. Each remains in its own attribute (*gunadharm*).

### **The Self and the non-Self**

Thus Chandubhai’s work is being done by *vyavasthit shakti* (scientific circumstantial evidence). You just need to keep ‘seeing’ what Chandubhai is doing and what he is not. You do not need to interfere with the *mana* (mind), *buddhi* (intellect), *chit* (knowledge vision complex) and *ahamkar* (ego). You need to keep ‘seeing’ what the intellect is doing. You need to keep ‘seeing’ the intellect and what right or wrong it is doing. The only time to interfere is when Chandubhai gets in to lots of worldly difficulties and at such a time You should say, ‘I am verily pure Soul, I am with you.’ then it will be all right. When he experiences worldly difficulties, like when his leg or the hand is hurting, tell him, ‘Do not worry, let it hurt, I am here with you?’ Otherwise when the body is having difficulties, say, ‘not mine,’ and it will remain separate. This is because a line of demarcation has been made, which separates the Self and the non-Self. Thus one needs to understand all this as a regular course of study. You will not forget whatever I am saying, will You?

### **No connection between conduct and liberation**

Not everyone needs to take ‘this’ vow of celibacy. All this needs to be dealt with, with equanimity. But if liking for it (sexuality) is increasing, then You should say, ‘Chandubhai, do not get too interested in it.’ ‘You’ should say something like that, but You should remain pure Soul (*Shuddhatma*). Whatever becomes of Chandubhai, You should make it a practice of conversing with him. If You maintain such a separate relation, then this ‘lift’ (elevator) path will become beneficial quicker. And ‘we’ have given You such separation which You can experience very easily. When Chandubhai does anything wrong, You have to tell him, ‘If you do that, it is not acceptable to Me. I have become *Shuddhatma*, but this wrong doing is not acceptable. You too will have to become pure (*shuddha*).’ When You say that, it will automatically continue to become pure. It is pure if You it separate then the *vyavahar* (worldly interaction) is pure indeed. The One

who keeps his worldly interactions (*vyavahar*) separate, 'He' will attain *moksha*, regardless of the nature of his (Chandubhai's) worldly conduct. Conduct (*achar*) is of no concern there. 'You' should tell Chandubhai, 'Why are you doing this?', then You become separate from the *vyavahar* – the worldly interaction. You are *Shuddhatma* and Chandubhai is separate from You.

The Self tells the tendencies (*vrutis*), 'Chandubhai, if you want to do your own thing, then you and 'I' are separate. But if you do it with Me as one (*ekata*), then you will get whatever you want. You too will have eternal bliss. And if you do not want to do it as one with Me; then go for external pleasures.' You are *Shuddhatma* - that is your real state and it is in eternal bliss. Those external pleasures are not really bliss, are they? This bliss of the Self will never leave You; not even when someone curses you.

### **Reprimand Chandubhai, keeping him separate**

We had recently gone to Khambhat, there a one man was told, 'recite *Dada Bhagwan na aseem jai jai kar ho*', so he started to do that but without putting any heart into it. You could not see any enthusiasm in him. So I told him, 'I tell you what you do, what is your name?' 'Chandu' he replied. 'Tell Chandu, 'sing it methodically and properly. Saying it in this muddled fashion is not acceptable to Me.' He was instructed to tell 'Chandu', and then Chandu sang well all the way. This is the way; there is nothing else. All You have to say is, 'Why is this happening? It should not be so.' Then everything will be fine. But there is no one there to caution (*kahenaro*), is there? At least You are there if there is no one else. Will there be any 'dozing' after that? You (Chandubhai) will not like it if someone else were to tell you that, so what is wrong if 'You' tell him? So now 'You' should tell him. Do you understand?

**Questioner:** Yes, Dada.

**Dadashri:** If You say it just once, 'Hey Chandubhai, you being a smart Ph.D. - what are you saying?' That is how 'You' should talk to him, because he knows that there is a separation; that he is separate and the Self is separate. But such separation is not maintained. Should that separation not be maintained? Then You should also 'see' if he is following through with what You have cautioned him about. You should try saying using the examples I am giving you.

‘We’ tell Patel (Dadashi’s relative self), ‘Your legs are hurting a lot, aren’t they? Do not worry, it is only for tonight and ‘I’ am with you.’ Pat his shoulder like this. And it will be as if nothing is wrong. Even the pain will go away. He has to pass the whole day, does he not? Will he gain anything by getting irritated with the wife?

### **Pratikraman destroys opinions**

**Questioner:** After attaining Gnan, all the tendencies (*vrutis*) return to their ‘home’, do they not? Dada, when I come here, I think of nothing but this *satsang*, but when I leave from here, then I have thoughts only of the outside world; thoughts of shoes, clothes, food etc.

**Dadashri:** That is the function of the mind, which ‘You’ have to ‘see’.

**Questioner:** It feels that it is happening willingly and with interest.

**Dadashri:** Chandubhai gets interested, and You have to ‘see’ that too, and tell him, ‘What pleasure are you going to derive from all this? What happiness do you expect to get out of them?’ One will be bound to get interested. Interest depends on the body, does it not? Chandubhai becomes interested.

All pleasure, beside the real bliss of the Self is illusory and You have to turn them into ‘not likable’. You should ‘see’, ‘Where is the pleasure in this?’ You have to say something like this to Chandubhai.

**Questioner:** Dada, it is afterwards that I feel ‘where is the happiness in this?’ but at the time I forget.

**Dadashri:** No, But forgetting is the unfolding of *karma* (effect), is it not? So the best solution for it is conversing with file number one, ‘how are you doing? How is it?’ What should You say?

**Questioner:** There should be constant conversation with him, ‘why did you miss this critical opportunity? This is not good.’

**Dadashri:** You can say that. You can say that much.

**Questioner:** I can say that, ‘You understand this Gnan so much, and yet why do you forget it at the critical moment?’

**Dadashri:** You can say that much. Then if he keeps straying off, then You have to tell him again and make him do *pratikraman*. He has to repent otherwise he will start believing that what he does is fine. *Pratikraman* means your opinion has changed regarding that matter, to ‘it should not be like that’. Our opinion of ‘this is good and this is bad’ is now broken.

### **Satsang begins when You converse with the Chandubhai**

**Questioner:** After meeting Dada, say if I do not find anyone to do *satsang* with, can I tell Chandubhai, ‘Come Chandubhai, let us do *satsang*.’?

**Dadashri:** You can tell him everything. Now You know Chandubhai, what can You not say to him? There is nothing left once You know that Chandubhai is with You.

**Questioner:** Now which is better, Chandubhai doing *satsang* on his own or everyone getting together and doing it?

**Dadashri:** For now whether You do it alone or in a group, talking to Chandubhai is enough. The *satsang* has started. Talking to Chandubhai is itself *satsang*.

### **Join in with everyone in satsang**

When you (Chandubhai) join into whatever others are doing in our *satsang*, that is the highest place to be in. ‘You’ should keep saying, ‘Chandubhai, go ahead and join in with them.’ If he says, ‘They are all singing’, tell him, ‘You sing along too.’ If everyone is clapping, tell him, ‘Start clapping.’ So then that is the highest state, because it is all with *purushartha* (separation through conversation) is it not? One is in His own *purushartha*; therefore there is *shukladhyan* (I am pure Soul) within and *dharmadhyan* (absence of adverse meditation) on the outside.

### **When someone hurts the ego...**

**Questioner:** Sometimes when someone makes an accusation, the ego

gets hurt; it feels slighted and there is hurt within. I am talking about hurt caused by others.

**Dadashri:** You should let go of that. On the contrary, it is good if your ego gets hurt. However, if someone's ego gets hurt because of you, that responsibility falls on you. But this is even better, the biggest nuisance within has ceased!

**Questioner:** Even when I have the understanding within that it is the ego that has been hurt, that wounded ego still continues to cause me to suffer pain.

**Dadashri:** When it makes you suffer pain then 'know', 'today I gained a big profit.'

**Questioner:** Dada, such awareness does not remain.

**Dadashri:** It will; if not at that time, it will do so later. Sooner or later it will, will it not? It does not right now because You are not in such a habit. At the moment you do not have the habit of drinking bitter tea, but when you say, 'Oh! This is tasty like tea', then you will like it. And therefore, because one has not tasted the bitter tea, he does not like it from the beginning. There is a lot to be gained from the ego that is hurting from within. When the mind is hurting from within, there is not much profit. You lose a lot by hurting someone's ego. You have to get rid of such losses, do You not? Do You understand that?

**Questioner:** I understand all that You are saying, but that ego keeps hurting. What should I do so that it does not hurt me?

**Dadashri:** That *karma* of such suffering has been written (from past life's causes). If you were meant to suffer *ashata-vedaniya* (suffering of pain), then you will continue to suffer. 'You' have to 'know' that this is being suffered (*bhagavavoo*) by Chandubhai. The moment You take 'interest' (*rus*) in it, the *karma* of pain sticks and You become you.

**Questioner:** What do you mean by 'taking interest' in it?

**Dadashri:** 'Why does that happen to me? Why is this happening to me? Why is he doing that?' - all that is considered as 'taking interest' (*rus*)

*lidho*). When something like that happens, Your belief should be, ‘today the biggest loss is broken. This is very beneficial’.

**Questioner:** Dada, are these not all external adjustments, that ‘I am grateful to you that it helped get rid of my loss. Bless you, you did good for me.’?

**Dadashri:** Yes. Inner adjustments will take place only when the external adjustments happen; otherwise inner adjustments will not happen, will they? You will find inner solution, when You take the external adjustments.

**Questioner:** I know these external adjustments, and they help me in certain ways, and then they become dull and ineffective.

**Dadashri:** So they start like that and then they completely come to an end. You cannot endure it because of continued interest in it. You become interested (become one) in it.

**Questioner:** It is not that I cannot bear it; others may or may not know it, but the ego continues to hurt within .

**Dadashri:** That hurt is what You have to ‘see’, do You not? The more it hurts, the better it is. You will ‘profit’ a lot from that. That is where You have to bring an end to the ‘sufferer’ (the ego), do You not? It has to become void of profit-loss, does it not? It is great when there is neither a loss nor a profit.

**Questioner:** Is that a fact or is it just for the purpose of consolation? If I say such things to the ego, it will reply that it is just consolation.

**Dadashri:** Then what else? If not consolation what else can You give it?

**Questioner:** It needs something solid.

**Dadashri:** It is solid. ‘You’ tell Chandubhai, ‘Accept it if you so chose, otherwise here ‘I’ am! Chandubhai, your loss will increase; what problems do I have?’ So this is the only consoling, what else can you tell him? Should You drink poison for him? He can drink it if he so chooses.

‘We’ had completed, finished ‘seeing’ the whole world like this. I, on the contrary, am pleased when such a thing arises.

**Questioner:** I do not find a solution. What do I ask? I cannot get what I want.

**Dadashri:** No, if You do not get it, then it will come around on its own.

**Questioner:** One cannot say that it will come around on its own, Dada. How can we say that? There is no meaning in that, is there? One just has to wait, that’s not enough.

**Dadashri:** To sit and wait is the best; You just have to continue ‘seeing’ it.

**Questioner:** But what about the ego that continues to ‘burn’ me within?

**Dadashri:** The more it (ego) burns, the lesser it becomes. You want to reduce everything, do You not? You want to burn the wood to ashes, so however much of it is burnt, there is that much less to burn. On the contrary it is better if it is burning more. Keep ‘seeing’ it. It has to be burnt anyway, does it not?

**Questioner:** Dada, but I feel that I am burning a little within too... the heat from that burning ego is such that it gets me too.

**Dadashri:** When you feel that you have ‘the superficial burns’ from that heat of the burning ego, You have to ‘know’ that, this is usual when a huge blaze happens within. Move away from there when You feel the heat. The Self is such that, it is not affected by the heat or the fire, at all. If he believes in the mind that the fire touched him, it is wrong. It seems to have touched but it does not touch. It does not give the Self any pain (*dukha*). He may even feel, ‘I got burnt.’ But the Self is such that nothing touches it. There is one hundred percent guarantee on that. When You have been given such a wonderful Self, where is there reason for any such discussion? However much loss you bear, that much is your loss.



**Questioner:** Dada, the Self that You have given Me, how can the complete experience of that be maintained the whole day?

**Dadashri:** Yes. The one who used to live wrong has now begun to live right, so now You have to proceed ahead by asking and getting the correct answers. If there is a loss (unsettled *karma*) of five hundred then it is settled but if you have a loss of five thousand then it will take time; there You have to keep 'seeing' only.

**Questioner:** That is correct.

**Dadashri:** Whatever you had *bhaav* (attraction) towards, is the very thing You need to have *abhaav* (dislike) for. So if dislike (*abhaav*) prevails then know that you used to like it a lot before and now its result is dislike and it feels bitter.

You will not understand if 'You - the Self' sit on the side of the non-Self. If You want to become free then it is possible to understand everything. What do You need from that non-Self (*pudgal*) side? There is nothing to be taken or given.

**Questioner:** Dada, I want to be free, but I am not able to do so.

**Dadashri:** At least You do know that You want to be free and yet you cannot. So, it will automatically become separate if You go after it. Then, if You get after it, it will slowly go away. You should know that it is like a tape that is stuck on the skin and that it is not coming off easily. Keep applying water or something else on it and it will slowly come off. You do not have a choice but remove it, right?

**Questioner:** So does one have to hope and sit and wait for it to happen?

**Dadashri:** You do not have to hope and wait at all. 'You' have to keep 'seeing' what is not coming off. Who is the one who has the hope? The Self does not have any aspiration. Are these losses likely to go away in an hour?! It will take two to three lifetimes to get rid of the loss of infinite past lives. Before you would not have been able to get rid of it even over a hundred thousand lifetimes! It became straightforward because of Dada's

Gnan; so, on the contrary you should sing praise to Dada's Gnan, that I attained this Gnan and that I met Dada!

**Questioner:** That does not happen, but now I feel, now that how unfortunate I am that despite meeting such a Dada, I do not know how to get my work done.

**Dadashri:** Yes, You have to get Your work done now that You have met Dada. You may not even see him ever again.

If you do not put up with the complaints of the non-Self, then the loss will come to end on its own. But Your work will be done if You follow Dada's Agnas. Do not even think about it-the non-Self and its tantrums. Do not see how much loss there is, all You have to focus on is to 'see' how You can follow His Agna and make sure You do not forget the Agnas; that is all. Where is the loss in this?

What should You when the ego is hurt badly broken? All the weapons around you may cause a deep wound, but the Self has infinite *shakti* (energy and power), hence affirm, 'I am full of infinite energy, you can do whatever you want to!' You should become obstinate like that; do penance (*tapa*). 'I have infinite energy *shakti*', and so then they (ego and its reactions) will gradually become less on their own. As they become few, their energy will be broken. They will all be destroyed in My presence. There is enormous *shakti*, is there not?

**Questioner:** The *nischaya* (unflinching decision) I have made in Your presence is, I want to accomplish it in Your presence only.

**Dadashri:** It will be fulfilled! You will feel as if tremendous energy has arisen within.

**Questioner:** Yes, Dada. The intensity has gone down. The intensity with which the thoughts used to come before, that intensity is not there anymore.

**Dadashri:** Yes, that is it. It will go away on its own. Nothing else will touch you if You remain strong, and the Self possesses infinite energy; there is no other special energy that is stronger. So then what are others going to do? And furthermore, it is neutral; it is neither a female, nor a male.

**Questioner:** That is true. Now, from within, the desires do not get endorsement as they used to before.

**Dadashri:** They will not. That is the greatest wonder, is it not?! This energy is because of that, is it not? Tremendous energy is because of just that. Would it otherwise stay? If for just one day it were to go away, that would be the end.

**Questioner:** Without Akram science, it is not possible.

**Dadashri:** Yes that is true. Just say, 'I am full of infinite energy.' Be stubborn by saying, 'I am full of infinite energy', and then do the penance (*tapa*), that is all. That time has come.

**Questioner:** That is correct.

**Dadashri:** When thoughts come, none of the thoughts are of any importance. As long as the thought continues on its own, let it do so. If it does not continue and it is sent back, then let it turn back. That is how *vyavasthit* is. Whatever happens is correct. So do not get into any other problems. Everything stops when You say, 'I am full of infinite energy.' No matter what it is, 'I am full of infinite energy', will bring about a solution for it. There is infinite energy in the Self.

### **Wonder of Akram Vignan**

If you remain as the Self, then all the *karma* discharge, but when you do not remain as the Self, if you interfere slightly, then that *karma* will leave a slight stain on you. Because whatever the belief there is, it is not Yours, you are making a mistake there.

**Questioner:** Does one slip from the Self into non-Self state?

**Dadashri:** No, it does not shift. It does not go into the non-Self. But in his mind, he feels, 'Who is this? It is my mistake, is it not?' But it is 'my mistake' when you were 'Chandubhai'. Till then it was your mistake. Now, You have become a *Shuddhatma*. *Shuddhatma* does not have such mistakes at all. So at the most, when that happens, You should say, 'Chandubhai, o ho ho! You made a mistake, you made a huge mistake.' What happens with

that? When You say that, it shows the separation and Your responsibility ends there.

Our Gnan is such that when someone accuses you of stealing his watch, You would say, 'Sir, whatever you think is correct.' You have to become the Self and then give him the answers. Then, if at that moment, You become 'Chandubhai', the Self (Atma) given to you 'goes away'. So this is the problem in our Akram Vignan.

**Questioner:** Even during the problem, awareness continues developing. This is a path of developing awareness.

**Dadashri:** Yes. Your awareness will increase a lot. It will go a lot higher. But, in daily interactions, now even if the slightest interference were to exist; then he (Chandulal) will immediately accept it; 'When did I steal?' Hey You! Why are You defending him ('Chandubhai')? Why do You have to defend something that is not about You? You do not have to defend what is not about You. It is Your mistake when you accept it as Yours, is it not? Later the awareness comes and He says, 'I made a mistake.' The realization comes later on, but that much awareness is there.

This Gnan is such that it will take You to *moksha*. But You should help it a lot with Your awareness. You should make the effort (*purushartha*) to help him. The real *purushartha* begins after one becomes a *Purush* (the Self). *Prakruti* (non-Self complex) and the Self have become separate. As long as You were 'Chandubhai', there was the *prakruti*. The *prakruti* used to make you dance as long as you were 'Chandubhai'. You have become the *Purush* and *prakruti* has become separate. *Purushartha* arises after becoming *Purush*. Awareness lies in *purushartha* for sure. What else can be in *purushartha*? The unflinching decision of Yours (*nischaya*) should be there. You should converse with the non-Self with steadiness.

**Questioner:** This means that I should not insist that this is right and this is wrong.

**Dadashri:** There is nothing wrong or right. You must not insist on this at all. But you have never experienced something like this before. If someone accuses you of stealing, you have never heard or experienced such a thing before, and suddenly you hear this, so what would happen? The non-Self will become emotional. That is why You should say to 'Chandubhai',

‘You are a thief. Don’t worry if someone calls you a thief.’ ‘You’ need to let him know such things from the beginning. Tell him, ‘Don’t worry if someone blames you. Don’t worry even if someone slaps you.’ ‘You’ should let him know that in advance. Otherwise, even if someone does not slap you but does the gestures, it will have an effect on you. So a prior practice is beneficial. You should make him rehearse that, should You not? It is helpful. So, when he faces such difficulty, then that rehearsal will be helpful. This Gnan is keeping so many people in uninterrupted bliss (*samadhi*).



[1.4]

## Who becomes the non-Self? Who is the Knower?

### The Self never becomes the non-Self

**Questioner:** Dada, I do remember, but sometimes when I am involved in all these activities, I become *tanmayakar* (to become the form of the body and the mind, to become the non-Self, engrossed, to 'become' Chandubhai) in it.

**Dadashri:** There is no problem if you become *tanmayakar*. The one becoming *tanmayakar* is not You, 'Chandubhai' becomes *tanmayakar*, but You think that You became *tanmayakar*, that is all. 'You' should know that 'Chandubhai' becomes *tanmayakar* and drinks tea. That is all You have to 'know'.

If You are becoming engrossed, You would not know that. Who knows that you have become engrossed? 'You' are the one who knows that, and therefore You are not *tanmayakar* with it.

**Questioner:** So then, does the *pudgal* (non-Self complex) become engrossed?

**Dadashri:** There is such power in the *pudgal*. He becomes a big boss. Sometimes the ego (*ahamkar*) becomes engrossed, sometimes the intellect (*buddhi*) does, but You do not become engrossed (*tanmayakar*). How can You know that the engrossment occurred? Therefore, You are the knower of all that. It is just that you believe that you became engrossed. No, You do not become engrossed.

**Questioner:** I do not have the awareness (*khyal, jagruti*) when I enter into engrossment, but later that awareness comes.

**Dadashri:** Even if You know of it later, there is no problem. It is because of the force of it (unfolding *karma*), when the force goes down, the awareness will come. The greater the force, the lesser your awareness (*khyal*) will be.

If you are selling tickets at a station, you will get fed up when a huge crowd comes and they are being impatient. But they will become patient soon. You just keep selling the tickets. You will have fun later. This is just a force. You do not feel that way when the *karma* are light. It happens when there is a force of heavy *karma*. So, for some it happens in the matters of business, for some it happens in sexual matters. If you have 'file' in sexual matters, then you should take a vow of celibacy for six months. Then the awareness will be maintained.

**Questioner:** When I become engrossed, should I take that as lack of awareness (*jagruti*), or what?

**Dadashri:** It is not lack of awareness. Awareness is there, but the force of the unfolding of the *karma* is very strong. Your finger will remain steady in the force of water coming out of a one inch pipe, but under the force of water coming out an inch and a half pipe, it will move away. Such is the force of *karma*. As that force goes down, the finger will stay there again. Awareness is constantly there, but however much of it (*karma*) has happened this way, You will have to settle them again. Those files that passed in absence of awareness, will have to be settled again with awareness. So they will come for the second time. They will keep coming back in this very life. Awareness will remain constantly.

**Questioner:** The awareness (*laksha*) returns immediately, but as such it does not remain from one minute to the next.

**Dadashri:** It is 'Chandubhai' who becomes the body-mind (*tanmaya*), not You. This Gnan is such that You will not become *tanmayakar*! 'You' have to 'see' 'Chandubhai' when he becomes the body-mind form- *tanmayakar*. And that practice is needed. And he needs *satsang*. As you come to *satsang* and sit next to Me, that energy will continue to increase.

**Questioner:** Is new *karma* charged if I become engrossed (*tanmayakar*)?

**Dadashri:** No, You know that afterwards, do You not? You know that 'Chandubhai' had become engrossed. Therefore, it does not charge. When you apply soap to your clothes and if they do not get washed properly, then

apply the soap again. If you make a mistake in wringing out the clothes, then go and wring them out again. It is an easy way of Dada, is it not?

**Questioner:** In any action I carry out, I become one with that action (*ekakar*). So then who brings me back in to the awareness of *Shuddhatma*?

**Dadashri:** No one does that at all. Even during that time it was there. It is the tendencies (*vrutis*) that become engrossed. The Self was there in the form of light for sure. When the tendencies become *tanmayakar*; it makes one wonder whether the awareness was there or not. Hey You! It is there! When the confusion-fog dissipates, You will 'see' as the Self, the presence of *Shuddhatma* again. It is even there during sleep.

**Questioner:** Mainly when something that I like comes along, I become engrossed (*tanmayakar*) in it.

**Dadashri:** Yes, but 'Chandubhai' becomes *tanmayakar*, not You. 'You' would know that 'Chandubhai' has now become *tanmayakar*. Then You have to tell 'Chandubhai' 'You create a havoc when something you do not like comes along, so why don't you keep everything straight?'

He disagrees when he does not like something. The one disagreeing because he does not like it, is 'Chandubhai', and the one who agrees when he likes it is also Chandubhai. So one who keeps doing *raag-dwesh* (attachment-abhorrence) is Chandubhai and the one remaining *vitaraḡ* (absolutely free from attachment and abhorrence) is You. Whether 'Chandubhai' is doing *raag* or whether he is doing *dwesh*, You remain *vitaraḡ*, that is the knower-seer and eternally blissful You.

### **It is an illusion that You became tanmayakar**

**Questioner:** In the situation, when I become *tanmayakar*...

**Dadashri:** The one who becomes engrossed is not even You, it is not *Shuddhatma*. *Shuddhatma* can never become engrossed. It is your illusory belief, and it is because of such a belief, that you become *tanmayakar*. 'Know' how much *tanmayakar* he has become. Is he completely engrossed or partially engrossed or has he become completely *tanmayakar*? 'Know' all that, and You will be free.



**Questioner:** This is a fundamental question. You have said that after attaining Gnan, everyone becomes *nirleyp* (unsmearable, unanointable by any particle of *karma*), but I cannot see that I have become *nirleyp*. I see that he becomes *leypaiman* (anointed) and then he becomes separate, then he becomes *leypaiman* again. Why do I feel that?

**Dadashri:** You become aware that you are being anointed, is that not so? That awareness is not the awareness of the Self. The awareness of Self can never become anointed, covered up or smeared; such awareness is called awareness of the Self. So You have to say that, ‘this not My location.’ How can My place be desolate like this? Mine is a magnificent, gigantic place; it is grand. How can ‘our’ place be so desolate? Can You not tell from the aroma of the food that ‘this is not my restaurant?’ From the aroma, you can even tell that the restaurant is not ours. Similarly the one who becomes *tanamayakar* is not You. So You just have to see how he becomes engrossed; whether partially or completely.

**Questioner:** Yes, so there are different degrees of engrossment.

**Dadashri:** Yes, but the One who ‘knows’ the different degrees of engrossment, is the Self. It is like this, so many people use thermometers but do the thermometers ever get a fever? *Shuddhatma* is similar to a thermometer. It shows how much fever there is, but it never has a fever! It shows the degree of fever. People say that this thermometer has picked up fever because people keep touching it. You fool, can it catch a fever? The doctor may catch a fever, but not the thermometer. The owner, the doctor, will catch the fever. (84)

**Questioner:** When I become *tanmayakar*; I lose awareness of *Shuddhatma*, for that time period, do I not?

**Dadashri:** But why does it not remain? When you feel, ‘I became engrossed’, then you lose that awareness. It is like when, even though a man did not drink alcohol says, ‘today I had some alcohol’, for that period of time he becomes intoxicated. So his actions are like that of a drunk, even though he has not had any alcohol.

**Questioner:** But sometimes I become so anointed (*leypaiman*) that, it all looks to me as if I am completely drunk with alcohol. That is the question. So how can I remain in the unanointed (*nirleyp*) state?

**Dadashri:** You have to know that ‘this is not my hotel’, then You will find the hotel that is Yours. ‘I am unanointed.’ In the hotel that Dada has placed Me, I am verily pure (*shuddha*) , so how can this anoint Me?’

*Drashya* (that what is to be seen; object), and *drashta* (seer) cannot become one. The one that has become *tanmayakar*, it is a *drashya*, and *drashya* itself can never understand that it has become engrossed (*tanmayakar*). Only the *drashta* knows that. Who is the One who knows that? It is the *drashta*. You, the Self are the *drashta* (seer). Still, You do not know that, what a wonder that is?!

**Questioner:** Something happens when I end up becoming a part of *drashya*. Where did My ‘seeing’ (*drashtapanu*) go at that time?

**Dadashri:** No. It is like this; you have studied in a laboratory, so are you able to do it within four hours?

**Questioner:** No.

**Dadashri:** If an experiment has been done once, and you ask him to do it again, he will have to put this, put that in it. So when it takes that long for an experiment; would this not take time?

**Questioner:** But at that time I have to sit there as the seer on the side, no? That ‘seer’ becomes engrossed.

**Dadashri;** No, he is sitting separate. It appears to you that you have become one with it; but You will have to have some practice. How can it work without any practice? And if one does become one with it, then he cannot become separate, how will you separate them? So it does not become one. Attributes of both (the Self and the non-Self) are different. Are they not? Each have come into their own attributes!

### **Illusory effects are not Mine**

You have to know that all this seems as if it is real but infact it is just an illusion effect (*bhasyamaan parinaam*), and all of that is not ‘Your’ effect. It is of the non-Self. If You understand this much, then there will be

great awareness. Even this Gnan that You have been given holds tremendous awareness but one deliberately interferes in it and that is why the awareness goes down. Nothing will touch You at all, if You have the awareness.

**Questioner:** You have said that all the keys are in my hands; it is my *nischaya* (firm decision) to remain in the Agnas, so then why does my unawareness (*ajagruti*) become prolonged?

**Dadashri:** You have to bring in the awareness, do You not? You should increase the awareness. That verily is the *purushartha*, is it not? Awareness is the *purushartha*, there is no other *purushartha*. All the awareness will arise when You live in the five Agnas. Otherwise, how will the awareness arise? There is less awareness because one does not follow the five Agnas.

Now, You have to ‘see’ the illusory effect. *Bhasyamaan* means that it may or may not be there. It just appears that way. It means that one can see them, but they are not the real thing. If one believes that it is true, then that is what he will see, otherwise it will not be there. It will not seem wrong, that is how *bhasyamaan parinaam* is. It is an illusion. As long as there is entanglement, these illusory effects will cause great deal of harassment.

### **Dada has given us the Self which is nirleyp and nishank**

**Questioner:** This discharge you mentioned, it is discharge (of *karma*) without new *karma* bondage (*samvarpurvak nirjara*). That is only possible if one remains *nirleyp* (unanointed, unsmearred by *karma*), is it not?

**Dadashri:** You are *nirleyp* indeed, so where is it (*karma*) going to come from? From which town is it going to come from? The Self is *nirleyp* for sure. It is this suspicion (*shanka*) that is anointing (*leypayamaan*) you. But if you ask the Lord, ‘My Lord, he has doubts so he is not *nirleyp*, is he?’ and He would tell you, ‘No, even if he has doubts, he will not bind any *karma*.’ Because suspicion (about awareness) is itself awareness, after Gnan. What does the Lord say? People of this world (*agnanis*) will not have any doubts; they will not question anything. This person has doubts, he has suspicion and so he is aware’. Because having doubts is awareness. What does the Lord say? He says, ‘doubts will not arise in worldly people. These people (Self-Realized) have doubts, therefore there is awareness and therefore they will not bind any *karma*. So how shrewd The Lord is?’

I am not covering up. One would say, 'I am not hiding anything. Generally a son will hide things from his father and vice versa; this is an exact knowledge that because you have doubts, You are doubt-free (*nishank*); that is why you are *Shuddhatma*. It is for sure that You have become *Shuddhatma*. Why did You have doubts? No one will have doubts. He will never suspect that he became engrossed (*tanmayakar*) with a certain person. So, it is true too, that you are *nishank* (beyond all doubts) even when you have the doubt. It decided that you are a *Shuddhatma* because you had the suspicion. So You can say that it is decided now. I do not have any problems. There is no misery. Who becomes suspicious, the living or the dead?

**Questioner:** Only the one who is living.

**Dadashri:** Whoever has suspicion, God calls them alive and others as dead; that is what the Gnan says. Is this talk of wisdom? Is Tirthankars' talk wisdom? Is the talk of these *Vitarags* wisdom? In spite of having suspicion, You are suspicion-free! So that is how wonderful and new this Gnan is. Now if one does not apply the Gnan strongly, then that is his own mistake, is it not?

**To 'see' unfolding of *karma* is Akram  
Internal conversation is the separation of awakened awareness**

We have to be the knower and the seer of the *antahkaran* (inner instruments comprising the mind (*mana*), *chit* (that which sees and knows), intellect (*buddhi*) and ego (*ahamkar*) which is becoming *tanmayakar* (getting absorbed) in the body, mind or speech within. Inside if the *antahkaran* does not become absorbed then no work will get done. It must become absorbed, no?

When we start to come over here, everything inside would be *tanmayakar* only, but 'we' remain as the 'knower' and the 'seer'. We deal with awareness of separation. You cannot do that much work but it will remain in your awareness (*laksha*) that 'I am *Shuddhatma*'. Some times it does not remain in the awareness, then it will remain in conviction (*pratiti*). Other than that everything is actively happening within. We should keep 'seeing' it.

**Questioner:** Thoughts arise and then the engrossment (becoming one with the mind and the body) happens. The *chit* shows the scenes; is that called the state of becoming *tanmayakar*?

**Dadashri:** But that is discharge only, there is no problem with that. ‘You’ (the Self) ‘knew’ that, since then, ‘You’ are separate and ‘He’ (Chandubhai) is separate. The ‘knower’ is always separate. The ‘doer’ is the one with interference and meddling effects. ‘We (the Self)’ are separate in all aspects.

**Questioner:** It remains just like that; that only Chandubhai (the non-Self) does all this. Previously I used to remain absorbed in the unfolding *karma* effect (*udaya*), now instead, ‘I’ see my own *udaya*.

**Dadashri:** We remain as the ‘seer’ of that *udaya*—unfolding *karma*.

**Questioner:** We ‘see’ our *udaya* - that such is my unfolding *karma*.

**Dadashri:** Now You have to remain the seer of all unfolding *karma*, that is called Akram (step-less path of Self-realization).

**Questioner:** If we miss the ‘seeing’, only then the intellect will interfere, no?

**Dadashri:** Yes. But you are seeing that you ‘missed seeing’, no? But there is no problem. We are still stuck on the path to *kevalgnan* (absolute knowledge), nothing else. Only all these little things are responsible for creating obstacles in *kevalgnan*.

**Questioner:** Now there are two things in this. If Chandubhai’s intellect were to interfere then it will interfere and ‘I’ (the Self) would know that.

**Dadashri:** If ‘You’ know, then ‘You’ are separate and Chandubhai is also separate. If You know then both are free and if You do not know (be the knower) then both are bound.

**Questioner:** So then there is no meaning of that interference caused by the intellect.

**Dadashri:** No meaning at all. There is no meaning of taking intellect into account at all. Due to one person's *udaya-karma* (unfolding of one's past *karma*) he gives this to that person and that person takes it due to his own *udaya-karma*. Due to this person's *udayakarma* he loaned five lakhs rupees to that person and that person borrowed money due to his own *udayakarma*. So then where is the question of interfering? Now when that person's *udayakarma* comes into effect to pay back the money then he will pay it back and when this person's *udayakarma* arises to receive it then he will receive it, he will not receive it otherwise.

**Questioner:** Then will it work even if he does not write an account-book?

**Dadashri:** Where is the need to write an account-book? All these are profound talks from the home of the Tirthankara Lords only!

**Questioner:** You said that, if You 'know' then Chandubhai is separate and You are also separate, both are separate. I did not understand that.

**Dadashri:** Why can't it be understood? Chandubhai became separate so You (the Self) are separate only. That one is dependent on *udayakarma* only. Responsibility is not involved in the dependency on *udayakarma*.

**Questioner:** No, little confusion arises there. That one is dependent on *udayakarma*, then who is that one? Who is that, the one who is dependent on *udayakarma*?

**Dadashri:** That is Chandubhai - the non-Self.

**Questioner:** Dependent on *udayakarma* is 'Chandubhai' and the knower is the 'Self'?

**Dadashri:** Yes. The Self or verily the *pragnya* (the energy) of the Self.

**Questioner:** Now if the Self is the knower, then *pragnyashakti* will not create interference, will it?

**Dadashri:** Chandubhai will create the interference within, if he is dependant on *udayakarma*. But if the ‘Self’ (the awakened one)’ is not under the *jagruti* of *pragnyashakti*, then he becomes one with it. If the awareness is not there, then the interference (*dakho*) will happen in it.

**Questioner:** Does *pragnya* unite in it?

**Dadashri:** No. *Pragnya* will not unite. *Pragnya* will keep doing its work, but if there is no awakened awareness (*jagruti*) then the interference (*dakho* - becoming one with the non-Self) arises. We can even know that this *dakho* has occurred.

**Questioner:** If *pragnya* is not in awareness (*jagruti* – awakened awareness of I am *Shuddhatma*) then who unites with Chandubhai? Who unites with Chandubhai’s interference?

**Dadashri:** *Ajagruti* (unawareness; I am Chandubhai). That means to not speak; to remain silent (*maun*) is called interfering. To miss ‘knowing’ and ‘seeing’ is called remaining silent (*maun*). Unawareness (*ajagruti*) is interference (*dakho*). Who else is going to unite? He (‘I’ with wrong belief ‘I am Chandubhai’), will then even experience pleasure, that is why we can say that He become united (with Chandubhai), no?

**Questioner:** Who experiences the pleasure?

**Dadashri:** This, his discharge ego. Now if at that place had he remained as the ‘seer’; then both would have become separated. This account is left pending for the next life; that balance still remains. The Tirthankaras are without any remaining balance. His balance remains. That will have to be divided again. There should not be any remaining balance.

**Questioner:** Are *udayakarma* (the unfolding *karma* effect) and Chandubhai separate? Because you said that Chandubhai will interfere in *udayakarma* but ‘we’ - the Self - should not get involved with that.

**Dadashri:** Chandubhai will interfere. It is the nature of *agnanta* (ignorance) to create interfere in *udayakarma* – unfolding *karma* effect. Chandubhai means *agnanta*, it is his nature to create interference. But if You ‘know’ that, then both are separate. In not ‘knowing’ that, one remains silent

(*maun*). And remaining silent means your signature got placed there (authorizing the interference).

**Questioner:** If we become absorbed; if we become one and remain silent then? Does that mean we become one with it?

**Dadashri:** Hey! Even when someone becomes openly angry and reprimands him, he does not know that he is doing anything wrong. So tell me, what major *udayakarma* must be slipping away?

**Questioner:** Whatever interference is happening in *udayakarma*, at that time if one remains silent (*maun*) that means the endorsement has happened. We should not remain silent at that time, is that right?

**Dadashri:** Let it happen according to the way it is in *udayakarma*! There is nothing more left to do. From here on, all that is left is to ‘know’. What is the meaning of silence? When *udayakarma* are fighting with each other and You did not ‘see’, then ‘You’ remained silent. You did not apply *upayog* (focused awareness of the Self) so it went into *pramad* (sheer spiritual apathy); that is *maun* – remaining silent. Silence is spiritual apathy. Don’t we need a ‘balance’ in hand for the next life! Will it work if we spend everything?

**Questioner:** And if he is not silent then how would it be?

**Dadashri:** Both will become separate. If Chandubhai is interfering with the other person, and we ‘see’ and ‘know’ it, then ‘we – the Self’ are free and separate and Chandubhai is free and separate.

There is no reason for any *karma* again for Chandubhai, and the same applies to ‘us’.

**Questioner:** If there were no silence (*maun*) then what would be there? What is the antonym for what You call *jagruti*—awakened awareness?

**Dadashri:** *Ajagruti*. To remain silent is to be unaware; it is to be *ajagrut*. Lack of awareness is called *pramaad* - spiritual apathy. *Jagruti* means *apramatta* — unveiled, undeluded.



## **‘I’ now functions in the awareness**

**Questioner:** Who becomes engrossed (*tanmayakar*)?

**Dadashri:** The ego. That which does not allow the ego to become engrossed (*tanmayakar*) is the awareness (*jagruti*). *Jagruti* keeps them separate. The main Atma, the absolute Self never becomes engrossed at all. You become engrossed in ignorance, do you not?

**Questioner:** The *pratisthit atma* (I am Chandulal), after attaining the Gnan, will not become engrossed, if there is awareness?

**Dadashri:** Then, one has a certain awareness (*bhaan*), it is a kind of awareness, and when that awareness comes into its nature (*jagruti*), then it will not become *tanmayakar* (become the mind body form). Because of the force of past *karma*, it gets displaced. It will not become engrossed when the force of *karma* becomes less. Whatever is discharging, it is the ‘water in the tank’ that is as stock of *karma* from the past life.

**Questioner:** So what should I understand from that? You have said that ‘You’ do not become engrossed because of the awareness that has arisen. So how should I understand that?

**Dadashri:** What do I mean by ‘You’ here? Not the absolute Self. Currently the ‘I’ (*hoon*) still exists, remains. Previously ‘I’ used to be in the form of *pratisthit atma* (‘I am Chandulal’), now ‘I’ exists as awareness (I am *Shuddhatma*). That ‘I’ does not become *tanmayakar*.

**Questioner:** I do not become *tanmayakar*, does that mean that *pratisthit atma* does not become *tanmayakar*?

**Dadashri:** No, what do you mean by ‘I’ here? Whoever is present at that time. Whatever is in your belief at that time; it is that. You have not become absolute *Shuddhatma*. The *pratisthit atma* is gone. Now the Self has been awakened and that that awakened Self (*jagrut atma*) is the awareness. That resulting awareness does not become engrossed.

**Questioner:** After attaining Gnan, *pratisthit atma* is there, so what does it do? What is its state?

**Dadashri:** It does not have any state, after that. It is in a discharge form. So it is *nischetan-chetan* (lifeless life). It remains as *gneya* (that which is to be known). And knowing ‘what it does’ and ‘what it does not do’, is awareness (*jagruti*).

Before attaining the awareness of the Self, you used to believe that the *pratisthit atma* the knower (*gnata*). After attaining the Gnan of the Self, that *pratisthit atma* itself becomes the known (*gneya*), and that is where awareness (*jagruti*) itself becomes the knower. So, before, ‘I’ was as the *pratisthit atma*, now ‘I’ is as awareness. And there is still the absolute Self beyond these two. When the awakened awareness becomes absolute awareness, then it becomes one with the absolute Self. It remains separate until it becomes absolute. Until then it remains as *antaratma* (the Self within, interim government) Here, the state of the externalized vision (*bahirmukhi*) has been left. When the *antaratma* state comes to an end, one attains the *paramatma* (absolute Self) state.

### **The sign of not being tanmayakar**

**Questioner:** When can one say that the self has not become *tanmayakar* in the thoughts of the mind, circumstances of speech and in the conduct of the body? What kind of state is that?

**Dadashri:** When one is talking with someone, there should not be the slightest effect (*asar*) within.

**Questioner:** When you say there is no effect; ‘no effect’ of what?

**Dadashri:** Changes that happen on the face. He talks as if he is separate. If he talks like he is talking about another person, that is considered not being *tanmayakar* and He ‘sees’ Chandubhai as he talks. If You ‘see’ ‘Chandubhai’ as you talk, then the Self is separate.

### **Even during worldly interactions, the Self is the knower**

There is no need to keep the Self involved-engrossed in worldly things. It is all scientific circumstantial evidence. The body, mind and everything else come together and work in the worldly interactions and you reap the fruit of that. If you have *punyai* (merit *karma*) working, then the

fruit will be of profit, and if you have *paap* (demerit *karma*) working, then you will reap the fruit of loss.

**Questioner:** So does that mean that I-the Self am not needed in carrying out the worldly interaction?

**Dadashri:** The Atma (Self) is not needed in that.

**Questioner:** So can the Self remain separate, remain in the awareness of Gnan?

**Dadashri:** Yes, it is possible, and the Self can remain separate. People take even the Self in it and waste time.

**Questioner:** There is no need to involve the Self in the worldly interaction.

**Dadashri:** The mind-body-speech will go do-interact for sure, and they are there even in a loss. Do people not say that how can *punyai* bear fruit without doing anything? Hey you! If doing is what brings results, then why would one take a loss? So, this authority is of demerit (*paap*) and merit (*punya*) *karma*. The 'doing' is just one of the associated evidences in it.

**Questioner:** Actions are all going on to reap the fruit of *paap* and *punyai*- demrit and merit *karma*.

**Dadashri:** All circumstances come together.

**Questioner:** Whenever work comes along, first there is awareness and then it all goes away, and then I have to be get fully involved in that work. Then when it is over, again the talk about the Gnan starts...

**Dadashri:** The Self does not get involved in that.

**Questioner:** So, how do I maintain the awareness there?

**Dadashri:** That is awareness of the ego and the intellect.

**Questioner:** That means that without involvement of the ego and the intellect the work will not get done.

**Dadashri:** It is the *buddhi* (intellect) that gets involved in it. One feels in the mind that I got involved, and therefore there is an effect (*asar*).

**Questioner:** So what should be there, then?

**Dadashri:** There You have to remain the knower that the intellect has become involved and everything is moving along. The knower who knows what happened, good or bad, is the Self. One will say 'I became engrossed'; so who is the one that knows of the good or the bad that happened?

**Questioner:** That is correct. So, he was the knower all the time during the *vyavahar* (interaction).

**Dadashri:** The one who remains the knower is verily the Self. The one that became involved is not the Self.

**Questioner:** It seems like it became involved.

**Dadashri:** It is the intellect (*buddhi*) and the ego that do that.

**Questioner:** So should I understand for once and all, that really, I am not the one that gets involved or enters into that interaction?

**Dadashri:** That is exactly what You have to understand. Because later if asked, 'did it turn out good or not?' You will say, 'it turned out fine!' The one that gets involved cannot know. He-the ego-intellect complex, cannot know whether what happened was fine or not.

**Questioner:** But the *vyavahar* (worldly interaction) that is going on at that moment, and to have such awareness at that moment, do they both happen at the same moment, or is there is a time interval between the two?

**Dadashri:** They happen at the same time, there is no interval between the two. There is a difference just in one's belief. Even if there is a difference in the belief, ask who is the one who 'knows' all that? The One who knows is the Self and not the one who got involved. The one who became one with the *vyavahar* is not the Self. The Self can never become the ego, it remains as the knower, does it not? It remains separate as the knower. If You feel that you became involved in it, then you should do *pratikraman* a

that, 'I made a mistake', and come back into the Self again. The Self does not get involved. It is that old habit that still continues.

**Questioner:** So we just have to change the understanding according to what You say, however, the *vyavahar* is happening.

**Dadashri:** It is happening indeed.

**Questioner:** Do I have to continue to arrange the setting so that there is no error in understanding?

**Dadashri:** The one who got involved is not I. I am separate and the one who got involved is separate.

The self (atma) of those in the *kramik* path is the sufferer (*vedak*), and the Self in Akram is not the sufferer (*nirveda*). There one will say that his self becomes engrossed whereas here we are the knower of whether there is *shata* (pleasure) or *ashata* (pain). So, in the *kramik* path, the sufferer becomes involved and so they will say, 'my atma got involved'. There, the seeker will not let it become involved, through the ego.

**Questioner:** If they would 'not let it', would that not disturb the *vyavahar*?

**Dadashri:** *Vyavahar* will be disturbed, but they gradually let go of the *vyavahar*, they proceed by gradually renouncing. In our path, the reason we have been given the freedom to continue worldly interactions (*vyavahar*) is because the Self is not the sufferer. In the *kramik* path, they say that they themselves are the one suffering (*vedak*). That is because they have not attained complete knowledge (Gnan). They have not become the Self completely. The Self, when attained completely is *nirvedak* (beyond pain and suffering).

**Questioner:** The absolute Self is complete, is it not? But one does not have that complete vision (*drashti*) in the *kramik* path; is that what you are saying?

**Dadashri:** Yes, the Self is complete for sure, but such vision has not arisen for him in the *kramik* path. It will happen, step (*kram*) by step (*kram*).

As one lets go, such a vision will blossom. As the acquisitiveness (*parigraha*) decreases, the vision will continue to blossom.

**Questioner:** For the people in the *kramik* path, do their *parigraha* or *vyavahar* worldly interaction decrease, because they have such a firm decision (*nischaya*) or is it that they have brought such unfolding *karma*?

**Dadashri:** Their *nischaya* is such.

**Questioner:** When the *vyavahar* decreases, is it more beneficial to the awareness?

**Dadashri:** Yes.

**Questioner:** Does awareness increase at all with that?

**Dadashri:** Yes. But for them, they have *agrasoch* – worries about the future. It is in this Akram Vignan, that everyone knows about the Self, otherwise how would they know of it? No one would believe it either!

**Questioner:** So is it not possible for them to attain the Self?

**Dadashri:** When they attain it, there is a Tirthankara or a *kevali* ( fully enlightened One) and they will go away to *moksha* and so they do not have any time to talk. *Question for Deepakbhai*

\* \* \* \* \*

[1.5]

## Selecting the seat, of the Self and the non-Self

### The price of sitting on the wrong seat

**Questioner:** Dada, what Chandubhai wants to do, rather than what Chandubhai should do, are two different things. Say, for example, Chandubhai wants to go see a movie but many guests have come to his home. Then he should stay at home; he knows this. But his sincerity is not there. So how can he bring sincerity into this?

**Dadashri:** ‘You’ hold Your patience and keep ‘seeing’ what happens. That is good enough. Then complete sincerity is there.

**Questioner:** But Chandubhai is like that; he would indeed ‘stick’ his hand in the fire.

**Dadashri:** No, even then You should ‘see’ to what extent and how long Chandubhai puts his hand in – this much or this much – You should see that. ‘You’ are clear; I have placed You on a clearance seat. Why are You becoming ‘unclear’? Which internal place (seat) are You taking? Are You taking Your reserved seat? Are You sitting in the place where Your reservation is or are you in an unreserved place? Chandubhai is very fond of taking the unreserved seat. That is his fondness. He is fond of sitting on the seat, which is not his.

**Questioner:** How is one to avoid sitting in that other seat, which has become a routine, and how can one adhere to the seat of the Self? This means one enters the realm of doer ship time and again.

**Dadashri:** If You sit on that other seat and feel a ‘shock’, then know that it is not Your seat. You should get up when You feel the shock. The seat, which shocks, is not Yours.

**Questioner:** He feels the shock but he does not get up from there, how can he get up? Also he cannot remain as the *gnata-drashta* - knower-seer. So how can one remain the *gnata-drashta*?

**Dadashri:** He does not get up, but You do 'see' that, don't You? The one who does not get up – that is not You. One entity is Chandubhai and one is You, the Self. The one who does not get up is Chandubhai. You should say to Chandubhai, 'continue sleeping; sit if you want to, if you like it! I will continue 'seeing' and you remain seated!' There should be a solution, no?

**Questioner:** So do I need to keep on making notes (*nondha*) of everything that happens?

**Dadashri:** You have to 'see' all the actions (*kriya*). If he is grumbling, You need to see that too and know, 'That too is not my Self'. Such is this Gnan of Dada. There is no one up there; there is no boss - superior over You. The superior of all superior is Dada Bhagwan—the Lord within.

**Questioner:** So the one who does the grumbling – which part is that?

**Dadashri:** It is another part. It is the part of Chandubhai.

**Questioner:** So the one who does the grumbling - do I need to 'see' that too?

**Dadashri:** That too You need to see.

**Questioner:** So the One who sees this, does He not speak anything at all? He simply 'sees' (*joovey*)?

**Dadashri:** There is no boss over the One who 'sees.' No one is there to reprimand Him; nothing is there. Infinite energies are lying there. But you are protecting Chandubhai, so all the energies remain veiled. You are protecting Chandubhai, and you are doing it openly, no? That is why energies do not blossom. Also, if One lives in the Agnas, then *samadhi* (a state in which no situation in the relative world affects the inner bliss) will not leave. You sit on Your seat and Chandubhai will keep sitting on his. The



trouble is that you are trying to sit on Chandubhai's seat! You have this previous habit, true?

You should move from outside and sit in Your seat. Now which is Your seat? There are four to five kinds of seats inside. Which one is Your seat? It is the one where You feel completely easy; that is Your seat. If you feel the slightest conflict, then 'know' that You are on the wrong seat. If it pricks you or if you feel a shock, then You should know that you got shocked. Instead of sitting on any of those seats, You should sit on Your seat.

Someone may praise you, 'Chandubhai, you are very competent; a very nice man.' Just because he lays on the butter, should You succumb to it? No. You should say, 'That seat is not Mine. Dada has moved Me from there.' The belief 'I am Chandubhai,' is verily the reason why you have taken so much beating.

Any suffering (*bhogvato*) felt is the sign that you are on the wrong seat; You are not in Your own seat. You should get up from there and take the seat of *Shuddhatma*, pure Soul. You should sit on Your seat but you remain seated in the other seat persistently. If the slightest wrong thought arises in the mind, You should know immediately that you are on the wrong seat and that You are not on Your seat. You should go to Your seat immediately. But you do remain seated for a long time, don't you?

**Questioner:** Yes, Dada. It happens like that.

**Dadashri:** That is why your face looks puzzled and worried. I wondered, 'Why does this face look puzzled and worried?' If any difficulty arises, then You should go on Your seat immediately. Where mistakes have happened, you should ask for forgiveness.

This world is not for You to become entangled anywhere. Where the slightest puzzle or confusion arises, or if anything happens within the body, know that you are on the wrong seat, get off and come back to Your own seat. Thereafter, keep 'seeing' everything. Say, 'Chandubhai, why are you getting entangled and stressed?'

**Ultimately occupy the seat of the Absolute Self**

‘I am this, I am that, I am an *updeshak* (giver of spiritual understanding), I am so and so’, that is all gone and you have come into, ‘I am the Self’. You have left all those other seats. When you sit on any other seat, the Self will be left out for sure, will it not?

You will eventually have to get up from where you are sitting. ‘We’ would even make Chandubhai seat and say ‘now Chandubhai can do this or he can do that’. If he remains seated in that seat, we will prod (*godo*) him. Every seat has to be sat upon but then he has to get up from it. But, if he feels comfortable there; when he remains seated there for a few days, ‘we’ prod him to move him. He has to get up and come here, in the Self. But he has to sit on every seat, systematically, and then come here. What happens if he keeps sitting there? I will have problem, will I not? He will not reach his destination (the Self) will he? And that (*moksha*) will be missed. So this whole process is very contrary and topsy-turvy. ‘We’ would seat Chandubhai here today, then two days later, make him get up. Eventually he has to sit in the Self. And externally, he has to say, ‘I do not know anything.’ Till then he has to remain in that skill and ability, he has to sit on that seat. Then he has to say, ‘I do not know anything’. Otherwise, he cannot sit on the stage if he does not have the skill and knowledge (*avdat*). Chandubhai may think that he is capable of explaining everything; so then he cannot sit there. And without sitting there, there is no solution. Therefore, ‘we’ first encourage him, then we prod him and make him get up. This way he will go to *moksha*. It is not an easy thing. These are great dangers, but there is no problem after attaining this Gnan. This will avoid unnecessary pain.

Then he will understand that it is good that he was made to get up. We then sit him some other place. ‘We’ do the same thing again. Then as ‘we’ run out of chairs, ‘we’ tell him to sit down here (the Self), and that all the chairs on the outside are wrong.

**Questioner:** Dada, sit us there from the start, so then there will not be any problem.

**Dadashri:** No, that cannot be done from the beginning. One has to experience every seat. One has to gain that experience. Otherwise, having come into the Self, he will feel, ‘I will go and experience that other seat and enjoy it.’ But, if he comes into the Self, having experienced and enjoyed all the other seats, there will not be any problem, will there?

**Questioner:** That is true. One has to acquire the experience.

**Dadashri:** One has to experience that. Having gone through all the experiences, I said, 'I do not know anything.'

**Questioner:** And why don't I start saying that just that?

**Dadashri:** That will not work. Can it work like that? What happens if you let go of this, without attaining that other (Self)? That has to be attained first, and on the other side everything is coming closer to completion. But it is when this becomes complete; then the other will become complete. It is worth understanding this subtle thing. When You sit around Me here, everything will rise.

**Questioner:** Dada, I have given to You my all, so You may do whatever you chose. Seat me wherever You want, and make me get up from wherever You want. Do whatever You want to Dada.

**Dadashri:** Yes. That is all. There is not a problem for the one who has surrendered. Whenever you have surrendered, he will make you get up and make you sit down, get up and sit down.

If you have not surrendered, then 'we' have to do something. Then the young man will come, but he will at least come. He has attained the Self once, has he not? He will not let go of it again. If he cannot find this path, he will get entangled and stressed in this way and in that way, slowly he will find the way.

### **Awareness is not dependent upon vyavasthit**

Will you make everything proper from within or will you remain the same, and keep wandering aimlessly?

**Questioner:** I have to resolve it, and get it right.

**Dadashri:** When it lights up even more, then you will scream, 'I cannot bear it.' Hey you! Can You not bear it, or the Chandubhai cannot bear it. 'You' are the knower. Don't sit on that other seat. If you cannot bear it, then you are still sitting in the other seat, are you not?

**Questioner:** It is exact, exactly like that.

**Dadashri:** He will say, 'I cannot bear it'. You are sitting in that seat (of 'Chandubhai'; of non-Self). Sit here (in the Self). You must have made him get up from that seat ('Chandubhai') a hundred times and yet he goes back and sits there. Then some day again when You make him get up, he will go back and sit there.

**Questioner:** It burns on this side, and He (Self) remains separate; is remaining separate under the control of *vyavasthit*?

**Dadashri:** No, no. How can it be under the control of *vyavasthit*? *Vyavasthit* makes him sit on the otherside (in Chandubhai; non-Self), and *purushartha* (living in the 5 Agnas) makes Him sit on this side (in the Self). *Vyavasthit* will only take him on that side.

**Questioner:** Why is that?

**Dadashri:** *Vyavasthit* is associated with the *pudgal* (non-Self complex), not the Self. So if one goes there (becomes 'Chandubhai'), then he is under the control of *vyavasthit*. If He remains here (in the Self), then He is not under *vyavasthit*'s control. He is independent.

**Questioner:** Dada this is *antar tapa* (inner penance), is it not?

**Dadashri:** Yes. If during *antar tapa*, he becomes one with it, then he is under the control of the *vyavasthit*, and if does not become one, if remains separate through my *vachanbud* (power and energy of words), then he is not under *vyavasthit*'s control.

**Questioner:** So, becoming one (with Chandubhai) or the penance (penance of keeping Chandubhai and Self separate), which of these two is under *vyavasthit*'s control.

**Dadashri:** No, coming together and becoming one is itself *vyavasthit*. *Vyavasthit* was like this, and then separation was made through *purushartha*, and this penance is a result of that. Penance of overcoming *vyavasthit* is experienced day and night and You can be in bliss.

Have I not said that You have attained the best state? Your work will be done if it keeps burning. It will burn to ashes, the entire garbage of *karma*, will it not? So whichever seat you sit on, when you do not experience any pain, then know that this is Your seat (of the Self). No one will sit on the seat that gives him pain (*dukha*), will he? Some seats may burn you less and some may burn you more, some may give you a shock. You should quickly get up from there. There are four or five seats within you. I have explained everything to him, then he even used to sit on it, but then I would make him get up again. Do you now know that you are in the wrong seat, and you have set there in error?

**Questioner:** Dada, I do know that.

**Dadashri:** If you still know, then there is a hope for change. How can you have a solution for it, if you cannot even know it? If I cannot hear your talk with anyone, then what do I have to do with it? What good does that do for me?

When you sit in the relative, would you not immediately feel the shock? So then you should get up immediately from it, and sit in the *Shuddhatma*'s seat. Therefore learn to know the nature of the seat. One keeps sitting where it gives him a shock, and then he complains, 'Dada, I feel within...'. You fool! Why don't you get up from there, and sit there in Your own seat (Self)? I have separated the real and relative for You; that 'this is Your seat' and 'that is his (Chandulal's) seat'.

**Questioner:** In the relative seat, the shock is not strong enough and so I do not know it. So I remain seated on it.

**Dadashri:** Yes, it tastes sweet, but it is still cutting your tongue. So if honey is placed on the sharp edge of a sword, it will taste sweet when you lick it, but it will cut your tongue at the same time. It will sting at the same time it tastes sweet, so both these things are simultaneously going on.

**Questioner:** Dada, I feel a shock from the relative seat, sometimes it makes me get up suddenly, and I think of Dada.

**Dadashri:** Yes, but when that happens, it helps you get up from that seat, does it not? You had a desire to get up, did you not? But, the one who knows the nature of Self, will immediately know that this is not that and that

he made a mistake. When you get an electrical shock if you touch a live wire, you will say, 'Be careful there, do not touch it.' Similarly, You should give warning here also. The current of four hundred volts will kill you once, but this will kill you for infinite lives. Therefore, keep a huge warning sign here, if You have attained the Self. Otherwise, it is not worth telling anyone on the outside. You know both, the relative seat as well as the real seat, so You can say that. There is no point in saying anything to anyone on the outside.

### **Sweetness in the non-Self, but...**

**Questioner:** So I am not to go to the seat of 'I-ness' (*potapanu*). Should that be the constant awareness?

**Dadashri:** One remains seated in that seat even when he gets prodded (*godo*) to move from there, or even when he gets a shock from the inside. Does he take his hand away when he gets an electric shock?

**Questioner:** He pulls the hand away.

**Dadashri:** Why does he do that? He will say, 'I got a shock.' Similarly, You get a shock in this seat. Would you know that or not?

**Questioner:** It gives a shock. One will pull away immediately from there, but when one experiences pleasure, that is when he sits longer. But, because the seat does not belong to him, he may experience a shock, or he may experience pleasure.

**Dadashri:** There will be sweetness, but he is bound to be shocked. Generally, men will definitely be shocked, women will not. Women will remain where they experience sweetness. Shocks do not produce any effect on women. They are not alerted by the effect, they do not know it.

**Questioner:** Otherwise, it is full of shock.

**Dadashri:** That contains shock and this contains shock too. That shock has effect on men in certain cases; some have a lesser shock like women. And if they are like women in their nature, then they will not know the shock.

This is all a problem. Before Gnan, 'we' could not bear it even for a second. The 'I-ness' (*potapanu*) went away the very day Gnan manifested!

**Questioner:** You got rid of 'I-ness' (*potapanu*) after you attained Gnan.

**Dadashri:** One cannot get rid of it, can one? Why would I get rid of? It happened on its own.

**Questioner:** When You sat in Your seat, then all the rest went away on its own.

**Dadashri:** I never sat in it. I had just gone there for a little rest. I told the man sitting with me, 'You go and wash the dishes of *choviar* (supper before sunset). I had done the *choviar* in the train. It happened on its own. People asked me how it happened. I told them, 'Is this some kind of a math? This is but natural. This is an effect, not a cause.

**Questioner:** You say that, before attaining Gnan, you could not bear the 'I-ness' (*potapanu*), not even for a second. That seat...

**Dadashri:** That all went away upon attaining the Gnan. I could not bear the 'I-ness' (*potapanu*) at all, not even for a second. Whether it be pleasure (*sukha*) or pain (*dukha*), they all seemed bitter like poison. Only I alone knew that all that tasted bitter to me. Only Hiraba knew that I felt this way.

**Questioner:** Having found the seat of the Self, all that other burning stopped.

**Dadashri:** Mine went away on its own. I did not have to look for any short comings, any errors of the non-Self, at all. People would ask, 'Dada, then how did all this happen? Does this look like some kind of a math? It will put you straight in it, through the Akram Vignan, none of this *kram* (step by step). You will be able to do that, will You not?

When can you say that You are in Your own seat? It is when You remain in the five Agnas exactly.

**Questioner:** When one follows them, then One is said to have come into his own seat.

**Dadashri:** This Agna is itself is the seat of the Self, and the moment you go away from the Agnas, you are in that other seat; this seat is easy and that other is uneasy. If you go even a little bit in the uneasy seat, you will experience a shock. You pull away immediately when you get a shock. Here, this young man, does understand the shock. He has had a habit of getting used to the shocks until now, has he not? What does he have the habit?

**Questioner:** It is that shock which he believed to be correct.

**Dadashri:** He was so soft and sensitive, that he could not bear even slightest pain. When I told him about the wrong seat, he immediately began to get up. He could not bear My physical absence at all. So I told him to remain in this, and so he started doing that.

**Questioner:** When one does not come back to his own seat, does that mean that until then he is in that other seat (of Chandubhai)? Is that correct?

**Dadashri:** You do not have to look for that, it is automatically there. Nature will make him sit there, will it not? You do not have to see to that. It will sit you there, whether you like it or not, you are sitting there only.

**Questioner:** But one should get up from there and sit in his own seat.

**Dadashri:** This is *purushartha* and that other is *vyavasthit*. You will need *nischaya* (I am pure Soul), and the *vyavahar* is there anyway, in *vyavasthit*. And the one who has not taken the Gnan Vidhi, and thereby the distinction of *vyavahar-nischaya* has happened, for him, this is *vyavahar* and this is *nischaya*. For us (Akram Vignan *mahatmas*), there is no *nischaya-vyavahar*. For us, it is just *nischaya* (the Self). We should be concerned with the 'town' (*moksha*) we are going to; why should we worry about anything else?

And you are saying that you will have to take care of the *vyavahar* worldly interactions?

**Questioner:** No, I do not have to take care of it, but that *vyavahar* is going to happen on its own, is it not?



**Dadashri:** It will continue to happen. Even if you do not like it now, it will continue to happen. You have created the causes, so will the effects refrain from coming? When you have taken an exam, pass or fail, you are bound to get the result, are you not? Do you have any choice?

**Questioner:** So, after one moves away from that seat, even then *vyavahar* continues on that other side.

**Dadashri:** It will continue afterwards, you just have to move away from there. On the contrary, because one does not move away, it gets ruined.

**Questioner:** So, does it mean that one seat is there and another seat is here? If I sit in this seat, then the other remains empty on the other side, is that how it is?

**Dadashri:** That other one will remain. You have no choice; nature will make you sit there, even when you do not wish to.

**Questioner:** So one has to do *purushartha* to get up from there.

**Dadashri:** Yes. *Vyavasthit* is going to make you sit there, regardless of whether there is going to be pleasure or pain. Therefore, You should know it, the moment it touches the seat, that this is not Your seat. There should not be any uneasiness at all, it should be easy. Do you understand what I am trying to say?

**The One understanding the Gnan is separate and You are separate**

**Questioner:** I liked it very much, Dada.

**Dadashri:** Was there any entanglement anywhere?

**Questioner:** Not at all, it cleared up a lot.

**Dadashri:** It cleared up whatever entanglement there was, did it not? Keep that in Your awareness (*khyal*) that now.

**Questioner:** Yes.

**Dadashri:** *Khyal rakhajo*- keep that in awareness! The listener is separate, the one who does not keep the awareness is separate, and You are separate. That is why 'we' say this; that keep this in awareness (*khyal*). Because 'we' know what lies ahead as to who is the One 'saying' all this . And You do not have to get into such details. You just do what Dada tells You to do. You (Self) have to tell, 'Chandubhai', 'I will 'see' and you continue to do what Dada tells you.' Instead of telling him 'You be aware', tell him, 'Keep the awareness about what Dada says'.

Your knowledge (gnan) that used to create entanglements has been removed. You tell 'Chandubhai', 'keep that awareness'. Then one will ask 'who is the one saying that?' Will such a question arise or not?

So would he not ask from within, who is asking? You will say, 'I am'. But who is this 'I'? Therefore, this Dada says that there is no problem in that. Get rid of it in the name of Dada. It is on Dada's responsibility. But, Dada himself understands the responsibility and then he speaks with the separation. Do you understand that? It seems that what I am saying is not reaching you.

**Questioner:** I do understand, Dada.

**Dadashri:** All of it? You are not smiling. One would smile if he understood it.

**Questioner:** So, what you are saying, I am seeing it internally. I was checking to see whether I understood or not?

**Dadashri:** Did you understand?

**Questioner:** Yes, I understood, Dada.

**Dadashri:** The one who understood is separate, and You are separate.

**Questioner:** Yes, that has to be 'seen' too. The one who understood is not 'I' (Self) also, Dada.

**Dadashri:** When one takes that as a 'full stop', then what will become of him?

**Questioner:** He will suffer a lot, Dada.

**Dadashri:** ‘You’ (the Self) are the ‘seer’ of all this.

**Questioner:** Therefore, eventually we have to subtract all this, ‘This is not I, this is not I, this is not I.’ So then I have kept a balance that, by saying, ‘This is not my seat’ I move away from there. And, then immediately I get back into My seat, which is of the knower.

**Dadashri:** So, if you experience bliss during that time, then know that You are on the right track.

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[1.6]

## The Self tells off the self

### We need oneness in the home

The Self has been awakened; that is all that is needed. Has yours been awakened?

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**Questioner:** Yes.

**Dadashri:** Very well. Now first and foremost, no conflicts or quarrels should remain in the home. That is because You have become pure Soul (*Shuddhatma*) and 'Chandubhai' (non-Self) is separate. If 'Chandubhai' is getting irritated with the wife, then You should tell 'Chandubhai', 'why are you doing this? All your life you have done only this!' You have to reprimand him. If you scold anyone else, it will create quarrels and so you should scold only 'Chandubhai'. Will You be comfortable doing this? Tell 'Chandubhai', 'why are you doing this? In this home, we are one family!'

If he does something wrong; then you have to reprimand him. Pat him on his back and also reprimand him. But also give him a pat on his back and tell him, 'I are with you'. In doing this, everything will be settled.

What you are currently doing is difficult whereas if You do it methodically in this way, everything is easy. What you are doing creates entanglements. You have done that many times. Now just leave that entanglement alone. Entanglements are difficult.

If at times he creates a lot of entanglements, then You have to reprimand him, 'Chandubhai why are you misbehaving like this? Are these considered good qualities? Why are you doing this?' But we have no control, do we? You (the Self) have become separate. You (Self) are knower-seer – *gnata-drashita* . You simply give advice as a neighbor. You no longer have the ownership, do You? You would only have the responsibility if You had

the ownership, would You not? Here there is “no responsibility!” Whatever Chandubhai does, that is not Your responsibility; that is the way in which You have been given this Knowledge – Gnan.

### **Reprimand yourself strongly**

This part is that of the *Shuddhatma* (pure Soul). Then are You acquainted with the part that is of Chandubhai? Who comes in that part? Is file number one not in it? Then are you able to tell what kind of baggage has been stored in file one?

**Questioner:** Yes I can tell.

**Dadashri:** Is that so? So that baggage belongs to the body complex (*pudgal*). Go and sit outside for a quarter of an hour and tell him, ‘Chandubhai, you are useless, worthless, a rogue, you are cunning, you do wrong.’ Go and say all these things to him for a quarter of an hour; the Self is completely separate. This is our Agna. But You should know which part you are reprimanding otherwise you will end up reprimanding the wrong part.

You asked for bliss. This bliss is more than what you had asked for. If You do it for fifteen minutes, then do it for fifteen, if You do it for fifty minutes, then it is all right too. But You have to say it loud enough for the ears to hear. If not, then go to the terrace and say it aloud.

### **Progress made with the conviction of one’s own faults**

**Questioner:** You instructed about saying aloud, but I should feel convinced that ‘I am a rogue’ and all other things, should I not? Dada you said to say this for an hour but until I am convinced of it, is there any point in saying it mechanically?

**Dadashri:** You are not convinced?

**Questioner:** I feel that ‘I am good’.

**Dadashri:** No, but what do people say behind your back, that this man...

**Questioner:** They do not call me a rogue, or worthless.

**Dadashri:** So would they call you a God?

**Questioner:** No they would not call me a God either.

**Dadashri:** So then what would they call you? They would not say that you are a God, not call you a rogue, so then what would they call you? Would people not give you a degree as they see fit?

**Questioner:** No they would not. People know that I do not do anything that is roguish or worthless.

**Dadashri:** People are not bothered about knowing anything, do they? What would happen if you tell all these people sitting here, to go outside and you remain seated inside? They will say, 'he is a rogue, he is a worthless man'; You have no idea of what the world says. I know right away what people are saying.

**Questioner:** Dada if I can know this then it would be fun doing it. Otherwise I would end up saying it mechanically and it would not bring about that much of a change.

**Dadashri:** That is fine. You are correct but 'we' get to hear about what people say. Because people give opinions according to what suits them, do they not? Is there a written rule that says, 'give only this opinion'?

Hey, they even give opinions about me. Not even for a minute do I live in the worldly life, but even then they say 'he is shameless'. I even know what they are saying. So I too had told Ambalal 'you are shameless, *mooah!* the dying one. People are saying it too.' Should I not say that to him?'

**Questioner:** I have to tell him (Chandubhai) what people are saying.

**Dadashri:** Yes. That is why 'we' teach you all this. Even if he does this keeping faith in 'our' words, there would be no problem.

**Questioner:** No Dada. I have faith in your words, and I do what you say, but would it not make a big difference if I did it with a conviction?

**Dadashri:** Yes I like what you say. But now do you feel that, ‘ I am shameless?’

**Questioner:** Now that you have explained it, I understand it.

**Dadashri:** Yes. ‘We’ too tell Ambalal, ‘you are worthless, you are shameless, you are cunning’, we say all those kinds of things to him. Then shamelessness will leave, cunningness will leave. Will it go otherwise? Having fed it milk, we bring up the snake and now the rascal is attacking us? Yes, should you not say at least this much? Should we not pull out its teeth?

**Questioner:** We can even kill it.

**Dadashri:** Then you have to extract its venom and then keep it around. Its teeth should be removed. Because it will hurt itself as well as hurt you; it will hurt both. Then you do not have to kill it, only settle (*nikaal*) with equanimity. You have given rise to it yourself, have you not? Therefore You have to discharge it with equanimity but before that you have to remove its ‘teeth’. Then if you give it milk, the poison is not going to reach there.

Now are You convinced? Now that You are convinced, go for an hour and do it. And do it so that ‘Chandubhai’ can hear it well enough. All those sitting within will hear it and tell them from the beginning, ‘Hey you all non-Self complex supporters (*pudgal pakshi*), hey you all opposers! Hey you ego, Hey you mind, Hey you *chit* – all of you, listen here. Hey you all five senses; senses of action, and senses of sensory reception, the mind (being the eleventh entity), listen here. Oh you liars, you rogues listen here!’ Then you can disgrace the entire party of the relative self. ‘You have hurt Me’. Go quickly, a wonderful solution has emerged. You are very (*punyaishadi*) bearer of merit karma effect; you are very *punyaishadi*! It is the best medicine. Right now he will do it for an hour; it is the best medicine.

‘We’ used to even say things like, ‘you worthless one, you rogue, vacate this home and leave!’ Then later, ‘we’ will let them stay. Then they will say, ‘sir, we are under your authority!’ So ‘we’ will say, ‘you may stay’. ‘We’ are not *himsak* (violent). We are *ahimsak-himsak* (in this manner). We would not hurt him or hurt the Self.

Now will you scold and thrash him? Let him have it. You must have understood something. Some other judge would not say anything. Everyone judges only according to what he gets paid. The ‘lawyers’ will speak only that which is beneficial to their case. Who would speak so openly?

**Questioner:** No one would.

**Dadashri:** The scripture writers are the experienced ones; what have they said? Every living being is drinking poison in order to live. They want to live longer but they are drinking poison. How would they know that? Has anyone taken poison?

**Questioner:** That is what we (*mahatmas*) used to drink. We used to do hurtful things and on top of that we used to be egoistic about it.

**Dadashri:** Now go back and recall all the bad deeds and repair them, ‘you have done only these kinds of *karma* till now, I know all that’. Say this. ‘What *karma* have you not done? – tell Me that’

**Questioner:** That too Dada, instead of the fifteen-twenty minutes, now it is happening for four to six hours; there is tremendous joy in it. Everything is beginning to clean up.

**Dadashri:** Yes, but only if you do what I tell you.

**Questioner:** I will do it Dada.

**Dadashri:** Tell him, ‘is there any wrong you have not done? This world is good that it still calls you a good man; the world is good’. They will say ‘good’ as long as it is all kept covered up. What will you gain if you keep covering it up? Instead why don’t you bring it out in the open? Then we will see to it. People keep their reputation by hiding everything, but what good is it? Reputation is that which remains even if you were stripped off everything, including your clothes. Then it is true reputation (*aabaroo*). If someone were to take off Dada’s clothes on the way, what would Dada do?

**Questioner:** He would not do anything; what does Dada have to do?

**Dadashri:** No, if he is a *mahatma*, he will keep doing *darshan* and others would laugh. Then even I would laugh. Because the naked one you



are seeing, I too see him. I too would find it amusing and tell him, ‘what has become of you?! Just look, whatever little reputation the clothes served to cover up, has been taken away!’

### **The amazing result of the censuring samayik**

One man told me, ‘I have done such a bad thing that I cannot forget it.’ Now this is a person who has taken Gnan and cannot forget about it and it keeps bothering him inside. What is all that? I asked him, even though I have given you Gnan, you feel like this? So he said, ‘this is what is happening to me. I am telling you what is truly happening to me.’ I told him, ‘go to the terrace and tell your file one’. So he asked, ‘what do I have to say?’ I told him, say, ‘hey you! You are useless, you are a rogue, you are cunning and shrewd, you are a thief’ – reprimand him really well for half an hour. Reprimand the one who is at fault. Go ahead and reprimand him and if he does not listen, then it is my responsibility.’ It got cured! It got cured just in that one time.

If he does not shape up, then reprimand him. That is what I told him. So what did he do when he went up to the terrace? He started a severe scolding process, just like he would scold someone else, then he scolded him even more. So the file would cry and He would ‘see’. He cried a lot. He cried intensely and he kept ‘seeing’ him. So people who were passing by started to wonder, ‘who is fighting? Who is scolding this man?’ Then he became very good.

**Questioner:** Now I do scold him heavily; I am able to know before and after the scolding. So I feel that ‘This does not suit Chandubhai’, but it happens again.

**Dadashri:** When it happens, it is another layer. A thousand such layers will come and some people will have only two layers but you have to scold (*thapko*) him. When You scold him heavily (*thapko*), You are separate and so is he. That is what You experience. And You should reprimand him for sure. And those layers will keep coming. Because they are there, they will come, no? How would they come if they were not there? So the stickier it is, the greater the number of layers there will be. So you have to tell him off, ‘why are you doing such things?’ You, *Shuddhatma* should tell ‘Chandubhai’, ‘What is it that you have become so ego intoxicated (*rolf*) about that you are creating so much non-communicative

stress (*rees*)?' You should scold Chandubhai. You are *Shuddhatma*; what concern is it of Yours?

That other man did the heavy scolding and he was also crying. But even then he said, 'even if you cry now, I will not be convinced by you'. So then his mistakes all went away. He scolded him so much that he started to cry. You (the Self) have to say a few words to him ('Chandubhai').

**Questioner:** If one does not pay attention then he will behave that way only.

**Dadashri:** Not attention, if you let the mind have its way, it will go in the wrong direction. So it will not work if someone else does the scolding, You have to scold your file number one. This Akram Vignan is not a path of reprimand; 'we' would not reprimand in this way, would we? When do we ever scold anyone? And who would we scold? You are *Shuddhatma*, 'we' cannot tell You off. That is why You have to scold Chandubhai, then 'we' would not have to do it.

**Questioner:** Why is it that we do not feel like scolding? If someone else were to make a mistake, it is easy for us to scold him.

**Dadashri:** It is because you do not know about it, you would do it if you knew. One does what one learns by seeing others. Here that man was glaring with angry eyes and telling him off. So he started to cry.

**Questioner:** This process of scolding is wonderful.

**Dadashri:** You should not scold him too much. You should ask 'us' before you scold him. Not everyone needs to scold their file number one. It would be necessary for someone like him. He has a firm determination to do so. So he will be able to come out of everything; that is what he is like. Everyone will be able to come out of it; they will find the way.

The scolder is scolding and the crier is crying. It is a great wonder, is it not? Then I told other people, don't scold in this way. Don't do it without asking me first. You should only do it if 'we' give the Agna. Doing it otherwise is dangerous. There is no telling what kind of mixed claim this 65 year old lawyer will end up making in his intellect laden scolding!

**Questioner:** Dada that gentleman came here and he was saying that his file number one is so scared now that he is not doing anything wrong.

**Dadashri:** Yes, he will get scared, will he not? He has never had anyone to scold him and those that do scold him; he makes claims against them. If the Gnani *Purush* were to scold him, he would go away from here; he would walk away from everything that is beneficial to him. Therefore You have to do it Yourself; then where is he going to go?

**Questioner:** Dada that is exactly the way it is with all the prominent people. There is no one who will tell them anything or scold them.

**Dadashri:** There is no one to tell them. That is true. So we need someone over us to tell us. Here after he scolded, all within his file, became a completely shocked to attention, and scared stiff; he started crying and so He told him ‘are you throwing a (*ragu*) deceitful show, by crying? Who do you think you are?’ This in his case was like as if the Self had become completely separate. Now, such a special practice (*prayog*) is not to be found anywhere else. Is there such a practice elsewhere? He would even slap him! He slapped his ‘own’ face!

**Questioner:** Dada, Chandubhai should be made to stand in front of a mirror and should be given a good trashing; then he will understand exactly.

**Dadashri:** No, all that subtle practice ( mirror *samayik*) is for you all; for these other people it has to be gross like this.

**Questioner:** Dada it is necessary, many times it is necessary to do this.

**Dadashri:** That is right. But he set in order very nicely! He set the file in order. The file would not listen to him at all. He told me, ‘Dada, file number one does not listen.’ I told him, ‘why would it not listen? Go, take my name and then hit him. Scold him heavily!’ You have to do what Dada says. ‘Who are you *mooah* (the dying one, special term of Dadashri to awaken the listener)? Now I will put you in order.’ He told him off a lot.

**Questioner:** Dada if I want to do something like that, I have to come to you first and then having taken Your permission, do it; then I will get the proper benefit, right?

**Dadashri:** Once I give you the blessings, then there not a problem. Because when I give you blessing, the Self alone is there. Therefore only the *pragnyashakti* (liberating energy of the Self) will do the work. Otherwise if something from within were to get latched on to it, then it would create a problem.

When You scold, the opposing party becomes separate. Here one wants to sit on the opposing platform and then criticize the government. One sits on the opposition platform as a result of previous *karma*. But today's *purushartha* is to not take sides with the opinions of the opposition. Therefore Our opinion should be for only the government (the Self). If he sides with the opposition but gives opinion in favor of the Self, then know that he has now turned towards the Self. Remain sided with the Atma. It does not matter that you are sitting with the opposition. That is all due to previous *karma* effect.

Who does the scolding? Whom does he say it to? The one who knows all this, that *Shuddhatma* is absolute, complete. Who is doing the telling? It is committee of *pragnya*. To whom is it telling? The committee of ignorance (*ugnya*). In this committee of ignorance there is ego, anger, pride, deceit and greed. That committee is different. And this committee is different. If for just one *goonthanu* (forty-eight minutes), if he were to scold Chandubhai, His energies would increase tremendously.

### **For heavy scolding take the permission of the Gnani**

I told others not to do this. Only those, to whom 'we' give the *agna* to do so, should do this. Others should not do it, nor learn this. When 'we' give the *agna* to someone, it is because his *karma* are very sticky and heavy and that is why 'we' tell him to do so. This is not for everyone; You simply have to 'see' all this. Once in a while You can say a word or two to him. 'Chandubhai, what are you thinking? Chandubhai, who do you think you are? Look if you misbehave, then you will not get anything to eat tonight', You can say this to him.

We have shown You this solution. But ‘we’ are forbidding others to use this solution. Do not do it without asking ‘us’ first. You can do it after we send you off with a blessing. Otherwise it will turn out wrong. We tell others, not do use this solution. We told him to do it because his account of *karma* was very heavy.

### **One needs energy to scold the self**

Did you say anything to your file number one? Did you scold him when you were alone?

**Questioner:** I have not done it yet.

**Dadashri:** So do it now, why don’t you? Do something.

**Questioner:** I will think about it today.

**Dadashri:** You have to think about it? The one who does the thinking is file number one. You (the Self) do not have the energy to think.

**Questioner:** But I should have the energy to scold him, do I not?

**Dadashri:** Why would you not have the energy? If I tell you not to eat hot peppers and not to eat spicy vegetables, would you not have energy not to do so?

**Questioner:** If You tell me not to, then I would not eat them.

**Dadashri:** So do you or do you not have such energy? If I tell, then you will have the energy for sure. If I tell you, the energy has already come.

**Questioner:** Dada you were saying that one should go to the terrace and then do the heavy scolding of file number one. Why go all the way there? If there is a mirror close by, why can’t one look into it and do the scolding?

**Dadashri:** No, but if he goes to the terrace and does it, he will not be shy. Otherwise, here he will begin to feel shy. There is an energized self in

him, is there not? It is a *mishratchetan* (mixture of the Self and the non-Self). He still has all those attributes of feeling shy, getting depressed.

So if we were to tell him (Chandubhai) in front of everyone, he would lose his prestige and if he goes upstairs and scolds him, he knows that no one is there to see that. So then let him tell, let's go, we will turn around. And he will turn around. He will turn around for sure, because there was no one there to tell him so before, and if someone were there, you would defend the self and say, 'what do you know? You think I am some ordinary man?'

**Questioner:** So then should we say it in front of all other *mahatmas* attending the *satsang* or not?

**Dadashri:** No, why should you ruin our reputation in front of everyone? You have to go to the terrace and be straightforward. 'What kind of a man are you? Is this the way?' With this understanding, tell him off a little so that he too would understand that he will have to behave himself when he is with You or else You will throw him out. There is no telling when he will be thrown out.

Will you have to scold Chandubhai? Tell him off when no one is in the home, ok? So that Chandubhai's reputation is not lost. Tell him off when the wife is not there; mind you a real man will tell him off in front of the wife. Then see the fun! It can be done since You have become separate; these are all the solutions. There would be no solution if there were no separation, right?

Do You think he is likely to adjust? Then You should bring about a solution. Tell him off when you are alone. It is a different matter when I say so in the presence of everyone. I would say it even if Niruben is present. What do I say? "Ambalalbai, contractor; what kind of a man are you? Who do you think you are?" Niruben asks, 'are you conversing?', so I tell her 'what else can I do?' Are all things to be discussed only privately?

**Questioner:** Dada that is because You are not separate from the absolute Self (*nirbhedi*). Because You don't take sides, You are able to say it through the separation.

**Dadashri:** You too are separate for sure. I have separated You for sure, completely separate. Now if You were not to make use of it then...

**Questioner:** I do not have enough energy to do that kind of scolding.

**Dadashri:** No, but do the scolding in My name. Say, 'Dada has said to do so. Now I am going to tell you off'. Scold him strongly, 'Who do you think you are? You do so many bad things. Then you are embarrassing me and spoiling my reputation at the same time!'

I am telling you that 'it does not touch You' but you are telling me, 'No it does touch me'.

**Questioner:** Is it because that much of *dehadhyaas* (I am this body) still remains?

**Dadashri:** No, the *dehadhyaas* is from before; it is a habit - that habit will not break quickly, so what can be done? That habit will not break. That is why 'we' have given You this method.

This is all a science. No matter what kind of unfolding of *karma* it is, not even for a second will the *karma* obstruct You. But if you come and ask me, it will help you. Come and tell me when you are a little entangled, I am always ready. But if one is going to be over-wise on his own, what can I do?

You are very close to him but when You tell him off, You will start separating. Is a little of this fact understandable? You should not tell him off like that every day so that he cries, but just scold him gently a little every day. Just as when the mother-in-law starts nagging, the daughter-in-law will understand that she will not get along with her. When the mother-in-law starts nagging in every matter, the daughter-in-law will understand that 'I am not likely to get along with her; now I will have to look for ways to separate from her'. So You should talk to Chandubhai. Then the bliss You want will not go away. That bliss will not go away but it will increase because of it; that bliss will grow even more.

**Questioner:** That is the bliss I want to experience.

**Dadashri:** So try doing this. Just as 'we' told you, gently scold him three to four times everyday. In the bathroom tell him, 'You say you are a good person but you are shameless.' What objection do You have in doing this?

## **The one who sees faults is not You**

So you have to make changes back and forth in a way that the mind will not get weary and bored. Say the *vidhi*, say the mantras. If You don't give the mind some food, it will consume you. So You have to put some food in it, without fail. In the other way it gets nourished as it is all the time. Before the other person says anything, you let him have it and so the mind will keep getting the 'food'. But what 'food' is he going to get here? In this one is not to say anything back, no?

**Questioner:** But I end up doing it in the mind through thoughts.

**Dadashri:** What kind of thoughts?

**Questioner:** Bad thoughts, good thoughts, all kinds of thoughts. I do it that way through the mind.

**Dadashri:** Oh no! That happens even now? Even though you are staying with Me? What is to become of you? When there is retaliation through the mind, other *mahatmas* do *pratikraman*.

**Questioner:** I am informing You that this is what is happening. That is why I am telling you.

**Dadashri:** It happens, but it is not happening to You, is it? But You take it upon yourself. This creates a negative effect. It is happening to 'Chandubhai'. So You have to scold him. Every time he does this, You should just tell him. 'Don't you have any sense? Aren't you ashamed?'

**Questioner:** I do tell him off but the separation does not remain.

**Dadashri:** But you are the one saying, 'this is what is happening to me', so that means you have taken it upon yourself, right? You endorsed it. 'This is what's happening to Chandubhai,' that is how You should say it.

**Questioner:** Yes, I will say it like that.

**Dadashri:** It reaches you because you take it personally.



**Questioner:** The separation does not remain for me, what should I do?

**Dadashri:** It remains separate for sure. Because You know about it, it means it is separate for sure. Who would know that without beings separate? The knower and the speaker are indeed separate. So it remains separate for sure. You the Self are separate for sure. Do you understand this?

**Questioner:** Yes I do. I cannot see the *Shuddhatma* in anyone.

**Dadashri:** It is not a problem that you cannot see the *Shuddhatma*.

**Questioner:** I would not see any of his faults if I could see the *Shuddhatma*, true? But here I just keep seeing the faults in others.

**Dadashri:** ‘Chandubhai’ sees the faults. How are You seeing them? You are acting crazy like this? If the faults are being seen, it is ‘Chandubhai’ who is seeing them, You just have to keep telling him off and so it will become separate. Then there is no problem. As You continue telling him off, the *Shuddhatma* the Self becomes stronger. And if you say, ‘this is happening to me’, then the Self will be lost.

**Questioner:** I do not want to do that for sure. But I am telling of what happens.

**Dadashri:** It happens alas, but is it happening to You? No. You believe it because of your unfolding account. But otherwise everyone else understands all this. The others (ignorant of the Self) cannot know what is happening to ‘Chandubhai’, whereas You are able to know it. So your Atma is separate for sure.

Here even though You are living with me (Dadashri), all this time is wasted. For how long will you continue to get entangled in this manner repeatedly? If you do then we will have to take another route, I will show you another way. But if You have made this firm decision and have all the readiness (*bheykha*) for going to *moksha*, then it is possible to get Your work done.

**Questioner:** This is the only road I want to take, how are any other paths going to help me? I do not want to follow the path of devotion (*bhakti marg*).

**Dadashri:** Then you should not. But You should do this, should You not? What have I tell you to do?

**Questioner:** I am doing that, am I not? But along with that I am also telling you what is happening.

**Dadashri:** But the Self within remains separate for sure. The one who sees faults is 'Chandubhai'. Whatever, good or bad, it is all Chandubhai's doing. You are the knower. Alas! Can you not understand this once You have been taught this? Can you not tell that this is the 'mother-in-law' and this is the 'daughter-in-law'? Why does unawareness set in? Then you say, 'I get entangled'. Have I not told you once that this is your 'mother-in-law' and this is your 'daughter-in-law'?

You should not do this. You have bound a goal with Me and it is possible to come out of all this. It is possible for You to get rid of it on Your own. But here it is not known, why 'that' veil does not fall off! You need that power to come out of it.

**Questioner:** What is that power, and what is in that?

**Dadashri:** *Nischaya* (the unflinching establishment in the decision that 'I am the Self'). A *nischaya*, such that no *moha* (attachment) or anything else will touch Him. This is called a *nischaya*; a tremendous *nischaya* like that of this person here. I have not seen such a *nischaya* anywhere. The entire world is trapped. He was trapped as well but He came out of it.

**Questioner:** There is the *shakti* (energy) to throw it all away.

**Dadashri:** Tremendous *shakti*. That is why I make allowances that everything is alright. But here one is not moving forward as per My instructions. Despite having so much awareness, what will the mother-in-law say if you call the daughter-in-law, mother-in-law?! She will tell her, 'Go back to your home.'

**Questioner:** We say daughter-in-law to the mother-in-law and vice versa; why does that happen?

**Dadashri:** The *himsaakbhaav* (intent to hurt) has become that much strong.

**Questioner:** What kind of *himsakbhaav*?

**Dadashri:** Of the egos. Tremendous ego. In all the ego is number one culprit, and there is a lot of deceit (*kapat*), is there not?

**Questioner:** Will all that be resolved?

**Dadashri:** When will that happen? In every instance, of He remains as the Self and tells 'Chandubhai' off, then it will become a practice. But You are not doing that at all! If You do what I tell You, then I will take You forward very quickly.

**Questioner:** When you assign certain *seva* (serving Dadashri) to someone and I do not like it, so immediately it will arise within!

**Dadashri:** If he says 'I do not like it', then hit Chandubhai, tell him, 'I will give you two slaps.' When you say, 'I do not like it'; it is all mad talk. It all appears 'mad' to Me.

**Questioner:** Then he shows me everything wrong from within.

**Dadashri:** Hey! If he shows it to You, what have You lost? You are the *Shuddhatma*, - the seer and he is the 'shower', the one showing You.

**Questioner:** Then I tell Chandubhai off.

**Dadashri:** If You keep scolding him, it will become separate.

**Questioner:** But after scolding him, whatever negative that is going on within, leads to depression at times, and sometimes not.

**Dadashri:** Who feels depressed? If it happens to him (Chandubhai), then it is good, that will make him soft (subdued ego). So if You do as I tell You, I will show a very good way.

**Questioner:** It is a very scientific approach.

**Dadashri:** Yes, it is a scientific approach. But this is all he does. 'I feel depressed', but who feels depressed? Is it the mother-in-law or the daughter-in-law? He has no awareness (*bhan, jagruti*) at all. 'Our' speech, 'our' understanding is such that if One grasps it, everything will become separate within. The one speaking within, says, 'this is happening to me', so when he says this, everything becomes one (*ekakar*) within.

Here it is Chandubhai that is saying so and you become that way, one with him. You the Self have to keep seeing what 'Chandubhai' is saying. And on the contrary, You should scold of Chandubhai, 'why are you being obstinate about this? Are you not ashamed?' But here he-Chandubhai asserts, around everyone 'I am going to do this. I am going to do that.' He believes himself to be the winner-superior. If Chandubhai is doing that, You have to keep scolding him, every so often.

**Questioner:** If 'Chandubhai' is being obstinate, let him, but if I remain separate, then what is the problem? If the Self remains separate from the insistence (*khencha*), then the insistence will fall away on its own, no?

**Dadashri:** That happens just like that; that is exactly the way it is. But here in your mind you feel, 'I will not let any of these people do it, I will do it. I will do it like this.' But in saying 'I will do it', you become Chandubhai.

**Questioner:** At that moment he becomes Chandubhai for sure.

**Dadashri:** This insistency (*khencha*) is a disease in itself. If one lets go of the insistency, then everything will fall into place for him. When You used to let go, everything used to get settled, fall in its right place, no? And when you insisted on it, it would become one (no separation). It is to break his insistence that I ask another person to do it (*seva*). As long as there is insistence, one is Chandubhai. The moment insistence breaks, one is the Self. The fact that you get to be around Dada, is a wonder in itself, no? Do you understand any of this? Is anything useful in it?

**Questioner:** Everything is useful. I feel that I am able to understand the part where he becomes insistent. But then the beliefs from before that are...

**Dadashri:** Hey you! But who has the beliefs? Alas – you are saying the same thing again and again, even when I am separating You as the Self.

**Questioner:** I understand this much, that what is happening is wrong, and at one point in time I even feel that I am separate from Chandubhai but despite this I become one again.

**Dadashri:** When You are scolding him then the Self and the non-Self will become separate. The moment the scolding begins, one's vision is against the other. So if 'Chandubhai' is insistent when he is talking to others, tell him, 'Chandubhai, why are you insisting like this? Are you an animal or what? Why are you insisting repeatedly? How does it look to others?' Why don't you really tell him off like this? Tell him, 'Dada is saying this, so why don't you think about it?'. And if you tell him off five to twenty-five times a day, it will all become separate. This is 'our' *vachanbud* (power and energy of words).

**Questioner:** Since since the time You told us to do it, I have started to tell him off.

**Dadashri:** That is good. So since You are telling him off, You become the Self.

**Questioner:** I scold him to the point of taking his skin off. Then everything remains well and separate. It remains separate.

**Dadashri:** The Self will remain separate.

**Questioner:** Then if he does good; I have to quietly tell him that he did good.

**Dadashri:** You have to say that also, otherwise he will be upset and distant from You. That is wrong too. You even have to say that to him. You even have to tell him, 'you pleased Dada. You have done a very good thing.'

**Questioner:** But I am not able to see everyone's *Shuddhatma*.

**Dadashri:** 'You' are seeing *Shuddhatma* for sure. It is 'Chandubhai' who cannot see *Shuddhatma*. You (the Self) can see *Shuddhatma* for sure. Just rebuke him; keep scolding him all day long, do it for a day or two.

**Questioner:** Yes I will do it.

**Dadashri:** Tell him, 'why can't you see the Self. All is the Self only, are they not?'

**Questioner:** But did you not say that it is Chandubhai who cannot see *Shuddhatma* in everyone?

**Dadashri:** Yes. But You can see! You are negating what You are 'seeing'. When you say 'no' then darkness-ignorance sets in.

**Questioner:** So how should we handle that?

**Dadashri:** Then *Shuddhatma* will be 'seen'. From the time you start seeing others as *nirdosh* (flawless), can You not understand who You are seeing?

**Questioner:** Where am I seeing *nirdosh* (without faults), all I see is faults?

**Dadashri:** It is 'Chandubhai' who is seeing faults.

**Questioner:** I don't have to have to be responsible for it.

**Dadashri:** That is indeed Your responsibility. It is because you take it as your responsibility that you get this result-fruit.

**Questioner:** What do I get in that fruit?

**Dadashri:** You get a beating from the world and the *moha* (illusory attachment) keeps increasing.

**Questioner:** How does increasing *moha* fall in this?

**Dadashri:** You will ‘see’ the *moha*, that the Gnani Purush had pushed away for You, again. The *moha* that has been pushed away as a result of the Gnani’s Agnas, will be seen again, or you might succumb to it. You are deliberately jumping in a well.

**Questioner:** Even though I scold Chandubhai, he takes it on his head.

**Dadashri:** Just look, so what can you do here? On the contrary You have to scold him, ‘you deserve a good thrashing, you are crooked and obstinate.’ Should You not say this?

**Questioner:** Only then is it likely to separate.

**Dadashri:** If depression comes, it comes to Chandulal, how is it ever going to come to You? ‘You’ should be pleased. On the contrary, if You are rebuking him and depression comes on, You should be pleased that he has now shaped up! If he is being very difficult, tell him, ‘I will still take matters to task.’ Don’t You know how to do this?

**Questioner:** Yes I do.

**Dadashri:** So do it today only. Show Me tomorrow. Rebuke him in My presence, this presence is for twenty-four hours. You will not get this kind of presence again. You will get everything else. Do You understand? Do no waste away these precious days. Now, if I am asleep, sit in this room during that time and converse with him (Chandubhai). It does not matter if someone overhears, what have You go to lose?

You too have learnt how to admonish your file, have You not? You have started telling him too, no? You will have to practice the separation and that too in My presence. But otherwise it is not possible to do so. If you were to try doing it elsewhere, it is not possible. It will happen in My presence; because of the power and energy (*vachanbad*) in our words.

*Possible misprint below? Guj Page 130 First two lines...*

Are You turning it around by scolding him? But ‘Chandubhai’ is doing the scolding, it is not You who is doing the scolding, is it? Only a few days remain so get Your work done. We will caution and make You alert. Then what will happen? Having separated, Chandubhai will continue

doing the *seva* and the benefits will keep coming. Chandubhai has to come on 'this' side. That is all. Until then, You keep separating it. Ultimately Chandubhai will admit, 'because of You I am satisfied. I am happy because of You. Before I used to feel pain (*dukha*) , but now it has now stopped.' When Chandubhai experiences this, he will begin to come over on this (Your-the Self) side. The pain Chandubhai used to feel before has stopped. And that is why will he will not come on that other (non-Self) side because he will feel, 'I liked Your company.'

**Questioner:** That is correct. He too will feel happy and he will feel that this worth doing.

**Dadashri:** Yes, that is what I am saying.

**Questioner:** Then the depression did not come. I even even openly told others that 'look! Are you doing all this (scolding)?'

**Dadashri:** You have to keep rebuking him a little.

**Questioner:** So everything will fall into place when I will be able to do it properly.

**Dadashri:** Keep rebuking him. Then it will happen in My presence. Even the depression may happen. Go ahead and scold him. Scold him and 'see'. If he gets depressed, stop and then scold him in some new way. You keep seeing within. You are the 'organizer'; 'how to organize' is Your job.

\* \* \* \* \*



[1.7]

## **Awareness of separation during depression**

*Reader is to please note that this term depression is not to be confused with the disease of depression.*

### **No more depression on account of anyone!**

Hundreds of thousands of people may come to depress You but even then there is not the slightest of depression. Not just hundreds of thousands but there may be tens of millions of people, but there will be no depression. Why should depression come at all? Even now, depression does not come to You. The depression that comes; it comes to 'Chandubhai'; it does not come to You (the Self). But people will not truly accept this, will they? When will people accept this? You have to keep doing the *purushartha* (Be in the Five Agnas) so that depression does not come to even 'Chandubhai'. Depression still comes to Chandubhai, does it not? When even Chandubahi becomes free from depression, that is considered complete accomplishment!

Even I know that at the moment depression does not come to You; the Self (*Atmaswaroop*). But the depression comes to the external state; the effect is on it. When that happens, the face looks sullen, he becomes anxious and afraid, and if he is thus depressed, tell Chandubhai, 'I am with you, don't be afraid!'

### **Depressed, that is not 'I'!**

If Chandubhai becomes depressed, you even have to hold him and tell him, 'A man like you; you are such a nice man! How else would you meet Dada? How fortunate-full of merit *karma* effect (*punyaishadi*) you are!' tell him such things.

**Questioner:** Yes. That is really needed. I get overcome with a lot of depression.

**Dadashri:** No. So when depression comes, this is what You have to tell him. Depression will come if there is little weakness. Many people are overcome with depression. So that is why ‘we’ caution You, if You want to scold him, then ask ‘us’ first, and then scold him carefully. He may go into depression again. But if at that time the awareness is there that ‘the one who is becoming depressed is not I’, then there would be no problems.

### **The Self is truly found during depression**

If you are hungry and you don’t find any food to eat and you waste time unnecessarily for it; the Lord has considered this a mistake (*bhool*). That is when one finds the Self. When is the Self found? If one is overcome with depression and he deals with it calmly, he can find the Self. If he resorts to solutions to get rid of it, then he is doomed. The solution for the depression results in worldly interaction entanglements. The Self can be found during depression.

Depression is considered penance (*tapa*). And the Self is found in depression. But these poor young men and women lose the opportunity; they don’t have the understanding, do they? When is the Self to be found?

**Questioner:** During pain (*dukha*).

**Dadashri:** When one is surrounded by tremendous suffering from the outside (*oopsarg*) and from the inside (*parishaha*); that is when the Self is discovered. Do you understand? Yes, so now what will You do?

**Questioner:** I will not lose such opportunity.

**Dadashri:** There is no solution in depression. There is no medicine better than depression in this world, for the Self. These people who have no understanding of it have destroyed it. You should become very stern. Say, ‘Go ahead and wither away and die, but ‘I’ will not become one with you’. Tell him, ‘you are separate and I am separate’. At that time there will be a huge flash of the experience of the Self.

If one becomes very hungry, he would eat anyone's leftovers. Is this the way? Now if this is not being wild then what else is it? Is one meant to eat someone else's leftovers or to maintain one's own dignified search for the Self? The one who maintains this search, his Self will become present and ready. What will You do from now on?

**Questioner:** Up until now I used to look for solutions to distance myself from depression.

**Dadashri:** Depression is beneficial now. The most beneficial is depression.

**Questioner:** I completely understand that now.

**Dadashri:** You understand, that is fine, but what I am saying is you should come out of depression, should you not?

**Questioner:** I am beginning to come out of it.

**Dadashri:** You are beginning to come out of it – but you have to come out. Why are you still dwelling there? Just tell him in a stern tone, 'Chandubhai even if you wither away and die, 'I' (Self) am separate from you.'

One can certainly live in depression. It is a different matter if there is no depression. Depression means the moment has come for the Self to manifest. Did You not know that?

**Questioner:** When one able to tolerate the depression, he looks for worldly pleasures.

**Dadashri:** At the extreme border of tolerance, the Self manifests. Is the Self likely to manifest just like that, without such penance?

**Questioner:** But Dada what you have said is exact but currently I am not in a state where I can fight this battle on my own.

**Dadashri:** No. 'You' are capable of fighting; 'You' can fight everything. When that man scolded his file number one, he got scared and

cried, he cried a lot but then everything came to a stop. All the negative behavior came to a halt.

Depression is the best time of all. Take advantage of it. Depression will not come on any given day and the Self will not manifest. The Self has manifested only during depression. Take one hundred percent advantage of depression. Do not let the depression go away. Will you now take advantage of it? How many percent?

**Questioner:** I want to take a one hundred percent advantage of it.

**Dadashri:** Yes...alas those who live with me do not understand this and so I get irritated 'what kind of a man is he?' Can those who want to practice celibacy be like this? Tell the body complex, 'burn! You can burn and I will see. I will see you come ablaze!', tell him this. That is how strong those who go for *brahmacharya* are. When one is not able to tolerate just one small internal suffering (*parishaha*), how is he going to tolerate the twenty-two *parishaha* (different categories of inner suffering)? These boys are so weak.

**Questioner:** The Gnani Purush will give us the energy, will he not?

**Dadashri:** The Gnani Purush gives all the energy but still one conducts himself according to his own understanding. He acts crazy. He tries to treat his depression. Wow! You are treating it? Depression is the biggest entrance into finding the Self. On the contrary, if the depression does not arise from within, then tell someone to scold you heavily.

Why do you have to tell them 'scold me'? It is so that depression can come. So that if depression comes; I will find the Self. This will facilitate exact (*niddhidhyasan*) visualization of and as the Self. Otherwise all this will not manifest; what soever. The Self has been discovered out of depression, so when more depression comes, say to it, 'come all'. Don't look for solutions. When one looks for solution for depression, then he closes the door at the moment the Self is about to manifest.

One does not know the exact boundary during the suffering of pain where exactly to catch the stillness and proceed. (The opportunity into penance is not explored fully) I thought that you might be doing that. But then you tell me, 'when the depression comes, I end up eating 'leftovers'. I

even end up eating whatever someone has thrown away on our way!’ When I heard that, I was stunned. My head began to spin. You even eat the leftovers people throw away?

**Questioner:** One cannot eat that.

**Dadashri:** But this man says that he ate it. How many leftovers do you eat? Were you not telling me that ‘when I get depressed, I end up eating it’?

**Questioner:** Yes.

**Dadashri:** So then? Will you do the same now?

**Questioner:** No, I will not do that.

**Dadashri:** Remain in depression longer. Say to it, ‘come depression, still come’. ‘You are there, and here ‘I’ am.’ At that time the Self will quickly separate. When you are trying to peel off a band-aid and you cry, ‘oh my god, oh my god!’ will it work? What do you have to do? You have to say, ‘peel it off’, even though you peel off a few hair in the process. Otherwise you will not be able to peel off the band-aid and yet it hurts every day. Is that a thing to do?

**Questioner:** But Dada is that not ego?

**Dadashri:** That is the discharge ego. The charge ego can never be in this, can it? You don’t be dictated by your intellect; you will take a beating needlessly. Don’t protect yourself? Depression is the biggest gateway to becoming a God. There is a commotion going on inside. You don’t feel any ease at all. At that time when there is so much agitation going on within, say, ‘come on all of you. Sit far away’. The moment You say that, they will all sit far away quickly. ‘Are you going or not?’ threaten them. They will all sit far away. Alas! Why would you come into depression? Roar out so loudly like we all sing with courage here... ‘*Re sinh na santaan ney shiyaad tey shoo kar shakey?*’ what can a fox do to a lion’s cub?

When this depression comes, say to it, ‘other ones come along too’. They will not take You away. The Self is where it is. When all other forms of depression come together, say to them, ‘since I have met Dada,

there is no end to the wealth in Dada's bank. I will make a payment to you. There is no shortage in Dada's bank!

You have met the Gnani Purush; He is the Akram Vignani (Scientist of the stepless path to Self-realisation). You have the freedom to eat and drink whatever you like –you have all kinds of freedom. But why this? Alas, when the slightest depression comes, are you scared of it? Not even the slightest effect of any vibration of depressed state should take place within, even if a bomb were to be dropped on you, so then are you scared of depression? If the bomb were to fall, if a leader of another country threatens with, 'we'll drop a bomb', You have to tell the bomb, 'whenever you wants to fall, fall. 'I' am here and there you are. You, the bomb are the one going to fall and 'I' am the knower of that.' The one that falls will get hurt and burnt, the knower can never get burnt. No matter how many Holi fires (bonfires) are lit, the eyes of the 'seer' will not get burnt. So therefore nothing touches the Self – the Atma. The Self will go around and past the bomb but it remain unaffected and untouched! Such is the Self that I have given to you.

If you see two to four mosquitoes inside the room, you will say, 'those darn mosquitoes...there are mosquitoes here'. If you start complaining about them right from the start, how are you going to be able to sleep at night? You have to sleep in this very room. Hey you! There is no mosquito or even mosquito's father there! Just eat your dinner, pull the cover over you and go to sleep. 'If you are going to bite, then bite', say this to them, 'take away whatever is in your account'. No one is going to take away anything that is outside of the account of *karma*, but otherwise, it will be taken away from you, whether you cry or you laugh. Is it going to leave you alone if you cry? Will it not leave you alone? They will take away even if you cry; so you fool, why not give it with a smile? When you are feeding them right now, why don't you feed them happily, so many are going to feed anyway! Will the mosquito not eat and go away? So why this entanglement over it, when the Self within has been separated? Why this botheration after the separation? When the ego gets involved with it, at that time a little entanglement arises But I have made the separation for You; the Self has been completely separated and then you complain by saying, 'I am burnt...I got burnt'! So you fool, you have always had that habit. You now have to let go of this habit!

After the Self has been separated; who is touched by the external problems (*oopsarg*) and the inner suffering (*parishaha*)? It is happening to Chandubhai. So when Chandubhai get scared, You have to tell him, 'Do not be afraid. I am with you.'

**Questioner:** *Himmatey marda to madadae Dada* If you have courage to move forward, then Dada is there to help you. A great sentence came out today.

**Dadashri:** Yes, people will have depression. How are You to get depression? Does the Self ever get depression?

**Questioner:** Dada, what is the root cause of depression? What is the reason behind one being overcome with depression?

**Dadashri:** One's own weakness, what else?

**Questioner:** What kind of weakness?

**Dadashri:** Weakness of all kind. When one's tendencies have deception (*danatchor*), then depression will inevitably come to him.

**Questioner:** That is the exact word for it Dada.

**Dadashri:** If one is not *danatchor* (does not have deceptive tendencies) but is *nikhalas* (straightforward), then why would he have depression? It is because one has the desire to still go for worldly pleasures. If one does not have the desire, why would he have depression? One who is *nirichchhak* – free from all desires, would he ever get depressed? We having become the Self, we do not have any desires; we are *nirichchhak*!

### **From the start, Chandu was without any substance**

Say, 'I am the Self,' having become the Self. After becoming the Self, when You live-conduct- as the Self, then there are no problems.

**Questioner:** So what do 'I' have to say?

**Dadashri:** It remains in Your awareness as to what ‘Chandubhai’ is doing and if depression sets in, then You should know that it is not to happening to You-the Self. The Atma can never be depressed.

**Questioner:** Now is it possible that one can ‘know’ the depression?

**Dadashri:** Yes, it is possible.

**Questioner:** So what is the depression that has already happened?

**Dadashri:** When depression comes, up until now one used to remain on that side and now suddenly You are beginning to break free.

**Questioner:** So has the depression come as its effect?

**Dadashri:** Yes it has. But now if You repeatedly separate Yourself, the depression will end.

**Questioner:** Then depression will never happen.

**Dadashri:** Then it will not come. It may come for five, seven, ten times.

**Questioner:** But when it comes, can it be said that I missed awareness (*jagruti*)?

**Dadashri:** No, You do not miss it like that. The depression is a *karma* effect from previous cause. If ‘we’ tell you, ‘you don’t know how to do it’, then you should get up from there (Chandubhai’s seat) and become the *Shuddhatma* and ‘see’ Chandubhai. Join Dada, and You too tell Chandubhai, ‘you do not have any know how. You have not capability.’

**Questioner:** Now when I hear that, if at that time this sentence prevails, then depression does not have any effect.

**Dadashri:** Yes, when You say all this, ‘you do not have any know how at all. People are right when they say so. I am experiencing it for sure but now even people are saying so, are they not? It has all come out in the open, no? What did you get out of this?’ Say this to Chandubhai. But You don’t say this, do You?



**Questioner:** Now that I heard it from You, I feel that I should say all this to him.

**Dadashri:** If You say it, it would be good. Everything will fall into place. I have been teaching this gentleman here for a long time. But he tells me that he knows his own state, what do you know in this? If the depression comes, let it come. I asked him, 'why has the depression come?' He replies, I am depressed because of what people are telling me. Now he leisurely remains in Chandubhai's place instead of the remaining in the seat of the Self that I have given him.

**Questioner:** Just now when I dozed off, You asked me to go outside, at that time depression took over and my face dropped and lost its cheer.

**Dadashri:** You (Self) have to tell him at that time, 'Chandubhai, did you see that, you do not have any know how, do you?' If You say that, there would be no depression. But for you it came right away, because you became Chandubhai and you even give him protection by telling me, 'truly I did not fall asleep'. At that time You should say, 'Chandubhai I know you were trying to pass, but you are not passing. But now pass just for once. I am with you', say this to him.

**Questioner:** That is right.

**Dadashri:** If depression comes then You should pat him on his back and say, 'I am with you!' When in the aging of the old age, even I pat his back and tell him, 'I am with you', then what problem do you have when you are so young?

**Questioner:** This is a perfect method and the separation remains. Depression will not come and I get all the benefit.

**Dadashri:** Yes. Those businessmen who own mills tell me, 'Uncle, you have changed a lot from before. Before your nature used to be very good and look how it has become now!' I told them, 'It has been like this from the start. You had no idea. I live with him!' So they tell me, 'Why are you talking like this?' I told them, 'I know that from the start. I know your uncle well!' So nothing can depress Me! And, do I not know him? Of course I know him well. Where he goes to pee, don't I know that? Where he sits to

empty his bowels. Even during the day, if no one is around, he will sit anywhere. Why don't you look for a public toilet? Then he will say, 'at the moment, there is no one around'. He is more concerned with nobody being around. What is he concerned with?

**Questioner:** That someone may be around. Someone will see me.

**Dadashri:** You fool, you are being seen; can you see these trees and shrubs? Then he says, 'but they do not know me! They don't have an understanding!' And all these people you see with intelligence, all these people who go to college and school are intelligent? They are more intelligent than the trees? To us--Dadashri, the only thing I see with any intelligence are these trees.

**Questioner:** But in this, when he feels that people will see him, he experiences shame; what is that called?

**Dadashri:** That is because he becomes, 'I am Chandubhai' – that is why.

**Questioner:** And what about the one who remains as the Self – how is it with Him?

**Dadashri:** Such a One will say, 'If you think no one is here to see you, then why don't you sit here! Go ahead, I am with you. Sit here!' 'He' will help and give him the permission.

**Questioner:** But even then, that other feeling will arise in the *prakruti*, will it not?

**Dadashri:** 'This' has been given the name 'file' after having separated the entire Self-Atma (in the Gnan Vidhi) no? It has been called a 'file' to such an extent that You don't have to even look for the Self!!. Besides that file (Chandubhai), everything else is the Self and except for the Self, everything else is a file. How wonderful is this line of demarcation?

**Questioner:** From the moment I sit here, I with complete oneness (*ekakar*) with him. Then when I say, 'I was made to get up', the effect (*asar*) will be felt from that point, will it not?

**Dadashri:** Yes, but on the contrary, You should say, ‘Chandubhai sit properly. Look if today you are told to get up, you have had it.’ ‘You’ have to tell him this. It has nothing to do with You and everything moves along. But You take it upon yourself, by saying, ‘today I want to make sure that I do not go back and forth. Today I want to do just this.’, then you become Chandubhai.

**Questioner:** Yes, that’s right. ‘I don’t want to do this, I want to do this.’ Is that called taking it upon my head?

**Dadashri:** Yes, it is needless suffering. I have given you the pure Atma *Shuddhatma*. If You remain in that, then there will be (*nirant*) a state where there is ease and no doer ship in the relative world. Did the depression decrease when you left to go outside the room,?

**Questioner:** Then I told Chandubhai off, that ‘Because of you I had to go outside the room’.

**Dadashri:** Who are you at that time?

**Questioner:** At that time, the Atma – the Self.

**Dadashri:** *Pragnya!* The Atma would not interfere in this. Everything is ‘done’ by the secretary! The secretary of the ‘government’!

### **Depression vanishes the moment the separation is made**

If Chandubhai says anything, You should keep nagging him, that means that You are separate from his opinion; that has been decided. Or else tell him, ‘why does this happen?’ It is enough even if You ask him this much.

**Questioner:** I do tell Chandubhai that.

**Dadashri:** Very well, when You tell him that, Your opinion is separate and You have become separate. If it happens again despite this, then it is due to the baggage of *karma* that was stored, is it not?

**Questioner:** Chandubhai has all the insistence (*aagraha*) – I just keep ‘seeing’ all that.

**Dadashri:** That is fine. All that insistence will decrease if You keep seeing them. They have decreased a great deal and I keep prodding You to remind you. Do I not prod (*thakko, godo*) you?

**Questioner:** It does not feel like You are prodding and pushing me; I like it but when all this comes out of Chandubhai and he suffers, it is to do with that.

**Dadashri:** Yes that is right. When all that comes out, You have to tell him, ‘Dear fellow, this should not happen.’ That is it; that is all. If you sit behind him and keep recalling the past, then you will lose out on the present.

**Questioner:** I will not let go of the present.

**Dadashri:** Even when I give you a push, tell him, ‘see the ‘present’, do not see the push.’

**Questioner:** You had told us, say it like this. That I do say; ‘I want to remain in the present’, but even then the depression comes.

**Dadashri:** The depression comes to Chandubhai, so what objection do You have? Just ‘see’. ‘Why does depression come to you Chandubhai?’ Converse with him on various matters. I should not have to tell You anything. I-Dadashri say such things as, ‘You have become a boss of the whole world?’ that is what I say. Like that, You should say, ‘What Chandubhai, you big man?’ Will You know how to converse like this or not? So remain only in the present, in any way You can. When depression comes, You have to say, ‘Dadaji just look, Chandubhai has become depressed.’ This is considered a tremendous spiritual effort (*purushartha*). ‘Why Chandubhai? Are you not ashamed?’ ask him that. So then tell me how long will the relationship between the two, last?

**Questioner:** It has become separate.

**Dadashri:** You will be able to swim, will You not? The ocean is very vast!

**When depression comes...**

When depression arises if one has such awareness that, 'This is not my state, I am *Shuddhatma* (pure Self), I am the 'knower' of this depression', and if such separation is decidedly fixed, then one's goal is accomplished. The awakened awareness (*jagruti*) has to be constantly preserved. To keep nurturing and nourishing it is verily the Self (*Shuddhatma*).

**Questioner:** And really the Self is the knower only, is he not? When did depression arise, how much it is, is it less or more than the last time?

**Dadashri:** The Self knows everything.

**Questioner:** Just as one remains the knower of the depression, during the time of elevation also, if the Self remains as the knower, then the time will not come for the depression, will it?

**Dadashri:** If one hears something good about his self and at that time if he becomes stiff with pride, the Self knows this. Once the elevation has happened, the depression will follow for sure.

**Questioner:** So at the time of elevation does one have to keep the awareness that, 'you became tight?'

**Dadashri:** If such awareness (*jagruti*) remains then the work is done.

**Questioner:** So as much elevation arises, the same amount of depression will arise, is that so?

**Dadashri:** If one sits on a chair that is one hundred and fifty feet high, then he will fall from the same height.

If the wife makes a mistake then the man will say words that will bring depression over her, but the woman will not have depression, will she?! She will just say, 'You are very cruel man'. So she takes the negative words of depression and makes the other person suffer from depression. So she committed double crime. She will experience that much suffering (later). That means she would experience enormous suffering. Even if it is the fault of one's own; one will attack the other person and make him feel as if it is his fault; this is double crime; the reaction to this is increased depression.

But at that time she is glowing, thinking, see, how I gave what was coming to him.

**Questioner:** In addition, there is the calculation in the mind, that if I snap at him thus then he will not deal with me like this again.

**Dadashri:** She would have all such calculations.

**Questioner:** When the other person is scolding me heavily, then how should I behave at that time?

**Dadashri:** If he is thrashing you with words then You should laugh (within). As he is speaking such words, You should say, 'Is that right 'Chandubhai', did you commit such mistakes? See the kind of words people use for you! Are you not ashamed?'

**Questioner:** I should say such things to 'Chandubhai'. That is correct. But her scolding and oppressive words to me; is that not unfolding of my own *karma*?

**Dadashri:** What else?

**Questioner:** So I should maintain this awareness (*jagruti*). And how should one be in worldly interactions (*vyavahar*)?

**Dadashri:** If You want to have safe side in *vyavahar*, then remain silent (*maun*).

**Questioner:** She will intimidate me more with words if I remain silent, no?

**Dadashri:** If she uses those words, it would be her problem, what does it have to do with You? That is the way she is.

When depression comes, and You should tell him, 'Remember how high you use to fly and show off?' That is verily the Self. The sufferer of the depression is Chandubhai; the one who had gone up will now go down. The Self is the knower of this. Depression has come, who is the knower of that? It is the Self. So, on the contrary You should say, 'see, you used to fly high and wild; now what did you gain in all that?' You will gain a lot, if You

Speak thus; You will gain tremendously. If You speak thus every time, then you will not even have to do *pratikraman*.

‘We’ (the Gnani Purush) would also say, ‘you want to eat chili pepper, see how dignified you look with the coughing bouts?’ He (addressing the worldly A.M.Patel) would eat up the whole fried chili pepper! Now he has stopped doing that. We (the Self) will not do the stopping. ‘We’ only decide that now it should not happen. This is because it will have effect on the body, will it not? Have you understood where the Self is? Who is the one that becomes elevated and depressed?

**Questioner:** Many times You may be carrying on this inner conversation of separation, but on many an occasion we hear you talking to Ambalal. It makes Your separation quite evident.

**Dadashri:** Yes, that is quite so. These words are also spoken out aloud.

**Questioner:** So when one vocalizes this inner conversation of separation externally, is it more effective?

**Dadashri:** It has a lot of effect. That means the two have become separate, no? The one who used to talk of separation from within is now talking overtly. And everything is separate indeed. Therefore, You should say, ‘Look, you are now here, having become a ‘big’ doctor. Now let’s see you derive the taste of what you have done. What else will you do? Nothing worked for you?’

**Questioner:** When hurtful words come out then I would tell her, ‘you look like a witch.’

**Dadashri:** Witch, do You say like this? So then all the connections start to break. If You say words that break the relationship, then relationship will break. This is because the *prakruti* (the relative self, the non-Self) will be offended.

### **When the energies of the Self arise, depression flees!**

**Questioner:** How can I take the awareness (*jagruti*) all the way to there? How do I do the *purushartha* to take the awareness all the way there?

**Dadashri:** Even resort to pinching your self in order to bring awareness! If you pinch him, awareness will prevail. Then he will not like it. So when the bedbugs bite, the awareness will come. You have to take the awareness to the point where You can remain knower-seer of the mind. Then that awareness will take care of the awareness. Then you don't have to take it there. So for how long will You have to walk like this?

**Questioner:** The mind is even beyond speech, is it not?

**Dadashri:** When One becomes completely separate from everything; that is when He is the knower-seer. Then You have to disembark from this 'horse carriage'. Then You will come to a stage where You will get everything, You will not have to do the climbing in and getting off.

If You learn to remain separate for a while, then You will reach there. The mind is going to remain till the end. The mind likes it when everything is comfortable and easy (*anukada*), it does not like difficulties and discomfort (*pratikuda*). If someone says, 'Chandubhai is very good person', his mind will like it and his face will light up.

**Questioner:** When the mind likes everything, what is the Self doing?

**Dadashri:** The Self comes down from there; it keeps slipping down.

**Questioner:** But I want the position of being on the top, the state of being the knower-seer of the mind. So should the situation be such that the the mind does not like it (*pratikuda*)?

**Dadashri:** No. The mind may like it, but You (Self) say no to it. 'What do You have to do with it?' Say this to it. 'If you like it, how does it concern Me? You sleep in your room and I will sleep in Mine.' Your work will get done if You do not listen to dictates of the mind. When You say this, the Self become separate there.

**Questioner:** Is that called being *gnata-drashta* – knower-seer?

**Dadashri:** That is the beginning of the knower-seer state. Till the end You may have to keep drinking that which the mind finds bitter. You make him drink it; the one who lives with You. You become free and workless



(*navro*). No one else will become free and 'workless', no? None of the others have time. All of them are stuck with Chandubhai.

**Questioner:** From now on, when the mind has to drink the bitter in life, how should I take the opportunity of being the knower-seer?

**Dadashri:** If the bitter is taken with exact awareness, the You are the knower-seer (*gnata-drashta*).

**Questioner:** But the mind will find it unacceptable and it will say, 'why is it like this or like that', so then that part of awareness goes away, no?

**Dadashri:** Then it becomes dim.

**Questioner:** Yes, so what should it be like if I want to benefit of the awareness?

**Dadashri:** If the mind does not like it, say to it, 'You go sleep in your room, I am in My room!'

**Questioner:** Yes, I have to say that.

**Dadashri:** If the mind does not like it, then Your awareness must be separate with, 'I am separate, who are you? And what do I have to do with you?'

**Questioner:** This type of conversation with the non-Self has to be ongoing, only then I will get the exact benefit, no?

**Dadashri:** Then only, You have the chance to live as the Self, how else will You live? Depression will come. It will come and then be over with. The Self is separate, this awareness (*jagruti*) must be there.

**Questioner:** Is it possible for the mind to be in depression and the Self remain separate?

**Dadashri:** Yes, to 'know' the mind is depressed is our real Self state.

**Questioner:** But even the depression of the mind must not come, right?

**Dadashri:** That is at the advanced stage. The depression may come at first. And it has to be 'known'.

**Questioner:** What if he is not able to 'know' the depression but remains one with it, and suffers it?

**Dadashri:** Then it becomes like people elsewhere (those who do not have Gnan). When depression comes, You should not cool off, miss the opportunity of penance. 'Oh ho ho! Now I have come to know the self', take advantage of it. 'I did not know my Self, who I was, now I know who I am'. Except for the Self, no one can know depression. That verily is my Atma and that is who I am, the Self.

**Questioner:** This is depression of Chandubhai, to see it separate like that, is that the Self?

**Dadashri:** Seeing it separate is the Self and when depression comes, it-Chandulal complex, becomes helpless and weak within. 'Why don't you eat some ice cream' he will say, but he does not know his Self. At that time You should be happy that, 'Wow! Today I found my Self!' But instead of that he become weak and helpless. This man is saying, 'I get depressed'. Hey You! How can depression come to You? So then who is the One that knows you are depressed?' The Atma, the Self is the knower of it. These are all discharge. Discharge means You have to 'see'. You have to keep 'seeing' whether depression has increased or decreased.

**Questioner:** Actually even at the time of depression, one is aware of and knows that it is happening to the non-Self.

**Dadashri:** That verily is the Self. Instead one becomes clouded and cold with the depressive effects. When this happens to the non-Self, You need to elevate him. What else is to be done? It is not necessary to lift him up daily. Only when the depression comes, then it is necessary to say, 'I am infinite energy, I am the abode of infinite bliss.' That is how You have to elevate him.

The place where there is never any depression is 'Our' location. That

place is the place of infinite bliss. If You say this then You will swiftly ascend to Your location. This is necessary because you have lost a lot so far, no?



*Please note that these 7 subsections of Chapter 1, of Aptavani 12 First Half, represent the prescribed homework by our current Gnani Pujya Deepakbhai in preparation for the Advanced Shibir in Akram Vignan in Baltimore in June 2010. The mahatma who is planning to attend the Shibir, either live or through the web would benefit greatly by a through prior study of this material.*

*The careful study, understanding, assimilation, digestion and application of this much of satsang material, is critical for the fundamental base establishment in proceeding further after the separation of the Self from the non-Self in the Gnan Vidhi.*

*The awakened Self, is represented by 'S' in the Self. It also represents the absolute Self. The 's' represents the non-Self complex or the worldly interacting self. The 'Y' in You or 'y' in you, has the same separate meaning.*

*After the Shibir in Baltimore further corrections may be incorporated in the above version as we proceed further in our understanding of the words of the Gnani Purush through Pujya Deepakbhai. The Isle of Wight Shibir material of [Aptavani 12 is also available](#).*

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[4]

**Experience-Awareness-Conviction**

## Attainment of constant conviction gp275

How long does *laksha*, awareness as the Self, remain with You?

**Questioner:** It remains all the time.

**Dadashri:** It will remain constantly. The one, who has kept more familiarity with 'Me', will have constant awareness. That is because this is the experiential (*anubhav*) knowledge of the Self. The *laksha*, awareness as the Self, of 'I am the Self', is established, so it will remain continuously.

**Questioner:** But it does not remain constant when I am busy at the office.

**Dadashri:** When you are busy in work then awareness (I am the Self) (*laksha*) does not remain, but at that time it is in *pratiti*, conviction!

**Questioner:** Gnan does not prevail and present when a situation arises, but it presents later, so then what should I understand? Is it deficiency in the understanding (*samaj*), weakness in *purushartha* -remaining in Agna, or absence of *jagruti* - awakened awareness?

**Dadashri:** There is no absence of awareness (*jagruti*), weakness of *purushartha* or deficiency in understanding in this. The only thing is that at that time, Gnan will not remain present. Say for instance if you are doing a transaction of an account with someone, at that time *laksha*, the awareness as the Self, will never stay. What remains at that time?

**Questioner:** At that time the entire *dyhan*, attention, will remain completely in that transaction only. Gp276

**Dadashri:** At that time *laksha*, awareness will not remain so you will feel that you became one with the non-Self within; however *pratiti*, the conviction of 'I am *Shuddhatma*', does not leave. *Pratiti* will remain continuously for sure.

**Questioner:** So when that task is over, I return to the original *swaroop*, state of the Self?

**Dadashri:** There is a constant link of *pratiti*, conviction, that is why You return to the original state of the Self, otherwise you will not. It is a continuous link, it is continuous *pratiti*, conviction, and therefore it is called *kshayak samkit*, eternal right vision, 'I am the Self'. [Note: *Kshayak samkit* state is where the 'log of *kashayas*' has burnt down completely and turned to ashes. *Kshayopsham samkit* state is where it is covered in ashes but underneath it is still smoldering; a gust of wind can set it ablaze again. In *upsham samkit* it is at the smoldering stage]. Because of this continuous conviction, once the interaction with the other person is over, you return to 'I am *Shuddhatma*' again, You become the Self and that verily is *laksha*. Having returned to *laksha*, if one happens to run into *ekant*, a state or situation where there is no *kashaya*, then *anubhav*- experience may come too. As one 'tastes' the *anubhav rasa*, juice of experience, *Atma swabhav anubhav*, the experience of the natural state of the Self, will prevail, that *laksha*, awareness, will prevail and that *pratiti*, conviction will prevail. One does not go down from these three steps. This is with continuous indelible conviction. In the *kramic* path, *pratiti*, conviction of 'I am the *Shuddhatma*' would be *kshayopsham*, changing like a log on fire. For one moment the *pratiti* will be blazing strong and then at another time, it will be gone. In a moment it may have been *upsham*, smoldering, and in a moment it would have been *kshaya*, annihilated. And this *pratiti* in the Akram path is *kshayak pratiti*, continuous indelible conviction. *Pratiti* will not leave at any moment of the day. The continuous conviction of, 'I am *Shuddhatma*', will not leave at any time your entire life. And before Gnan, the *pratiti* of 'I am Chandubhai' was there twenty-four hours. That conviction would simply not leave. Did you have the conviction of 'I am Chandubhai' twenty-four hours, before?

**Questioner:** Yes, before it was only like that.

**Dadashri:** Continuously, all twenty-four hours? Even for a little while, was there ever any conviction of, 'I am the *Shuddhatma*'?

**Questioner:** No, no. 'I am a general manager' and 'I am this' and 'I am that', all this used to remain within.

**Dadashri:** That *pratiti* is the wrong belief; it is called *mithyatva*. And this *pratiti* is called right belief; it is called *samyaktva* or *samyak darshan*

right vision. Do You, the Self, see, now that this *samyak darshan* has been established and in addition it is *kshayak*, eternal?

**Questioner:** In a way, from within, I do have the exact understanding that I am indeed separate from within, it appears proper in understanding but sometimes it feels as if it gets mixed up. *Gp277*

**Dadashri:** No, not like that. If someone asks you, ‘are you Chandubhai or *Shuddhatma*?’ then what will you say?

**Questioner:** *Shuddhatma*. I do not have any doubt about that at all.

**Dadashri:** Then you have to say only that. Other than that You do not have to be concerned with whether it stays or not. You do not have to see any such thing at all. You have to ‘see’ only that which is in Your conviction.

**Questioner:** With reference to *pratiti*, having met Dada, everything has become solid and indelible.

**Dadashri:** That is all, you have to ‘see’ that much only. You do not need to see any other things at all. It is a continuous link of conviction that is why the *laksha*, awareness, that never leaves, has been established, otherwise you cannot maintain *laksha*. *Laksha* will not establish at all. When you talk to someone, at that time you will lose the awareness but once the conversation is over, the awareness returns.

This continuous link of conviction, *kshayak samkit*, permanent conviction of ‘I am *Shuddhatma*’; continuous link of the right belief, *kshayak samyak darshan*, establishment of permanent right vision, is one attribute out of eight attributes of the *siddha* Bhagwan, absolute liberated Self. So a 1/8<sup>th</sup> state of the *siddha* arises here.

So conviction should be established. When the conviction of ‘Who I am,’ becomes established then You, the Self, become free. *Pratiti*, conviction, means you got the visa (Gnan Vidhi ) for *moksha* and then later when you get the ticket (the five Agna) the solution is attained. If there is no ticket then it is trouble, if you do not have a visa then also there is trouble. When you get both and the date is confirmed, then You will leave. If on that

date the task is not accomplished then you have to arrange for another day. It proceeds when these two, the visa and the ticket are there.

### **Conviction of what you know will prevail p277**

*‘Tey Gnaney kariney janyoon rey, teni vartey chhe shuddha pratiti’  
Shrimad Rajchandra*

‘What is known through Gnan, its pure conviction is the state that prevails.’

The conviction of what you come to know through knowledge will prevail in you. That the Lord has called as *darshan*, vision or understanding. If I tell you to write down a list of five or seven or ten things that will help you with your dysentery, that is considered as me giving you *gnan*, knowledge. Knowledge of what? Of how to heal dysentery. Just as there is knowledge for liberation (*moksha*), there can also be knowledge for healing dysentery, no? Now when you take that medicine and it reduces the dysentery, your conviction of it being a good medicine will increase. Conviction of ‘this medicine is good for me’ is established. In the same token the conviction, ‘I am the Self,’ will continue to increase. As you gain the experience, your conviction will begin to become established. And only after the conviction becomes solid-unshakable, can your work be done but not otherwise. The conviction has to become unshakable. For You the conviction (*pratiti*) has become unshakable.

The conviction has become established in one place. Now, you have that conviction but then something contrary arises. You have become convinced that your dysentery has healed but now there is a little bleeding. So after the conviction becomes established, things of contrary nature may arise but your conviction will not leave its place. There is no departure from the place that has been established. For you the conviction has been established; your conviction sits in its main location. Now if someone comes along and he says negative things to you, he teaches you the wrong things, then there will be a little pressure on your conviction, it may even bend or flex a little, but it will not leave its place.

### **The experience will never be forgotten p278**

**Questioner:** I understand that ‘I am *Shuddhatma*’ however this awareness (*bhan*) does not remain.

**Dadashri:** Let me explain to You what *bhan*, awareness is. If someone is smoking a cigarette, his child may try to touch it. Now when will this ‘disease’ of this child, (of wanting to touch the cigarette) go away? If someone is smoking, he stretches out his arm like this and tries to touch it. So when he does that, if we just take his hand and make him touch the cigarette, we let it remain for a while and he will get a burn. Thereafter he will not forget that experience (*anubhav*) for the rest of his life. The moment he sees the red glow of a burning cigarette, he will run away from there, he sees the red glow and he runs. This is called experience. This is the kind of experience of the Self that we have given to You.

We give You the experience of the Atma, without burning you. In this world you will have to gain experience of things through getting ‘burnt’ but this experience of the Self is eternal bliss. Elsewhere you have to keep getting burnt. The minute You sit with ‘us’, the bliss arises. The awareness (*bhan*) of the pure Self constantly prevails for sure, what more do You want?

For You, this Gnan is constantly present. Even when you are in court, the awareness of ‘I am *Shuddhatma*’ constantly remains. The awareness can never prevail without the annihilation of your demerit *karma* (*paap*). Otherwise if you were told just one word, you would not remember it the next day. So this is not something you need to remember.

### **The difference between faith and conviction** gp279

**Questioner:** When we say that faith (*shraddha*) is established, is that the same as conviction (*pratiti*)? What is the meaning of *pratiti*, conviction? *Shraddha*, faith?

**Dadashri:** Faith is called all the different stages and conviction is an exact location. Conviction means that your entire belief has changed one hundred percent and that ‘I am definitely *Shuddhatma*’ has become an established fact. Whereas the established faith of ‘I am *Shuddhatma*’ can also break but conviction will never break. Faith can turn around, it can change but conviction will not change.

Conviction means say we take a stick and bury it half way in the ground. Now if a lot of pressure is applied to the stick, it may flex and bend a little, but it will not leave its location. The conviction of ‘I am *Shuddhatma*’ will never go away.



And what is the meaning of *gaadha pratiti*, unshakable conviction? It will bend a little but not a lot even when there is a lot of pressure on it. When it bends, people will say, ‘there it goes...it is going to go...’ but when it does not budge from its place, that is unshakable conviction – *gaadha pratiti*.

Experience, awareness and conviction (*anubhav*, *laksha* and *pratiti* respectively). Conviction (*pratiti*) is the foundation pole. After it is established, awareness (*laksha*) will arise, then ‘I am *Shuddhatma*’ will constantly prevail in Your awareness (*laksha*). Then whenever there a little respite and You remain as the knower-seer (*gnata-drashta*) for a little while; that is the experience (*anubhav*). Now, You are not to be the ‘knower-seer’ of what is on the outside; you have to be the ‘knower-seer’ of only this *prakruti*, the relative-self, the non-Self complex. You are to see what kind of madness this *prakruti* is doing!

**Questioner:** So I have to continue to see only Chandubhai?

**Dadashri:** You have to see only him. You have to see how wise or how crazy he is behaving. If he is behaving crazily, You should not get angry with him and if he is behaving wisely, you should not have attachment (*raag*) towards him. You should remain *vitrag*, free from attachment or aversion. If he is behaving crazy, he is behaving that way, what does that have to do with You? The past relationships have become separate from the *prakruti*. How long were you responsible for the *prakruti*? It was until you attained the conviction of ‘I am *Shuddhatma*’. Thereafter You, the Self, are no longer responsible.

### **Conviction of and for the Self only** p280

Here in the path of Akram, the conviction of ‘I am *Shuddhatma*’ becomes indelibly established the day after the Gnan Vidhi. Does that conviction not establish the next day?

**Questioner:** Yes, it does become established.

**Dadashri:** Then what more do You need? There is nothing else in this world that can establish the conviction of the Self the very next day.

**Questioner:** Dada, someone may attain this *pratiti*, conviction, just by reading the scriptures too, no?

**Dadashri:** No. That is not called *pratiti*.

**Questioner:** Dada's *Aptavani* (the words of Gnani Purush Dadashri of Akram Vignan) and Dada's *Aptasutra*, (compilation of aphorisms of Gnani Purush Dadashri) are such that even if one has not met Dadashri, he will feel as if he has attained the conviction.

**Dadashri:** That conviction is the conviction of the intellect (*buddhi*); it is not called this original conviction. That will not help at all. There is no telling when it will change. It gives one certificate now but after two hours it will give another certificate. *Pratiti* means that which will not change again, that is called *pratiti*, conviction. This conviction is established within You. *Pratiti* is that which will not leave its place. Thereafter, again when you get so much beating, it, *pratiti*, may sway this way, sway that way (like bamboo in strong winds), but it will not leave its place.

*Gp281*

'We' have given that same conviction to You. No matter how much pressure arises from the worldly life, you may get extreme horrific pressures, even a hangman's noose in front of you will not make Your conviction of 'I am pure Self,' leave. This conviction is a *sanatan vastu*, eternal thing. This thing is not like *shraddha*, faith; faith might leave tomorrow morning. Conviction will never leave. *Khatari*, assertion or assurance, may shift away, but conviction will not shift.

*Prati + iti*, the word '*iti*' applies to the Atma, the Self. Just as they say '*neti*', not that, not this, '*na-iti*' (*na* – not, no; *iti* – this), *na-iti*; similarly *iti* applies to Atma, the Self. *Pratiti* means 'this is that—I am That', the conviction. Except for Atma, the Self, this word *pratiti* cannot be spoken for anything else or at other place in the world. And *pratiti* never leaves once established. Even if someone were to kill you, it will never leave. He, the one who has taken Gnan, may even say, 'I do not have any faith in you at all'; he may say this or that. One may speak crazy or emotionally charged words; even then the established *pratiti* will not leave. This is *kshayak*

*pratiti*, indelible conviction. It is no ordinary thing! It is the indelible conviction (*kshayak pratiti*), that Lord Krishna had attained! Once stuck, it is stuck (established)! Why is it that after just a couple of hours here, the *mahatma*, one who has received Gnan, does not leave ‘My’ *sang*, company of the Gnani? There has not been any extended familiarity with me; it is all due to the *prataap* of *pratiti*, expressing illuminating energy of the conviction. The poor fellow may even become hostile with me if his *karma* unfolds in that manner. I do understand that, but his *pratiti* will never leave.

**Questioner:** So if one has a very firm *khatari*, assurance, is that called *pratiti*, conviction?

**Dadashri:** Assurance means promise. How long can it take to break a promise? This is a *pratiti*, conviction! And which *pratiti* have ‘we’ placed You in? Not only in *pratiti*, but ‘we’ have established ‘You’ in *gaadha pratiti*, intense conviction. Lord Tirthankaras were in *avagaadha pratiti*, absolute conviction, totally immersed in the state of the Self.

*Gp282*

‘We’ have *avagaadha pratiti*, absolute conviction. Well, ‘we’ are not a Tirthankara but ‘we’ have *avagaadha pratiti*. ‘We’ have established You in *gaadha*, intense, conviction. And in the *kramic path*, the traditional step-by-step path to Self-realization, one makes progress through conviction of words, in this Akram path the conviction is through experience. Thereafter all the attributes manifest, one can see the signs of *kshama* - forgiveness, *namrata* - humility, *saradata* - straightforwardness, and *santosh* - satisfaction. All the attributes would be evident. What is the sign of establishment of this *pratiti*? The answer is that these attributes will be evident. Even if someone were to abuse you intensely and you become upset, finally, you will forgive him. ‘You’ are not the Chandubhai that you were before, are you?

**Questioner:** It has changed a lot.

**Dadashri:** It is so because the conviction has been established. Humility also would be evident to You, and before you were not humble, the egoistic tendency (*akkadaai*) of the egoist (*akkada*) has somehow decreased! The *saradata*, straightforwardness, existed within, but it takes a good man to take you there. Then you did not have *santosh*, satisfaction,

now at least some satisfaction has arisen, has it not? Some *santosh* has arisen, no? If you say that it is under the control of *vyavasthit*, then it is called satisfaction and if you say 'I am the doer', then there will be dissatisfaction.

### **Incredible attainment in just one hour** gp282

I asked this lawyer what he had attained in one hour. What is the essence behind this? So he replied there is a separation between the two. I told him, you have seen that the Soul and the body have become separate, whereas these people (on the *kramik* path) are still looking for conviction (*pratiti*); it would be enough even if one were to get even a slight conviction. The conviction of 'I am separate' is of tremendous benefit. And for You, You have experienced that You have become separate.

**Questioner:** Even if there were no response from me towards this Gnan; this conviction from within does not go. That is the most amazing thing.

**Dadashri:** It will not go. This is the most wondrous thing. This is something that one cannot find anywhere in the world and the Self is attained in just two hours. Otherwise are people who have to work for a living ever likely to attain the Self?

### **The Gnani is constantly in the state of experience** gp283

This Gnan that 'we' give You and the three steps along with it; no one will step down to the fourth step from it. No matter how much you fight with someone, when you are fighting with someone, even then we know that this Gnan will not go away. Someone may say 'your Mr. so and so is fighting with someone'. After he is done with the fighting, he will become aware again. When he is fighting, even the one who is fighting is aware that 'this is wrong' – such is our Gnan. It will make one think, 'Why does this liability arise again?' That is precisely why I (the Gnani Purush) do not have to scold anyone otherwise if I have to scold everyone, I would be exhausted. The Gnan that I have given You is such that even if You are quarrelling and fighting, even then You know that the conviction is not going to go away. The link of conviction is constantly there everywhere till the end, for the entire life. So then where can it go? If you step down from

the conviction, then illusion (*mithyatva* – belief of ‘I am Chandubhai’) will arise again, but You will not go down from the conviction, such is this Gnan.

You have to understand this completely, for this one life. This is the gathering of the Gnani Purush; that is when You have to understand the facts. When you want to learn detailed accounting, then it may take six months, twelve months, two years, or even five years, no matter how difficult it is. Here it has been made simple, absolutely simple. You don’t have to do anything – that is how simple it has been made, but now what can we do if one does not know how to take the benefit of it? Even then, there will be no damage.

### **The stage of mahatmas is eternal right vision** gp283

**Questioner:** So Dada, at what stage should these mahatmas be considered to be in? Should they be considered in all the three: experience, awareness and conviction (*anubhav*, *laksha* and *pratiti* respectively)?

**Dadashri:** They don’t go below; they do not slip below these three. That is our Akram Vignan. What did Shrimad Rajchandra call this? He called this *paramartha samkit*, the absolute right vision. He called it *kshayak samkit*, eternal right vision, never to return in the realm of the non-Self.

Krupadudev said in Atma Siddhi Shahtra (his book of 142 verse treatise of the path of liberation), that:

“*vartey nija swabhav nu anubhav, laksha pratit*”

So, for you all, there remains a conviction (*pratiti*) of the Self, in your awareness (*laksha*) prevails the Self, and your experience (*anubhav*) is that which alerts you within. You are in all these three states.

“*vruti vahey nija bhaav ma, paramathey samkit*”

*Vruti* (tendencies of the *chit*) that used to roam outside, for infinite lifetimes, wanting to do this and do that, are now flowing home to the Self — *nij swabhav*. Where do the tendencies of someone your age go? ‘I will go

to the Fort area and do this and do that, there is some money on hand so I will do something; do this business or do that business.' All that has stopped now and these *vruttis*, the tendencies of the *chit*, to wander out are now reverting home to the Self. Now they don't go out, they all return. On the contrary, those that have gone out, return. Do they return in your case or not? If they don't return, then it will bother you, and if there are worries or suffering, then realize that they have not quite returned.

The tendencies of *chit* (the inner component of knowledge and vision) return to the Self. They were going out to wander; now, there is no wandering. All those *chit-vruttis* (tendencies of the *chit*) start returning. Just as the cows come home in the evening, they too come home to the Self. The animals go out in the morning and return home in the evening, similarly, the *chit vruttis* that were wandering because of ignorance, now stop wandering because of Gnan, the knowledge of the Self. There is no *moksha*, liberation, like the one where the entire world is forgotten. When they are free, the tendencies go out to wander around; go to the sister's house, go here, go there, go wandering around. Now, if the tendencies are free they don't wander around, and even if they go out, they return home.

**Questioner:** So once the tendencies return to the Self, they don't go out at all?

**Dadashri:** No. They go out and return; go out and come back in. That is what goes on.

**Questioner:** But they come back in to the Self?

**Dadashri:** For the Tirthankaras, they do not leave at all. We all can reach the stage, wherein they go in and out.

*Gp285*

**Questioner:** Based on this knowledge received from Dadashri, no matter how much the tendencies go out, they always come back into the Self, do they not?

**Dadashri:** They come back and then they go out again. They do return, but they stay here close within the boundaries of the Self. If they go out to your business, they come back.

Once the *jagruti*, awakened awareness of the Self, is there, there is nothing else. This *jagruti* along with just this simple flash of the memory of Dadaji's face means that one has entered the Self again. The moment Dada's face comes in the memory; it reverts back into the Self again.

Why do tendencies wander outside? They were wandering out in search of pleasure (*sukha*). They wander here and there in search for pleasure. They continue to search for pleasure, which they do not find anywhere. And here it is readily found, in the form of unending bliss, directly experienced, so then why would they wander out?

The rule in everything is that, first you have the conviction that, 'this is correct'. It will not be seen in the conduct (*vartan*). A long time after the conviction sets in, it manifests in conduct. When one is studying, first there is conviction, then it gradually comes into experience and only after that it expresses in one's conduct. *Moksha* (liberation) means *samyak gnan* - right knowledge, *samyak darshan* - right vision, and *samyak charitra* - right conduct. The whole world is in *mithya gnan-darshan-charitra*, wrong knowledge-vision-conduct.

### **After Gnan, awareness and conviction** gp285

When we give Gnan, at that time, many *karma* are destroyed. Those *karma* that are an obstacle to You becoming the Self, *karma* that are obstacle to Your awareness; all those *karma* are destroyed. The obstacles for awareness break and You become established in the awareness of the pure Self (*Shuddhatma*). This awareness (*laksha*) is an experience (*anubhav*) of one kind.

Now, the conviction (*pratiti*) remains for sure, but then as much of your *jagruti*, awakened awareness prevails; your *laksha*, constant awareness which seemingly shifts, will remain. But Your *laksha* will remain dependent upon your awakened awareness (*jagruti*). That is dependent upon your spiritual stock (*upadaan*). What is *laksha*? The answer is, when you are writing a check or doing any other work, that *laksha* will not remain.' The Lord does not consider that as a wrong doing; he does not hold you liable for this. But once your work is finished; when you have no work, the *laksha*, awareness, 'returns.' Is that possible?

**Questioner:** Yes, it remains. Here, by *upadaan*, do we mean one's qualifications?

**Dadashri:** Yes. *Upadaan* means in your non-Self-realized (*mithyatva*) state whatever you memorized and retained, and did, it does not go to waste; that effort is not made in vain. It can hurt you but it can also benefit you. *Upadaan* will arise, for sure, no? So that is a qualification. When one's qualification is greater, his *laksha*, awareness, will be greater. But even if one's qualification is lesser, the conviction *pratiti* will not leave for sure.

**Questioner:** 'I am *Shuddhatma*', remains in my awareness – *laksha*.

**Dadashri:** In the *kramic* path, it prevails in one's *laksha*, awareness, whereas for us, it prevails in our *khyal*, that which constantly remains in the background of our awareness.

**Questioner:** Can you please explain the difference between *laksha* and *khyal*?

**Dadashri:** *Laksha*, awareness, is nailed down in one place and *khyal* can be anywhere. Because in the *kramic* path, with the attainment of *kshaiopsham atma*, realization of the Self which waxes and wanes, *laksha*, awareness, can dissaper in no time. *Laksha* means it can be in only one place and having attained the *kshayak atma*, eternal realization of the Self; it remains in your *khyal*, in your awareness. Now, does the *Shuddhatma* remain in your awareness? That 'I am *Shuddhatma*'?

**Questioner:** In bits and pieces it remains in my *khyal*.

**Dadashri:** Yes, in bits and pieces. Once your work is done it comes in Your *khyal*, your general awareness, right? When you are working in the court, does it remain in your *khyal*?

**Questioner:** When I am speaking, the *khyal* does not remain but it does when I am listening.

**Dadashri:** For many, even if they are talking, the *khyal* remains. The *khyal* remains in whatever work they do. The prevalence of the *khyal*, awareness, of 'I am *Shuddhatma*' is why 'I am *Shuddhatma*' remains in our



*dhyan*, natural meditation, and that verily is *shukladhyan*. No one can have the meditation of 'I am *Shuddhatma*'.

As this meditation remains, one constantly tastes the experience (*anubhav*) for sure. The taste of the experience just keeps on coming. As it remains increasingly in one's *khyal*, awareness, the *anubhav*, experience, increasingly arises, and this remains in one's *khyal*. There is a constant experience of the Self, for sure. The timing of the *pratiti* matches the timing of the *anubhav*. Without the experience, conviction can never become established.

### **Gnanis do not have to chant** p287

If the *laksha*, awareness, is not present, the *pratiti*, conviction, is always present. It is because the *pratiti* is constantly there that *laksha* returns, otherwise it would never come. Once it is lost, you have to recall it. Here it returns on its own. Sometimes when you wake up in the middle of the night, the awareness, 'I am *Shuddhatma*' comes, does it not? Yes. Therefore it has become complete. Now there is a need for You to understand this Vignan. You have to understand each and every word.

**Questioner:** Is it good to have *ratan*, constant chant, of 'I am *Shuddhatma*'?

**Dadashri:** No, it should not be like that. *Ratan*, constant repetition, is to be done in the worldly life state; in the state of one being a *sadhak*, a seeker. Here he has become the *Paramatma*, the absolute Self. Here, after 'we' give you Gnan, you become *Paramatma*, but through conviction (*pratiti*)! The conviction has become established now. You are now certain that 'I am not Chandubhai but I am *Shuddhatma*'. This conviction has become established and so has the awareness, *laksha*. *Laksha* means that, 'I am *Shuddhatma*', constantly prevails in your meditation, *dhyan*. So now *jagruti*, the awareness, has arisen. What is needed now? So it is not necessary to do chanting of 'I am *Shuddhatma*'; such things are not needed here. This is a wonder of one kind that here such chanting is not needed; Gnanis do not have to chant, do they? Chanting is in the form of words.

### **Chanting stops natural awareness of the Self** gp288

What happens to those who have the right vision (*samikit*) ? They become aware of 'I am *Shuddhatma*', but with others, those who do not have Self-realization, there is no surety with them. Once in a while it will come into their awareness that 'I am an Atma', but it comes automatically to those who are Self-realized. There is a big different between *smaran*, recalling from memory, which is something that has to be done; and that which automatically comes into one's awareness. *Smaran* is associated with about *vismaran* (forgetting). Recall has to be done for that which is forgotten. So these are all methods for one to climb higher. You do not have to do chanting of 'I am *Shuddhatma*'. If you do chant, then that main thing (the spontaneous awareness of 'I am *Shuddhatma*') will stop. It comes naturally from within, spontaneously it arises - 'I am *Shuddhatma*', that *laksha*, awareness, remains constantly without fail.

**Questioner:** Yes, the *laksha* of 'I am *Shuddhatma*' remains constantly, twenty-four hours.

**Dadashri:** That will remain in Your *laksha*; that *laksha* remains.

**Questioner:** So I don't have to say, 'I am *Shuddhatma*'?

**Dadashri:** If you want to say it, then say it. If you don't want to say it, then it is not necessary. It remains constantly in your *laksha*, twenty-four hours. Every night when sleep comes You should say 'I am *Shuddhatma*' And You should remain in the five Agna; it is more than enough. From this very point, You are liberated. You, will not be touched by any pain (*dukha*); worldly pain will not touch You-the Self, now.

**That which remains naturally is correct** p288

**Questioner:** Should I sit down to meditate on the Self, with a natural intent (*sahaj bhav*) or not?

**Dadashri:** That verily is called natural intent (*sahaj bhavey*). Without any effort of any kind, when you wake up from your sleep, does the awareness of 'I am *Shuddhatma*' come to You on its own or not?

**Questioner:** It comes.

**Dadashri:** That is called *sahaj* and everything else is called *asahaj* – unnatural. This, ‘I am *Shuddhatma*’ is called *sahaj*; it comes on its own and over there ( to followers of Srimad Rajchandra) when they give the mantra of ‘*Sahajatma swaroop param guru*’(The natural state of the Self is the absolute guru) to do *smaran* ( mental recitation); that may or may not come to one’s memory. One has to make an effort for that. Whereas this comes automatically, it has become natural (*sahaj*) to You. Your state has become one of *Sahajatma swaroop*; You have become that. Your Atma, the Self has become *sahaj*; it has come into its natural state, now the body complex, the relative self has to be ‘made’ *sahaj*. It can become *sahaj* (natural) with the Agna. When both become *sahaj*; that is called *moksha*!

### **Shukladhyan leads to *moksha* Gp289**

Does the *laksha* of ‘I am *Shuddhatma*’ remain constantly?

**Questioner:** It remains constantly Dada.

**Dadashri:** That is called ‘*atmadhyan*’ that is called ‘*shukladhyan*’. *Shukladhyan* is the direct cause for liberation! Otherwise, not even for a moment can the Self be remembered. There was a man who was a stranger to facts about the Atma-the Self, he learnt about *Shuddhatma*. Then the next day he tried to recall what that word was, he could not remember. ‘What was that word?’ For almost a quarter of an hour he could not remember. So this is not something that is committed to memory. This is the direct realization (*sakshatkar*) and oneness with the Self, ‘I am the Self’ (*abhedata*) here.

### **Awareness of that which is unknowable gp 289**

So it is possible for the *laksha* (awareness) of the world to become established but the *laksha* of the Self can never be established become established. Such is the *Paramatma*; He is *alakra* (unknowable) and *niranjan* without *karma*. That *laksha*, the Gnani Purush can establish. Thereafter only can liberation be attained. Otherwise there is no possibility of becoming free. The worldly awareness gets established in the slightest of conversation. When one says ‘this is your business partner’, then the awareness of ‘here comes my business partner’ will get established the very next day. That awareness will not elude you at all. If you break your leg during the day, at night the moment you wake up, your walking stick will

immediately come to mind. Hey you *mooah* (the dying one)! How is it that in just one day you remember that your leg is broken? But he will say, 'No, that *laksha* has taken hold, my leg is broken'. At night he will say, 'bring me my stick'. 'Hey! What stick?', and he will say, 'my leg is broken'. So even in just one day he has not forgotten. He would not forget; that is what we mean by established *laksha*.

Therefore Your work is done now. Just keep saying, 'Dada...Dada'. Keep saying 'Shuddhatma...Shuddhatma'. Dada is the same as *Shuddhatma*. 'We' too do *namaskar*, bow down, to Dada Bhagwan. That Dada Bhagwan is the Lord of the fourteen worlds; He has manifested within!

The *laksha*, awareness of 'I am *Shuddhatma*' remains. The *laksha* of 'I am Chandubhai' will not remain. But even then you will not forget it. If someone asks, 'are you Chandubhai?', then have you forgotten that? You will say, 'no! I have not forgotten that!' Just like in the King Bhartruhari play, the lead man will play the role of King Bhartruhari; you have to play the part of Chandubhai here. And the one playing the role of Bhartruhari knows within that 'I am Laxmichand'. Here You know that 'I am *Shuddhatma*'.

### **The President will not forget 'I am the President' gp290**

If a man has just been released from prison and he becomes the president, then he will not forget day or night that he is the president, will he? So if he does not forget, it means he will not forget his work either. If someone asks him a question, he will give the answer with the understanding of 'I am the President'. So now that You have become *Shuddhatma*, You have to give the answer with the understanding that 'I am *Shuddhatma*'. This is Your natural state of the Self that You have become. Understand this. Unfolding *karma* effect (*udayakarma*) may be very strong on the outside. It will be forceful even against the President. Due to unfolding *karma* effect someone may throw a stone, another may swear at him. All that unfolding *karma* effect is on his head too, but as a President, he fulfils his obligation. In the same way, You have to fulfill Your obligation as *Shuddhatma*. Just because You are *Shuddhatma* you are not going to forget that 'I am Chandubhai' and all that. Do you think forgetting that will sustain you? Everything is in the *laksha*.

In the *kramic* path, the traditional spiritual path where the seeker progresses one step at a time; the seeker has to exert so much effort before he the target of the Self (*laksha*) comes into his awareness (*khyal*). That *laksha* will never be established. He has to keep it-The Self- in his (target) *laksha*. Just as you have to maintain the targeted awareness (*laksha*) of business related things, if you have a business, do you not have to? Similarly, in the *kramic* path one has to keep in his targeted awareness (*laksha*) that the Self is like this. And that too, he can remain in such awareness, when *pratiti* (conviction) sets in. Then he will have conviction on the only the attributes of the Self. However this ours is called *Atmanubhav*, the experience of the Self. This is because *sahajata*, naturalness, that which happens with ease and naturally, happens here in the Akram Path. And where one has to make an effort; that is not called experience (*anubhav*). In the *kramic* path one has to set the conviction and all that. One has to make an effort to set *pratiti*, conviction, in the *kramic* path.

‘Your’ *atmanubhav*, experience of the Self, according to Your vision is right too, it is not wrong. But it is a partial-incomplete experience. And through Akram path You have attained this experience naturally so You will benefit in this. This experience will increase as You progress. As *jagruti* awakened awareness, increases, You will have to understanding the whole thing. You will have to understand all this Gnan by staying in touch with the Gnani.

### **Why is the complete experience lacking? Gp291**

Why has it remained as a conviction? Why not as experience? Complete conviction, complete Gnan and complete experience; all three must remain. But no, the complete experience does not remain, neither does the complete Gnan, but complete conviction does remain. It’s because you still have to deal with all your files with equanimity. In reality You are *Shuddhatma*, this state of yours is an interim state (*antaratma*). Why an interim state? The answer is because you still have to settle and discharge all pending files. Once the files have been discharged-settled with equanimity, the ‘full government’ (*Paramatma*) will be there. All this is obstructed because of the files.

‘*Vardhamaan samkit thayee, tadey mithyabhaas*’ (the increasing right vision shatters the false illusion), meaning now that You have attained the eternal right vision (*kshayak samkit*), it too will increase. Once the

conviction is complete, it will bring experience. As that experience continues to grow, You will increasingly see the falsities of the world (*mithyatva*). The law practice that you used to value and worship; now feels false. You are a father to these boys, a father to the girls, all that is a falsity, no? Not only is it false, but it is a false illusion, *mithya abhaas*!

**Questioner:** So Dada when I see anything as false, does it start to shed away automatically and naturally?

**Dadashri:** It has become loose for sure. That, which You see as *mithya*, false; leaves You for sure.

### **The certainty of the exact experience** *gp 292*

**Questioner:** When can 'I' exactly say that 'I know'?

**Dadashri:** Only after it comes into experience, can it be said that the knowing (*jaanyoo, jaanavoo*) is exact.

**Questioner:** What is the assurance that the experience is exact, Dada?

**Dadashri:** When Gnan is given here, at that time one gets the 'touch' of the experience (*anubhav*) therefore *pratiti*, conviction sets in. However it is not considered a complete experience. Now the law of the world is such that for every thing, conviction sets in first. If you explain anything to someone like, 'brother, by doing such exercises, your body and everything else will become healthy', the moment the other person listens to this, if he listens carefully and systematically, then conviction will set within him. And once the conviction is established, he will start to put it in action. And after he starts, he will get the experience and then it is considered that one has 'known' this. Thereafter he can explain things to others so that they also can know. If you have *pratiti*, conviction only, and you try to give explanations then there is no substance to it. Therefore after establishing this *pratiti* when it comes in Your experience, thereafter, that *darshan*, vision, will start to change into Gnan.

**Questioner:** How can 'I' know the stage-level of experience?

**Dadashri:** In whatever matters of worldly interaction there is no effect (*asar*), then it that matter that experience is complete. And in those

matters, wherever there is an effect (*asar*), the stage of experience (*anubhav*) is deficient.

**Questioner:** Dada, the fact that there is no effect, is it due to the result of knowing the Self, or is it due to another reason like a state of relative neutrality (*udasin bhav*) that has arisen?

**Dadashri:** Some of it fits due to knowing the Self. There is a little experience of the Self, and therefore that part shuts off, there will be no effect. And where the experience is incomplete, then that part will lead to an effect-*asar*.

**Questioner:** Is there some kind of a thermometer to measure my progress?

**Dadashri:** That thermometer is verily the Atma, the Self. It will tell you 'it is not proper yet. The experience is fine up to this point.' The Self continues to work just like a thermometer.

**Questioner:** *Pratiti*, conviction, plus the Agna, means the state of experience will come, no?

**Dadashri:** Whatever the matter in which 'I' give you Agna, you will gain the experience by that much. The Agna will not come into your experience in all other matters, right?

**Questioner:** From which view point will the Agna not come into my experience?

**Dadashri:** Whatever Agna has been given, it will be of a certain 'corner'. That 'corner' will fit. It will not fit in any other places.

Whether someone beats you, or robs you, even then *raag-dwesh* do not arise; that is the thermometer. You need a thermometer, no? There is no problem if you cry. But *raag-dwesh* should not happen. If someone hits you, the body complex may cry if it is soft natured, and it may laugh if it is tough; you are not to see that. You just have to see whether *raag-dwesh* has departed or not.

**Questioner:** Then Dada that means that if someone swears at me, I am affected and my facial expression changes, but from within there is no *raag-dwesh* for that person, what then?

**Dadashri:** That weakness is still there within. Later even your facial expression will not change. At this stage in Your path, if the facial expression changes, there is no problem. Even if you cry, there is no problem. If you cannot take the beating and you cry, even then there is no problem.

**Questioner:** The facial expression turning sour; is that a weakness?

**Dadashri:** Weakness of course! What else?

### **When can you remain as *Shuddhatma*? Gp294**

One man asked me, ‘Dada, I have the awareness all day long that I am *Shuddhatma*, but I am not able to become *Shuddhatma*, yet’.

Hey You! Why are You trying to become *Shuddhatma*? At the moment You only have the conviction, ‘I am *Shuddhatma*’. What happens when the *pratiti*, conviction is established, is that all the seeds of *karma* that were within, are all burnt and destroyed. They will not grow again, ever. Now a resolution has to come for the past seeds (those that are ready to bear fruits), no? These seeds will give fruits (come into effect) and end. However many come into effect, that much of *anubhav-gnan*, experiential knowledge, will manifest within. The further progression starts from *pratiti*. So when does *anubhav-gnan*, experiential knowledge, manifest? The answer is when bitter-sweet fruits come forth, during that time absolute equanimity (*samata*) prevails, that is one’s *anubhav-gnan*, experiential knowledge. When *vitaragata* (absolutely without attachment and abhorrence) prevails, and this *anubhav-gnan* manifests, it will manifest in one’s conduct and that is when one becomes *Shuddhatma*. As long as the baggage is stored within, it needs to come out and when it has all come out, that is when it will come into conduct (*charitra*). Is it likely to come into one’s conduct otherwise? Is it possible for us to laugh and eat flour at the same time? Either we laugh or we eat the dry flour.

### **The signs of the experience of the Self gp294**



**Questioner:** If just once the experience of the Self becomes steady and established, then nothing else remains.

**Dadashri:** Yes. It becomes established; then it does not leave. Then the whole daylong it remains established. Not just one hour, but the entire day, it remains constantly established.

**Questioner:** How can we experience the *Shuddhatma*?

**Dadashri:** One man just came to ask the same question. He said to me, 'I am not able to have the experience of the *Shuddhatma* the way it should be.' I told him, 'Does the *chetavnaro*, the one that cautions, caution you from within? He replied, 'all day long he cautions me'. I asked, 'did he caution you before Gnan?' and he replied, 'no, no one was alerting or warning me'. I said, 'that verily is the *chetan*, the Self within, that is cautioning you'. Just look at this, the experience of the Self all day long! Mooah (the dying one)! – The whole day the experience of the Self remains. Does the *chetavnaro* not caution you? That is the *chetan*, the Self, cautioning you. Before (prior to Gnan), *chetan* was not there and there was no one to caution you either. The Self, *chetan*, is cautioning you, no? What does it say?

**Questioner:** Yes, he does caution me.

**Dadashri:** So then this is the experience; the Self cautions you, previously this was not the case, right? Before Gnan this was never the case! This in itself is the experience!

**Questioner:** What should I doing in that experience?

**Dadashri:** If You follow the five Agna, then the liability is Mine, You will be taken to *moksha* in one more life time!

This is a living Vignan and so it cautions you from within. All day long it cautions you. If you are a little inattentive, it will caution you. Has that happened to you any day? When you were inattentive and you were cautioned from within?

**Questioner:** Yes, even then it cautions.

**Dadashri:** Hmm. So who is that? The answer is; it is the experience of the Self. Constantly, all day the experience of the Self remains, such is the Vignan. Otherwise has the world seen such an experience of the Self? Everything is in the form of a shadow. It is because they see the shadow that they do not see the real thing. They have seen the shadow but they have not seen the real element. There is just an illusion; that is all. So that is only an illusion (*aabhas*), whereas this is a fact!

### **Who is the continuous cautioner? Gp 295**

The Self that has been given to You, is it truly the One, or is there another One?

**Questioner:** It is the right One that has been given to ‘us-*mahatmas*’.

**Dadashri:** That Self is always with you. How would You know whether ‘It is This’ or that other? All the *atma* are within only, which one out of them all, is the correct One?

If it is not the real Atma, the Self, then the cautioning from within, will stop. Even these people in the world (*agnani*) talk about the atma-the self, but no one cautions them; there is no ‘Cautioner’ for them. And therefore they become confused that, what is this? Should there not be some response against this confusion? ‘You—*mahatma* feel some response within, do You not? It responds does it not? If it does not give you any response, then where will you go and ring the bell? You will keep ringing the bell! You will ring the bell and hear its sound only. Here one remains the way he is; confused. That is the main difference that has happened after Gnan. And only if he gives You the response can You can work with him. If you do not respond to me, how long can I keep saying, ‘Chandubhai, Chandubhai’? Will I gain anything by putting my arm over your shoulder? But if you respond by asking, ‘Why did you put your hand over my shoulder?’, then I would know that you are responding.

**Questioner:** Are the ‘Cautioner’ and the ‘cautioned’ not one and the same?

**Dadashri:** They are the same, are they not? But right now, it is only the one becoming cautioned. When the ‘Cautioner’ wakes up, then they will become one. After awakening, the ‘Cautioner’ cautions him (the cautioned),

‘Hey You, that is not it, come here, come this way’. The ‘Cautioner’ is telling the one being cautioned, ‘Not that way, come this way.’ It is calling back the roving tendencies of the relative *chit*.

**Questioner:** Who is the one gets cautioned?

**Dadashri:** It is those tendencies (*vrutis*). It is that which become mixed in the relative.

**Questioner:** So then who becomes one? And with whom?

**Dadashri:** The self becomes one with the Self.

**Questioner:** So the ‘Cautioner’ and the ‘cautioned’ become one?

**Dadashri:** Yes. The ‘Cautioner’ becomes one with the ‘cautioned.’ And one becomes the ‘cautioned’ one, from the moment he gives a response. Until then there was never the ‘cautioned’ one. No one was listening to anyone.

**Questioner:** What does response mean?

**Dadashri:** Response means, that if he is told, ‘This way’, so he will say, ‘Okay, fine, correct.’ When he turned around to ‘this’ side (of the Self); that becomes a right belief. Before, it was a wrong belief, now it has become a right belief.

**Questioner:** So the does ‘Cautioner’ attain the right belief from You?

**Dadashri:** It is like this, mainly there is a wrong belief, so then what is the right belief? So when we make him aware, he attains the right belief, his vision changes. Just as, if I turn you around, your vision will change, and then you will say, ‘This was not there before, I can see the whole ocean now.’ After that, the response begins.

**Questioner:** Yes... so we need a *nimit* (instrument, evidence) to change that.

**Dadashri:** That is only a *nimit*, for sure.

**Questioner:** Who is that, does that have to be a Gnani Purush?

**Dadashri:** Yes, who else? Only the One who knows; can be the *nimit*. Only the one who knows will say anything.

**Questioner:** Then where lies the main Self?

**Dadashri:** It is there, it is at the same place. The original Self, does not do anything in this, has no role in this. The energy that is separate from it, *pragnyashakti* (energy of the Self), is doing all this. When the work is done, that energy will become *tanmayakar*, become one, with the Self.

**Questioner:** Then who is the 'Cautioner' in all this?

**Dadashri:** It is the *pragnyashakti*, but why don't we refer to it as the Self! We should call it the Self.

**Questioner:** And so then who becomes cautioned?

**Dadashri:** It is the tendencies (*vrutis*), belief, that had become separate, the belief had separated.

**Questioner:** Can the one being cautioned be called *pudgal*, the non-Self complex?

**Dadashri:** Not *pudgal*.

**Questioner:** So then these *vrutis* (tendencies) are not in *pudgal* form?

**Dadashri:** It is a belief; the *pudgal* arises out of that belief.

The 'Cautioner' has no choice. That is its business. So it is its duty to take him to *moksha*. The wrong beliefs have moved aside, so then he has to be cautioned.

**Questioner:** Now when that experience manifests in conduct, will the 'Cautioner' and the cautioned become one?

**Dadashri:** That will happen automatically. Coming into conduct is itself the completion. Those (when one) are with conduct, and these (when two) are without conduct.

**Questioner:** As long as conduct has not arisen, the 'Cautioner' , and the 'cautioned' are separate?

**Dadashri:** Yes.

### **That which alerts the state of knower-seer** gp 298

**Questioner:** Where there is a state of *gnata-drashta*, knower-seer, then where is the question of being cautioned?

**Dadashri:** But when the state of 'knowing' and the state of 'seeing' is not there then the 'Cautioner' will caution , will it not? It will say, 'hey, it should not be like this.'

**Questioner:** Yes. Then what is that stage? The stage where one has to become the 'Cautioner', what is that stage called?

**Dadashri:** The force of unfolding of *karma* pushes One out of the 'knower-seer' state, and at that time the 'Cautioner takes over and says, 'beware,' and bring him back. If the 'Cautioner' does not caution, then it will become weak.

**Questioner:** That is right. But this is not called the original stage of the Self, is it?

**Dadashri:** Where is the question of the original stage here? You become weak if there is no Cautioner (*chetavanar*). Nothing remains to be done when the original stage is attained.

'You' are able to remain in the state of knower-seer as much as possible. 'You' are not able to remain in this state because of other obstacles. But 'You' are able to come back even after becoming the 'Cautioner'. Other obstructions do exist, don't they? Otherwise there are no obstructions after remaining in the 'knower-seer' state. Nothing is left for You to do, is there? The one who has obstructions has to be cautioned, and heed inner warning.

**Questioner:** This stage of the ‘Cautioner’ and cautioning continues for a long time. Original Self is different, and despite this the process of the cautioning continues.

**Dadashri:** It continues. It will continue. In that You have to apply more force. That which was going in the wrong direction, the direction of the non-Self, has to be corrected to the right, the direction of the Self!

**Questioner:** Now the awakened Self wants to become absorbed and merged in his own Self, but all doors to That have shut down. The further Gnan of the Self which remains to be known and experienced, it totally closes down and I am not able to progress to the next stage.

**Dadashri:** It is like this; *purnahuti*, completion is that where no other *pratiti* can set in. There is no need of doing completion of anything else; you have to bring about completion of *pratiti*, conviction. You do not have to bring about completion of this *achaar*, conduct. And *pratiti* of any other thing will not set in. So let him toss around and keep trying inside, You have to keep on ‘seeing’ that too. Do not let the intellect enter; intellect does not let one take rest.

**Questioner:** Intellect harasses a lot.

**Dadashri:** Yes, intellect can close the door of *pratiti*, conviction. It can make one close the door of *pratiti*. However now it is not possible to set other *pratiti*, conviction at all. What more do You need?

Worship of the Self is the thing to be experienced continuously. The experience of the Self remains continuously. That which cautions You within is verily the Self. Does it caution You?

**Questioner:** Yes.

**Dadashri:** In the prior state of *agnan*, ignorance of the Self, there was no ‘Cautioner,’ and hence there was no cautioning, from within. Now it, *pragnya*, cautions You inside, ‘hey, this way, not that way.’ It does caution You, does it not?

**Questioner:** In that there is the lingering greed to see 'It - the Self,' directly in front, *pratyaksha*.

**Dadashri:** Do you? It is not a thing that You can see through the eyes. *Aksha* means through eyes. It is not a thing, which You can see through the eyes. You will be able to experience 'It'. When I put this sugar cube in your mouth, you will say, 'now I understand.' That's all; finally you have to attain this understanding.

*Pratiti* conviction sets in, that is called '*joyo* - seen'. Not through these eyes but *pratiti* will set in. Then *laksha*, awareness will set in, that is called '*janyo* - known'. And then *vitragata*, absolutely free from attachment or abhorrence, remains; that is called *anubhav*, experience. So from day one only *pratiti* sets in, at that time You have already seen the Atma - the Self.

### **Supportive gnan is helpful towards completion** gp300

**Questioner:** We have the *pratiti*, conviction of 'I am *Shuddhatma*', what is lacking for the experience, *anubhav*?

**Dadashri:** The gnan, knowledge, that is necessary for that state is lacking. Necessary, means the supportive gnan (*tekagnan*). All this that I am talking, is supportive gnan. Based on that, you will attain the experience.

**Questioner:** So, in the *teka-gnan*, supportive gnan, there is the art of worldly knowledge and the art of Gnan.

**Dadashri:** Supportive knowledge is the words we have given. However, there is no such thing as supportive knowledge but it is something that helps you. For entering into the stage of experience this knowledge is lacking.

**Questioner:** So the *darshan*, vision, is absolute but there is a need for this supportive knowledge?

**Dadashri:** It is because of this lack of supportive knowledge that this experience does not fit for him. If one has heard Dada saying, 'Whatever happens is correct', then when something happens, that supportive knowledge will help him and give him the experience.

**Questioner:** So is that sentence considered supportive knowledge, *tekagnan*?

**Dadashri:** *Tekagnan* is the word we have given it but its root must lie be the other Gnan. You will have the experience if You have that (*tekagnan*). That is why 'we' say all these things.

**Questioner:** Now, what did he have in his *darshan*, vision, at that time?

**Dadashri:** *Darshan* is still there. Awareness of the *darshan* is complete.

**Questioner:** What facts or details does he have in his *darshan*?

**Dadashri:** In *darshan*, he has the *darshan* with awareness, and that is the *pratiti*, conviction. *Darshan* means *pratiti*; then one does not need anything else.

**Questioner:** So, is 'I am *Shuddhatma*' a *pratiti*?

**Dadashri:** 'I am *Shuddhatma*' for sure and everything, 'What is this?' 'What is that?' - he has all that *pratiti*. But without supportive knowledge (*tekagnan*), it will not allow him the experience. If he has heard the statement, 'fault is of the sufferer', then when he has to suffer, he will experience that the fault is his. It is really true. But what if he has not heard that statement before? It will not fit. At that time, the *buddhi*, intellect will say 'how can you call this justice?' Therefore, if one has heard supportive knowledge (*tekagnan*) from 'us', it will help him tremendously. Those who remain around me would hear that. Even if an *agnani*, one not Self-realised, catches on to the statement 'The fault is of the sufferer', it will work for him. He too will experience that 'this statement is correct'. They are all considered experienced in the worldly life interaction (*vyavahaar*) whereas these *mahatmas* have experienced the Self (*atmanubhav*). 'The fault is of the sufferer' means that whenever he makes any mistake, he will immediately remember those words, and deduce that, 'Wow! What was under my control? This was just my account of *karma*.' So then he gains that experience.



**Questioner:** So, one has awareness of the Self, but he needs this *tekagnan* to attain the experience of the Self.

**Dadashri:** ‘I am *Shuddhatma*’, that is already in Your experience, is it not? The experience of *dehadhyas*, ‘I am this body’ has been broken, this experience has been attained.

**Questioner:** It is in the form of *pratiti* (conviction), is it not?

**Dadashri:** Whatever method it may be, but it is an experience, is it not? Now further experience is for the Gnan (complete experience) to manifest. It will manifest forever when it comes into experience.

**Questioner:** So, in that way, is new gnan (knowledge) necessary for every situation that arises?

**Dadashri:** Yes, of course it is necessary. You need all that, do you not? As many different types of knowledge (*gnan*) as there are, there are that many phases.

**Questioner:** You had mentioned that there is ignorance, behind every confusion and entanglement. Therefore, some kind of knowledge is required for the solution of that entanglement. It is different every time, so this is a question of manifesting of the knowledge, is it not?

**Dadashri:** Yes. The Self in relation to the experience. Your experience will continue to increase now; the Self will continue manifesting. How much of it has manifested? It depends on the experience.

### **Who experiences it?    Gp302**

**Questioner:** Who experiences the Self?

**Dadashri:** It is ‘You’, Yourself. The illusion that had arisen from *agnan*, ignorance of the Self; that goes away and the Self comes back into its place. The ‘one’ who had the awareness of ‘I am Chandubhai’, to that one, ‘I—Gnani Purush’ make let go of that awareness, and it is the same one, who now attains the awareness of ‘I am *Shuddhatma* (I am pure Soul)’. The subtlest (*sookshmatam*) ego, of which a snap shot cannot be taken, is like space, it gets the experience. So it is that ego verily that experiences, ‘I am

pure Soul'. Then the ego dissolves and *pragnya*, the liberating energy of the Self, arises. The reign and influence of *agna*, ignorance, goes away.

**Questioner:** Are the one attaining the experience and the one seeing the experience, are they different or the same?

**Dadashri:** They are both the same. The one attaining the experience and the one seeing it are the same. If the ego did not have the experience, then it would have said, the experience did not happen to me, and if it does experience it, it will pass the authority on to *pragnya* and say, 'this is Your rule now'. The one who has the experience and the one who sees that, are both the same.

### **Gnan-darshan itself is verily the absolute light    Gp303**

That which is theoretical is not called *anubhav*, experience; that is called *samaj*, understanding, and that which is practical, is called experience. Full understanding, *samaj* and full experience, *anubhav* is called  *jyoti*, light. That verily is the light; that verily is Gnan; that verily is *Paramatma*, the absolute Self.

**Questioner:** But this can only be understood if I remain with You, no?

**Dadashri:** As the *parichaya*, familiarity, increases, the *prakash*, light increases. And the familiarity that increases by staying with Me, is called experience.

**Questioner:** Dadaji, what is the difference between *shraddha*, faith and *parichaya*, familiarity?

**Dadashri:** Familiarity lets the faith set and become firm. As faith increases, familiarity increases and that leads to experience, *anubhav*. What does the extra familiarity related faith and familiarity do? Experiences keep on happening. Therefore stay in touch and familiarity.

**Questioner:** Dadaji, when I cannot stay in *parichaya*, familiarity then how much will the books of Dada help?

**Dadashri:** Everything will help. These entire material here, all things of Dada, those are Dada's words, the intent is Dada. So everything will help.

**Questioner:** But there is a difference between personal *parichaya* and this, isn't it?

**Dadashri:** If you try to evaluate the difference then there is difference in everything. Therefore You have to do whatever presents at whatever time. What can You do when Dada is not here? You should read Dada's book. Dada is verily there in the book, isn't He? Otherwise, the moment you close your eyes, You will see Dada!

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## Real Purushartha

**Real purushartha begins with following the Agna Gp383**

**Questioner:** Please explain the difference between the real *purushartha* and the relative *purushartha*?

**Dadashri:** In real *purushartha*, nothing needs to be done. The difference between the two is that real *purushartha* means to ‘see’ and to ‘know’. And what does relative *purushartha* mean? It means to do *bhaav*, to have inner intent, ‘This is what I will do!’

There are two kinds of *purushartha*. One is that which arises from *prarabdha*, which is effect of *karma*. It is a *purushartha* arising from seed (cause) sown from *prarabdha* (effect of *karma* in this life), it is called relative *purushartha*. The second type is a *purushartha* arising after one becomes a *purush*, Self-realised, and this is called real *purushartha*. When I gave you Gnan, You-the Self became separate from the *prakruti*, the non-Self. ‘I am *Shuddhatma*’ is *purush* and any *purushartha* after that is real *purushartha*. That other *purushartha* is *purushartha* but it is an illusory (*bhrant*) *purushartha*. One cannot say that it is a wrong *purushartha*, but it is not what people believe to be. No one is right in what these people believe, as far as *purushartha* is concerned.

**Questioner:** So that other *purushartha*, the one Dada helps us attain, please explain that.

**Dadashri:** The *purushartha* You were doing as Chandubhai was an illusory (*bhrant*) *purushartha*. But when You do the *purushartha* as ‘I am *Shuddhatma*’, and remain in Dada’s five Agna, that is real *purushartha*. You are doing *purushartha* after becoming a *purush*, and that is real *purushartha*. So, it is when You remain in the five Agna.

**Questioner:** So then what is the scope for any other *purushartha*?

**Dadashri:** *Purushartha* is when You follow My Agna. There is no need for any other *purushartha*. The rest is *vyavasthit*. All those Agna are only for a *purush*, the Self, not for the *prakruti*, the relative self.

**Questioner:** The seed of Gnan that you sowed, is that the light (*prakash*)?

**Dadashri:** That is the One! But it is in the form of '*bija*', the second day of lunar fortnight. Now, it will gradually become '*punam*', full moon. Real *purushartha* begins from the moment the *pudgal*, the non-Self complex, and the *purush*, the Self, become separate. Yes where *purushartha* begins, it will take one from second day of the moon to full moon. That happens when One follows the Agna. One does not have to do anything else at all. Nothing is to be done, except follow the Agna.

**Questioner:** Dada, please, at least describe the *purushartha* after One becomes a *purush*. How does he do it in the worldly life interaction (*vyavahar*)?

**Dadashri:** All our mahatmas are in worldly life interactions, are they not? They remain in the five Agna, do they not? Five Agna is verily Dada. That is the real *purushartha*.

**Purushartha: to follow the Agna; to remain in the Agna** Gp384

Following the five Agna is considered *purushartha*, and what is the result of the five Agna? They help one remain in the '*gnata-drashta*' 'knower-seer' state. And if one asks 'us', what is real *purushartha* called? 'We' will tell him, 'It is to remain the knower-seer!' These five Agna teach You 'knowing-seeing', do they not? Relative and real, while seeing that, if any thoughts arise, say "*vyavasthit*" and stop them. If thoughts of future bother You at the time of seeing the real-relative, say "*vyavasthit*" and they will stop. And Your 'seeing' will continue. If any file is bothering you at that time, then deal with it, with equanimity and continue 'seeing'. This is how the Agna keeps You in the knower-seer state.

Remaining in 'our' Agna is *purushartha*. What other *purushartha* is there, after becoming a *purush*? And when the 'fruit' of following the Agna comes, one can remain as the Self, naturally (*sahaj*), without the Agna. That is also considered as *purushartha*. It is considered a great *purushartha*. This *purushartha* is through Agna and that other is natural *purushartha*.

**Questioner:** Is there a need to do that other *purushartha*, once one comes into natural *purushartha*?

**Dadashri:** Then there is no need for it, is it? That other will leave on its own.

**Questioner:** *Purushartha* arises naturally when one meets a Gnani Purush, does it not?

**Dadashri:** Yes, it arises naturally! That is *purushartha* in the form of Agna, from which arises natural *purushartha*.

### **Knowing-seeing is the real purushartha Gp385**

**Questioner:** The time that One remains as the knower-seer, is that *purushartha*?

**Dadashri:** Yes. Or see *Shuddhatma* (the Self) in others, or even if You follow My Agna, that is *purushartha*. When You follow 'our' five Agna, there is *purushartha* there. When One remains in the five Agna, it is *shuddha upyoga*, pure applied awareness as the Self. Otherwise One has to 'see' the *prakruti*, the relative self. If Chandubhai is nagging at his wife, at that time, You should 'see' this with, 'Wow! Chandubhai, you are just the same you were before!' seeing all that is *purushartha*.

**Questioner:** But, in that matter, does one have to have to do any *purushartha* for the awareness (*jaग्रuti*) or should he just remain the knower-seer?

**Dadashri:** Remaining the knower-seer is verily the true *purushartha*. To remain in One's state of the *gnayak* (absolute knower) only, that is the *purushartha*. And to remain continuously as the knower-seer, is called *charitra*, absolute conduct as the Self; it is called *samyak charitra*.

### **Keeping Gnan and agnan separate is real purushartha Gp386**

*Purushartha* is needed in separating Gnan-agnan (*Gnan* - knowledge of the Self. *Agnan* – all knowledge except the knowledge of the Self, ignorance), and when you come into *charitra*, remain as the knower-seer, then *purushartha* is not necessary. *Charitra* is called *swabhaav*, state of the

Self. Where is the effort in being the Self? *Purushartha* has to be done in order to come into *charitra*, to remain as the 'knower-seer', to come into natural state of the Self, by separating Gnan and *agnan*, real and relative. *Bhedavignani*, Scientist of the knowledge of separation, can do that, no one else can, can they? And as You follow the science of separation, you cannot do the separation for others, but You can preserve Your own with, 'this part is of the Self, and this is the rest'. A true *bhedavignani* can help others attain the separation.

So, good worldly conduct (*vyavahar charitra*) is not *purushartha*, but to separate Gnan and *agnan*, real and relative, to separate using the science of separation; that is all *purushartha*. Wherever there is *gnankriya*, 'knowing', or *darshankriya*, 'seeing', there is *purushartha* there. The Self does not have any other activity. In *darshankriya*, the word '*kriya*', 'action' is used so that people can understand it. Otherwise, the Self does not have any *kriya*, action per se. Wherever *kriya*, action of doing, is involved, it is "mechanical". And there is no *moksha* where there is "mechanical".

**Questioner:** Separating Gnan and *agnan*, is that *purushartha*?

**Dadashri:** That is the *purushartha*. You remain in the *Shuddhatma*, in *shukladhyan*, pure meditation as the Self; that is *purushartha*. You are in the *Shuddhatma* state and if someone is insulting you, then it will feel that he is doing that to you. To believe that he is doing it, is a mistake in your understanding. He too is a *Shuddhatma* and whatever he is doing is dependent on the unfolding of *karma*. He is not the doer. That poor man is dependent on unfolding *karma* (*udayakarma*). The 'tops' are 'spinning' and everyone's unfolding *karma*, complete the worldly interaction (*vyavahar*), in front of each other. 'You' (the Self) have to 'see' what the two *podgals*, non-Self complexes, are doing to each other. To 'see' all this is *purushartha*. Hence, when You remain as the knower-seer, when the last of that which needs to separate happens (the final separation of Gnan-*agnan*), then what remains is the Self only, and that is Your state, *swabhaav*. The very nature that is in the *Siddhkshetra*, the abode of the absolutely liberated Souls, is the state (*swabhav*) that arises here. That is how everything will be resolved.

**Who make you do purushartha? Gp387**

Our *purushartha* and *parakram* (extraordinary effort towards *purushartha*) have arisen. Now this attribute of *purushartha* is not in the

Self; it is the nature of the *shakti*, energy, called *pragyna*. So if You decide that you want to remain in this *purushartha*, then You will definitely remain in it. However, if something impedes this *purushartha*, then ‘say’ “*vyavasthit*”.

### **Purushartha as nischaya Gp387**

**Questioner:** Dada, are there some *antaraya-karma*, obstructing *karma*; that set me behind in my Gnan or awareness?

**Dadashri:** However you want to see it; *antaraya-karma* or weakness in Your *purushartha*. I have opened up this *purushartha* for You. From the moment ‘I’ made You *Shuddhatma*, Your *purushartha* is open, easy for You to proceed. So the weakness lies in Your *purushartha*.

You have to decide on the *purushartha*. When You make a firm decision (*nischaya*), then *purushartha* will happen on its own. You just have to make a *nischaya*, a firm decision. You have not made a *nischaya* that You want to remain as the Self, ‘I am *Shuddhatma*’ (*abhedabhaav*). That *nischaya* is still weak, so that is why the weakness remains. When You make that decision firm, then everything will go fine.

Once the *nischaya* is made, then everything will move forward. What happens if you do not have a *nischaya* that you want to go to the airport?

**Questioner:** I cannot go.

**Dadashri:** Someone will say, ‘You have gone the wrong way’. If it is wrong, it is wrong, but you need a *nischaya* (decision to follow or implement) do you not? The other way, you neither go the right way nor the wrong way. If you are on the wrong path, you will find at least someone to show you the right path. But how can anyone show you the right path, when you are not even on the wrong one?

**Questioner:** So, what I was trying to say that, first the *nischaya* happens that I want to follow the *Agna*.

**Dadashri:** Then you can follow anything. *Nischaya* can do everything. *Nischaya* can work in a situation, no matter how bad it is. If one makes a *nischaya* that he wants to put in a railway line, he will start doing



that, he will not get into any other unnecessary discussions. As long as a *nischaya* has not been made, one will keep getting confused and entangled. He will plan and then change the plans; he will not attain anything.

Actually, You are in the *purushartha*, because after attaining the Self, *purushartha* and *parakram* arise. But if one cannot do *parakram*, he will do the *purushartha*. *Parakram* example is that if a dog is covered with dust which is blowing all day, it will get rid of it one time by shaking its body like this. It will become clean. That is called *parakram*. Have not seen that, what the dog does?

**Questioner:** It cleans its whole body like that.

**Dadashri:** Which professor taught the dog to do that? Will it know without being taught by a professor? But how it cleans itself! Not a spot of dust remains. You have become a *purush*; hence the energy of the *purush* is with *purushartha*. It is with the *parakram* of the Self. 'We' roam the world within an hour with the *parakram* of the Self. After making You *purush*, after you become *Shuddhatma*, Your energies increase tremendously. If You maintain the awareness (*laksha*) in this and remain in Our touch, it will help You a lot.

### **Purushartha of the Self is on auto-pilot Gp389**

**Questioner:** Dada, has Your *antahkaran*, the inner working complex comprising the mind, intellect, chit and ego, automatically taken shape like that?

**Dadashri:** No, it has not taken shape, it has all gone away, the mind became exhausted. When One does not remain in that, and remains in the Self, then it will quickly disperse.

**Questioner:** Then there is no *purushartha* left?

**Dadashri:** Your *purushartha* as the Self, is constantly there, is it not?

**Questioner:** But all this *antahkaran* became quiet, so then there is not any *purushartha* over there, is there?

**Dadashri:** One's *purushartha* continues. It will continue, as long as *sookshmattar* (subtler) and *sookshmattam* (subtlest) mistakes remain, otherwise it will still remain until one attains *kevalgnan*, absolute knowledge. After becoming a *purush*, the Self, one remains *purushartha*, one who does *purushartha*.

### **Path of moksha, pure as pure gold Gp389**

*Purushartha* cannot happen without You first becoming a *purush*. When You attain the awareness, You begin to see your mistakes; you begin to see without partiality. When you start to understand every mistake of 'Chandubhai'; that is when You attain a state of impartiality. That is when judgement power comes and real *purushartha* begins.

You should also "study" to see whether there is a change in your speech, conduct and humility. You will have to become like Dada, will You not? Then only will You go to *moksha*. There is only one quality of everyone in *moksha*, is there not? Complete one hundred percent purity, is it not? Will ten percent be acceptable? Hence this whole path is one of purification (*shuddhikaran*).

If there is any intent of going to *moksha*, if there is intent to attain anything, the tendencies will remain *tanmayakar*, engrossed in it. So there should be intensity towards that side. Intensity (*tivrata*) means You must have strong and powerful *purushartha*.

**Questioner:** After coming to Dada, I am convinced that Dada is *dehdhari parmatma*, embodiment of absolute enlightened Self, so then if I have intense *purushartha*...

**Dadashri:** That is it, it is more than enough. He is free, there is no other problem. There is nothing harmful and he has been given an exact guide line (like a plumb-line) for his worldly life interaction; because, until then he had worries about running his worldly life. But now he is given a guide line such that even his worldly life will be taken care of by *vyavasthit*. He has been given everything with all the guide lines. So, he has been given everything leaving him without any worries. But in the *kramik* path, one has problems of running his home, worries about the future. Here, there are no worries or anything else about the future. The past is gone; the future is under the control of *vyavasthit*, so You should remain constantly in the

present – *vartaman*. You will not make such a connection again. Free *moksha*, without any effort!

### Get you work done in Dada's presence Gp390

**Questioner:** Before, I could not see anything like my own mistake. Now I can see a ton of them. It seems like I have warehouses full of mistakes.

**Dadashri:** Is that so? The stock is stored in the warehouse, is it not? There is no problem. As long as You are coming to Dada, as long as You are subservient to Him, you do not have to worry about anything. You just have to have the inner intent of 'it will be nice if it all goes away, it will be nice if the whole stock empties.'

Everything is possible, as long as Dada is there. When he is not there, You will then have to do a lot of *purushartha*. You have to do a lot of *purushartha* in his absence. As long as he is here, you get to do His *vidhis*, attend his *satsang*, and when you do all that, all that stock will be destroyed. Merely seeing Dada, just his *darshan*, destroys many of the mistakes.

**Questioner:** But Dada, You will have to take care of all the *mahatmas* before you leave. You cannot just leave us wandering aimlessly.

**Dadashri:** You all have to decide that when all of you come and gather at one station, then you will say, 'Dada, go!'. If people are wandering around, tell everyone, 'Come on here! Come and gather here'. Say that.

Wherever one starts *purushartha* with a pure heart, 'we' see that and 'our' grace will definitely fall upon Him. You have taken a step forward, and started the *purushartha* with a pure heart, so You are bound to have 'our' grace. If Your *purushartha* becomes weak, then 'we' would leave and go to another place. Why would 'we' sit around, if he becomes weak?

**Questioner:** Should You not lift him up, if he becomes weak?

**Dadashri:** 'We' would try that, but if he weakens again, 'we' would move away from there. 'We' have to look after others who are walking forward, do 'we' not? How can one become weak there? One's state should

not weaken. It is a different matter if they come across some kind of a difficulty but one should remain strong.

When you are remaining in the Gnan, one day there will be a solution, will there not?

### **Dada's final message to mahatmas** *Gp391*

**Questioner:** You gave a very good example about where the cat will carry her kitten with her mouth and about the monkeys, where the baby chimps hold on to their mother.

**Dadashri:** They latch on to the mother and do not let go of her. Because even if the mother monkey jumps from fifteen feet, its baby will immediately close its eyes and hold on to her. The baby knows that, 'responsibility is not yours, it is mine'. Nothing will happen to it if the mother were to fall, that is how it will hold on to her. You have to learn that, can you hold on like that?

**Questioner:** That is how one has to hold on to Dada.

**Dadashri:** Will you hold on to Me like that?.

**Questioner:** We have held on to Dada.

**Dadashri:** Are you holding on? Are you are holding on to Dada too? You have to hold on to Me, I do not have to hold on to you. These kittens have to be carried by the mother grabbing them with the mouth. And what about the monkeys? The baby monkeys will not let go of their mother. If the mother jumps one way, the babies do not jump the other way. That is how they hold on to her. All of you, hold on to Me, like the baby monkeys.



## Moksha within one more life with this Gnan

### The fragrance of each individual mahatma Gp403

**Questioner:** Who is called a *mahatma*?

**Dadashri:** The one who has *antarik saiyam*, inner absence of *kashaya*, is called *mahatma*. He may or may not have *bahya saiyam* external absence of *kashaya*. He cannot be called a *mahatma*, as long as he does *kashaya*, anger-pride-deceit-greed. 'Chandubhai' becomes angry, but the Self, the *mahatma* keeps saying no to it from within. 'He' feels, 'why is this happening? It should not be so'. That is called inner *saiyam*. Such a One is called a *mahatma*.

**Questioner:** What is the difference between a *Shuddhatma* and a *mahatma*?

**Dadashri:** *Shuddhatma* is a God. *Mahatma* - if a person is higher than anyone, he can be called a *mahatma*. We refer to someone as a '*mahatma*' in worldly interaction (*vyavahar*), but he is actually a *Shuddhatma*. *Shuddhatma* is a God, but he has become God by conviction (*pratiti*). When the *pratiti*, conviction, becomes complete, then the state of experience will become complete. Right now *pratiti*, conviction, *laksha* awareness, and *anubhav*, experience, will keep increasing and decreasing, but when one is in the complete experience, when one feels oneness (*abhedata*) with others, then only one can become *Shuddhatma*. *Shuddhatma* is verily the absolute Self - *Paramatma*.

Having known the real Gnan, it will not go away, it is permanent. And the Self is eternal by nature, the Gnan is eternal, the bliss is eternal too, His talk is also eternal, and after attaining all this; what does he attain? He attains N.O.C. - no objection certificate; a clearance certificate; that man does not have objection anywhere. Even God will not object to him.

**Questioner:** What is the daily work of a *mahatma*?

**Dadashri:** It is to let all the stock of *karma*, from the past life, discharge with equanimity.

**Questioner:** What is the duty of a *mahatma* after attaining the title of a *mahatma*?

**Dadashri:** Maintain *vitragata*, the state absolutely free from attachment and aversion; they are not to do any *raag-dwesh*.

**Questioner:** What should be the daily routine of a *mahatma* of Akram Vignan be like?

**Dadashri:** Whatever stock of *karma* has been filled, will continue to discharge, but there is no *raag-dwesh*, that is his daily routine. *Raag-dwesh* should not happen if someone slaps him or does him harm, that is how it should be. *Raag-dwesh* is interference (*dakhal*). Let the stock discharge, and if there is no interference, it is enough. The rest of the stock will continue discharging.

**Questioner:** What should *mahatma*'s ideal life be like?

**Dadashri:** People around him at home and outside his home would say, 'I must say! How wonderful!' Everyone will say the same thing. Everyone will show him the 'green flag' (show their approval). When I leave Baroda, I inform all the *mahatmas*. If one *mahatma* shows me a red flag, I have to say, 'Stop, stop the car.' One out of two hundred *mahatmas* would show a red flag and so we stop the car. 'What is the problem, tell me?' 'We' will give him a satisfactory solution and then I would leave, because I am under the control of that *mahatma*, he is not under my control. I am dependent on him, he is not dependent on me. Therefore, our *mahatmas* should remain subservient to others.

**Questioner:** What should their daily activity be, from the time they get up in the morning till the night?

**Dadashri:** There is no rule here. Wherever there is a rule, there is accountability. Here, there is 'no-law-law'. We have a *nischaya*, decision, that, 'It should be this way, this should not happen'. But still, whatever comes out as discharge; that is correct. If one of them is smoking a cigarette,

he may go outside and smoke it, but in his mind he should feel that 'I should not be doing this'.

**Questioner:** One should get up early in the morning, is there any such requirement?

**Dadashri:** No, not at all. There may be someone who gets up early, at three in the morning and lights a fire for the hot water, whereas there may be someone else who gets up late. At nine thirty, I would tell him, 'Son, the Sun has been out for quite a while. Think about this, that this great Sun woke up early and came out, and how much greater are you than the Sun?' So then he will quickly get up. All kinds of people come here, those who get up at three in the morning and also those who get up at nine-thirty in the morning.

**Questioner:** Please explain how the one who has taken Gnan, should fall asleep at night.

**Dadashri:** You should become a *Shuddhatma* and then tell everything (the inner working mechanism) else, 'I am closing the office now. Come tomorrow, after six o'clock. The office is now closed.' Whatever thoughts come, tell them, 'To-day is the first day, so I request that you do not come now, otherwise you will be insulted. Please do not come again.' So then they will stop. And then, you can slowly fall asleep as You are doing *niddhidhyasan*, visualization, on Dada's photo and saying, 'I am *Shuddhatma*. I am *Shuddhatma*,' loud enough so that only you can hear.

**Questioner:** When will *mahatmas* attain *moksha*?

**Dadashri:** After one to three more life times. This is *ksahyak samkit*, enlightened state of fully annihilated passions through absolutely established conviction. Such a state has been given to some sixty thousand people, not just one or two.

The whole world has a wrong belief, and yet they believe that to be their own, do they not? They truly believe it to be their own. And You have attained the right belief, and that is verily correct. They believe the wrong to be correct, and they still act correctly. So then You should believe the right to be correct. Then should You not act according to that right belief? Ours is exactly right. So You should tell the other person that You have attained the

state of *Shuddhatma*. And tell them ‘do not ask me any other questions. If you have any questions, come to the Gnani Purush’.

But our *mahatmas* speak with uncertainty and that is why people on the outside (non-*mahatmas*) do not understand them. What is the problem in us telling them about Akram Vignan?

**Questioner:** Do you ever ask whether there is any progress or not? Where can one see the progress? What is seen in the progress? How does one know that?

**Dadashri:** When there is no interference (*dakho*). There is no *dakho-dakhal* interference and its effect. Or there is no interference to your own self. When You ‘see’ that, there is progress. If the interference (*dakho*) happens with anyone, then things get ruined.

One may go to the Himalaya or anywhere else, but this thing, the Self, can never be attained. In the presence of the Gnanis of the *kramic* path, only three or four people will attain enlightenment, not more. This is the Akram Vignan. It rarely comes around in a million years. That is when hundreds of thousands will attain it. During that time, one will get the ticket to *moksha*. This is an exceptional case, that you have received the ticket.

Therefore, you have attained naturally, something that cannot otherwise be attained even in millions of life times; so protect it now. Do not pay attention to anything else. The worldly life will go on, it will never stop. Just as this beard will continue to grow, even if it does not want to, will it not? This worldly life will similarly continue, whether one wishes it to or not. And whatever is its nature, thing will happen in the confines of its nature only. And as far as the worldly life is concerned, you may wish that it ought to be like this or like that, but that is not how it is. So at least take care of this till the end.

**Questioner:** When I am remaining in the Self, how can I tell the milestones in knowing that the end is approaching for Me?

**Dadashri:** Your worldly pain will continue to decrease and You will begin to become more aware that You are free. Greater awareness will arise that You are enjoying the bliss of being free. I say that ‘I have been free and tension free for the past twenty seven years. Whatever tension there was, it



was happening to A.M. Patel (non-Self), not to 'Me' (the Self)'. But even if A. M. Patel experiences tension, the awakened Self has the burden of it too, does it not? When that is all over, then realize that despite being free, You are bound as long as You have the body. 'We' do not have a problem with that now, even if it takes two more life times (before attaining *moksha*). 'Our' goal is, 'May the whole world attain the bliss that I have attained today'. Tell me what are you in a hurry for? Are you in a hurry to get there?

**Gauge to measure liberated state while living worldly life** Gp407

'We' have already attained *moksha*, why should 'we' have to look for *moksha*? What more does the One who is ready, need to do?

**Questioner:** How does one know that he has already attained *moksha*?

**Dadashri:** When You do not have any desires in the world, there is nothing in this world that you have a desire for, or there is no *sankalp*, my-ness, or *vikalp*, I am Chandubhai, about it; then realize that You have attained *moksha*. So, when You know that You have become *nirichhak*, desire-free, *nirvikapli*, free from the belief, 'I am Chandubhai', then You verily are free (*mukta*). There is beggary as long as there is any desire. The one with desire is called a beggar.

If a man is tied to a pole, from head to toe, his eyes are covered with cloth, and if someone comes from behind and cuts a part of the rope, quietly, loosening one turn of it, will the tied man know that there has been loosening of one turn? When just one turn has loosened, will the tied man know it?

**Questioner:** He will if it loosens.

**Dadashri:** What does he feel? He feels 'it has loosened up here. This turn has unwound'. When the loosening of a turn comes into experience, then know that the turns have now started loosening. 'We' help you attain the experience. You will feel like you are in *moksha* even amidst external problems. With reference to *samadhi*, unaffected state, alas even dogs have *samadhi*! Give them two pieces of bread; they will have *samadhi* all night. But maintaining *samadhi* in the midst of *upadhi*, external problems, is called 'Vignan'.

**Questioner:** So, then after attaining Dada's Gnan; when I experience that I am becoming free from within; what is that?

**Dadashri:** You are free. The belief you had of 'I am bound' is broken and the belief that 'I am free' continues to be established.

**Is there any hurry after sitting in the train of *moksha*? gp408**

**Questioner:** Sometimes, I have a sense of urgency to go to *moksha*.

**Dadashri:** You will trip over if you try to hurry. Why is there urgency to go to *moksha*, when you already have *moksha*? What is the hurry? Is someone going to take Your reservation? No one can touch Your reservation. You already have the ticket and the *nischaya*, the unwavering decision, for the 'town' (*moksha*) you want to go to. Just ask someone, what the train is like? He will tell you that it is a fast one. Get on it and go to sleep!

If a man leaves Baroda by train to go to Bombay, and if he keeps sticking his head out of the window to see if he can see Bombay, when will that end? What will people ask? What are you looking at? And so he says, 'Is Bombay visible, can you check it out?' 'Hey you, why don't you go to sleep? Are you crazy or what?' Even his wife will say, 'He is a fool. Why did I have to marry him?' Would anyone do that? Some people run up and down the train. Why? He will say, 'I want to get there quickly, I have a relative who is very sick. I have to see him in the morning.' Hey Mooah (the dying one)! Why are you running back and forth unnecessarily? You are not sleeping and you are not letting others sleep. Go when you get off the train. Get off the train before everyone else does but for now, just go to sleep peacefully.

*Bija*, second day of lunar fortnight, of this Gnan has already happened for You. Now, as You remain in the *Agna*, You will attain '*poonam*', full moon.

**Questioner:** Should one not have eagerness to attain '*poonam*' quickly?

**Dadashri:** It is not a question of hurrying. You should remain in the Agna; that is all. When You remain in them more, you will attain *poonam* absolute Self, as a result. Otherwise, even '*poonam*' will be displeased 'look he does not like it without me!' We like everything without you, you just come to meet us ahead. Why have eagerness for a state that is coming to You? *Moksha* is coming to You and so is everything else. You should do whatever Dada says, that is all. Do not get into any other problem. Burden will increase if You try to hurry ahead. Who would want to take on such a burden?

**Questioner:** Dada why should one not maintain an intense desire for it?

**Dadashri:** No, the intensity has to be maintained only for remaining in these five Agna. Not for the thing that is an effect. You have to have it for the cause; effect is the fruit of it. People have missed out on the cause by having intensity for the fruit (effect). Which is important, cause or effect?

**Questioner:** The cause is important, Dada. But please say something about the intensity for the awareness (*laksha*).

**Dadashri:** That will remain. That will not decrease. If you leave this satsang place on the second floor to go to your home, there is no need for you to remember that you are going to have to go down the stairs. You just have to watch the closest step and walk down and you will not fall. You are going to come to the ground floor for sure.

### **What remains before *moksha*? Gp410**

**Questioner:** *Moksha* is not going to be attained in this life, so then how many more life times does one have to go through before attaining *moksha*?

**Dadashri:** It depends on how much One remains in the Agna. If one follows them seventy percent of the time, he will go to *moksha* within one more life; therefore the maximum is four lives and minimum is one more life. But if one does not follow them at all, then it can even take one hundred and fifty life times.

**Questioner:** You say that not a single *karma* is charged after attaining Gnan and that everything continues to discharge. So then should one not go to *moksha* within one more life time?

**Dadashri:** When one follows 'our' Agna, that much of doership remains, and as a consequence he has one or two lives before attaining *moksha*. Depending on how much one remains in the Agna, it may increase or decrease one or more life time. At the most, it may take three to four life times, still if one does not pay much attention, if he does not remain in our touch, then at the most it will take fifteen life times, and for some it may take hundred to two hundred. But he will have some benefit. He has met Me, he has touched me here (at the toe), and so he is bound to benefit. His number of life times will be significantly reduced. But if he meets me more often and gets all the detailed explanations - I am not saying that one should spend all his time with me. Just come for five minutes and get the explanations. What is your difficulty? If there is any mistake, 'we' would give you another key and dissolve the mistake. You have already attained the fundamental thing through the one hour Gnan Vidhi, should You not get the detailed explanations? Do you not have to spend time to become a doctor? Up to twenty five years are spent in college education, so then do you not need some kind of qualification for this?

**Questioner:** So Dada, is it possible for a delay to happen in one attaining *moksha*? Instead of two, it becomes four life times?

**Dadashri:** But what is the problem if that happens?

**Questioner:** But I want to go early to *moksha*. What if get caught up somewhere in the middle?

**Dadashri:** One saint asked sage Narad, 'Naradji, did you ask God whether my *moksha* will happen?' Naradji said, 'Yes, God said that your *moksha* will happen. This tamarind tree that you are sitting under, as many leaves as it has, you will have that many lives and then you will get *moksha*.' 'I will get *moksha*, that is more than enough.' He danced a lot in the joy of knowing that *moksha* is going to happen. So *moksha* will definitely happen. That is of importance. When it will happen, we will worry about that later.

**Questioner:** But if we go down the steps of this Gnan, then our number of lifetimes (before attaining *moksha*) will increase, will they not?

**Dadashri:** Just keep moving ahead by saying, ‘Dada, Dada...’ Do not have any fear about anything, whether this will happen, or that will happen.

**Questioner:** The awareness (*laksha*) of *moksha* will remain in every life time, will it not?

**Dadashri:** There are not going to be many now, are there? The awareness (*laksha*) will stay with You. It will remain in the state of *moksha*.

### **A greedy person and *moksha* Gp411**

However, *moksha* should happen in this very life. This is the Vignan of Akram; it is *ekavtari*, one life before attaining *moksha*, Vignan. Only one life will remain before attaining *moksha*. Some may have two lives and some may have three lives, before attaining *moksha*. The more greed one has, he has no choice but spend more lives. But he will spend ten to fifteen life times. It all depends on an individual’s greed (*lobha*) . If one is very greedy, as he is leaving, he will say, ‘I will not be coming back anymore, so let’s finish it all. I will spend some more days and then leave. What is the hurry?’, but he has no choice but to go to *moksha*.

**Questioner:** Dada, are you talking about worldly greed?

**Dadashri:** Then what other greed is there? Greed is always worldly, is it not? There is no greed in that other, is there? Greed is a disease, how long will that disease last? As long as it exists within.

**Questioner:** If there is one life time, how many years are there?

**Dadashri:** It is a hundred years, if it is a human life, or it can even be eighty-two years. It is fine, whatever it may be. These *devas*, the celestial beings, their life span is hundred to two hundred thousand years.

### **Who will stray away from the path of *moksha*? Gp412**

**Questioner:** All the *mahatmas* say that we will be going to Mahavideha Kshetra. Will they?

**Dadashri:** Some may have to come here and then go there, after spending one more life. One will have to settle all the account of *karma* that lie pending within, will he not? But then he will go there. Will one not have to settle the accounts? Prior to attaining this Gnan, if you have bound a bad *karma* for which a punishment result is pending, you have no choice but face that penalty, do you not? Having suffered it, he becomes free. Entire lifetime represents a penalty, does it not?

**Questioner:** So does anyone stray away after taking Gnan? After attaining this Gnan is it possible that one stray away forever?

**Dadashri:** Yes, it is possible! If the Gnan does not bring results, then there is no meaning at all. Then he has gone on the wrong path, wrong path only. And what if he speaks wrong continuously about everyone?

**Questioner:** Wrong in what way?

**Dadashri:** If the talk turns about you, and he starts cursing profusely, is an example. Are there such people in this world?

**Questioner:** So does he do *viradhana*, (to emphasize the negative with scorn) of the Gnan?

**Dadashri:** He will do *viradhana* of Gnan, the Gnani, the followers of the Gnani and everybody else too. He will do *viradhana* of books and everything else. 'I will throw this book away, if it ever comes in my hand,' he will say. Then he will do *viradhana* of books. He will throw the book this way. 'Move aside. If you will bring these books, I will throw them away in the ocean, or I will burn them.' He will be disrespectful of photographs and images and burn them.

**Questioner:** Is this talk about someone who has taken Gnan?

**Dadashri:** Yes, everything can change.

**Questioner:** One must not do *viradhana* of even a *mahatma* of the Gnani Purush?

**Dadashri:** *Mahatmas* of the Gnani Purush are called Gnanis only, are they not? These *mahatmas* means, what are you talking? These *mahatmas* have laid down their weapons. They do not have the *bhaav*, inner intent of hurting anyone. They do not have a desire to deceive or rob anybody. They do not have desire to take anything that is not duly theirs from anybody. These *mahatmas* have laid down all these weapons of anger-pride-deceit-greed.

For all the losses sustained in infinite past lives what does one have to do in order to pay them off in one life? One has to pursue Dada. If Dada is not there, then one should pursue the words spoken by Dada. Persevering in the pursuit of these, one has to pay off the loss of infinite lives within one life. Loss of how many lives? We have taken infinite births until now; all those losses are there, are they not? We have to pay off that loss, don't we?

Now You have to dedicate and devote exclusively and unflinchingly to this One only, not anything else. If not, you have to make a *niyanu*, absolute decision to attain something is so strong that all his *punyai* – merit *karma*, are expended towards attaining only that, of *moksha* so you will not have to go through many more lives. You will then even end up having less than two to three more life times.

It will be in your awareness (*laksha*) that you have to go to Mumbai on a certain date. Similarly, it should be in your awareness that you want to attain *moksha*. What is the use if you are not aware of where you want to go? You will be aware that you have to go to Mumbai, will you not? Will you forget?

**Questioner:** I will not forget.

**Dadashri:** Similarly, this; that you want to go to *moksha* should remain in Your awareness (*laksha*). You have now started in that direction. It may come early or late, but You are on Your way, the more 'effort' You put into it, that much is to Your benefit. If you meet Me directly (*pratyaksha*) then You will fly like an aeroplane and if not, if you have *sookshma* subtle Dada, and you will move like a train. So as much You can fly, that much is correct. Still a lot will be settled. Only one life should remain pending and that too, to go through the effects of *punyai*, merit

*karma*. By following Dada's five Agna, You will accumulate tremendous *punya*.

### **Awareness at the time of death Gp414**

You have become *nishank*, absolutely free from any doubt about the Self, now remain within the five Agna. Go through old age. If this body has to leave, let it, let them cut off your ear if they want to, You have to be rid of the *pudgal*, non-Self complex, eventually. It does not belong to You. That which is not Yours, will not remain with You. When it is time for it to leave, if it is the time for *vyavasthit*, it will leave. Do not have fear. No one is going to take it away, just because you say so. This will keep You fearless (*nirbhaya*). Say, 'Go ahead and become what you (*pudgal*) want to.'

This body, in the name of Chandubhai, has become your great friend, through which you have come to know the Akram Gnani Purush, and attained the Akram Gnan, and that experience has been accomplished. Therefore, now tell this body, 'Dear friend, I will arrange for whatever medicine necessary for you. Even if you have to take the most *himsak* of medicine, (e.g. anti-biotics, chemo therapy, etc.); use it, and stay, live.' Such should be your inner intent. Did all those other bodies (in the past lives) not leave, did they not all turn out to be useless? For endless lives, the bodies that You had, did not serve a useful purpose. But this body (*deha, sharira*) showed You the true fruit-the Self, did it not? And it showed you that through the of Chandubhai. So take care of this body and get Your work done.

**Questioner:** I have taken the Gnan, so what should I do at the time of death?

**Dadashri:** Remain the knower-seer (*gnata-drashta*). Keep 'seeing' what is going on within. If You cannot remain thus, then remain in Dada's five Agna. Keep seeing the real and the relative.

### **Dada will take care of everything in the final hour Gp415**

**Questioner:** Is it possible for a *mahatma* to know when he is going to die? If he is remaining in all your Agna and remains in the knower-seer state, then will he know that his time to leave this world has come?



**Dadashri:** Yes he will. It does not matter, if he does not. But Dada will take care of him, right till the end. So do not worry. When One does all that, Dada will take care of him.

**Questioner:** Does one experience anything at that time?

**Dadashri:** Yes He does. He will be in the Self at that time. He is in the Self during the last hour; He will not come out of it, because he will experience a fearful environment outside of the Self

**Questioner:** The body that has given Me help, and it is still helping Me, in worshipping Dada, my inner desire is that Dada be present when it is time for this body to leave. Dear Lord, grant me that.

**Dadashri:** When a ship is about to sink, will one let go of the attachment to that ship or not? When it is sinking, they will tell you, 'Abandon the ship, leave all your possessions behind and get into the life boats'. One will let go of the attachment, will he not? Will he remain on the ship? Then if they say, 'You are allowed to take only two family members with you'. At that time will he let his son go or will the old man himself go? He will not let his son go. Will one let others go? He will push everyone aside and leave even when they try to stop him, will he not? He will push everyone away and leave. Keep me alive in return for the promise to leave all the attachments. So this is what happens at the time of death. Those who have attained Our Gnan, they go into the Self and then if you ask them, 'Please come out of there', they will say, 'No, now I do not want anything more.' That is called a *samadhi-maran*, death without any effects whatsoever; death in the awareness as the Self. There is suffering going on externally in the physical self, and there is *samadhi* within. In the last hour, He remains so much in the Agna. So no one has to worry at all.

**Questioner:** Will Dada be present at the time of death?

**Dadashri:** Yes. Present, yes He will be truly present. When He is present on any other ordinary day, then will He not be present at the time of death? Is He not present on other days? He is present the whole day! That is it then! Look is he not saying that Dada remains present the whole day?

**Death will be a blissful one Gp416**

One will withdraw completely into the den of the Self at the time of death; he will not stay outside at all, will he? That is the Self's main attribute. When surrounded by difficulties, the Self will it draw back into its den. That is its greatest attribute. And all those who do not have Gnan, they do not have a den, so then where can they go?

You- the Self, should remain separate from Chandubhai. Chandubhai is separate and You are separate. Our Vignan is such that it will keep You still-steady. In the face of many difficulties, One goes back into the Self.

**Questioner:** But Dada, everyone has his own limit of fear, does he not? Some withdraw into the Self in the presence of little fear and some in the presence of great fear.

**Dadashri:** Yes, each has his own limit, but ultimately the attribute is to get back into the den (Self). Some ask me if they will have a *samadhi-maran*. I tell them, if they are experiencing *samadhi* currently when there is no fear, then when there is greater fear at that time of death, they will definitely enter the Self. So everyone will enter their own homes, for sure. They will not come out, will they? So there will be *samadhi-maran*.

And those who do not have Gnan; where will they go? If one has a young unmarried daughter, he will 'go', become preoccupied, with that, or he will go into the market. So if the interest is in his daughter, he talks as if he is going to get her married before he dies. Because, when he has any kind of fear, he does not have the place-tool to escape anywhere, does he? Whereas, You have the place-tool of getting into the Self. He does not have such a tool, so where can he go? So, he will find such connections related to some worldly relationships.

**Questioner:** So Dada, has a causal body ( *karan deha*) been bound?

**Dadashri:** It has already been bound. But here at the time of death, one creates more causes. We have the Self within, and so We go into it. Bliss exists there; there is no pain (*dukha*) when You go there.

### **During the time of pain of death    Gp417**

**Questioner:** At the time of death, if one experiences pain tantamount to the sting of one thousand scorpions, will the Gnan remain at that time?

**Dadashri:** This Gnan will definitely be present. It will give You constant bliss of the Self at the time of death. The Gnan that gives you *samadhi* right now, it will also be present at the time of death, for sure. Hence, the balance sheet of the entire life will present itself at that time.

**Questioner:** When the nerves are being pulled in pain, and the heart beats are missing beats...

**Dadashri:** There is no problem with that. If the nerves and nervous system is failing and even if he becomes unconscious, , even then *shukladhyan* ( I am pure Soul) is there within. *Shukladhyan* will not let leave once it has been attained. It does not let you worry, even now, does it?

**Questioner:** No.

**Dadashri:** Therefore, the *dhyan* (natural meditation), that does not allow any worry to arise; something that has not happened before in this world, has happened to You now. So then, will it abandon You at the time of death? If the awareness of ‘I am *Shuddhatma*’ remains, then that is called *samadhi-maran*, blissful death; death in the presence of the awareness of ‘I am *Shuddhatma*’. Then You do not have to see how much pain the body is in. That means that You are aware there. When *moha*, illusory attachment, decreases, then *mamata*, ‘my-ness’ is bound to decrease. Then You will be able to know *mamata*, that, ‘This that is not mine and this my-ness is going on for what is indeed not mine.’ Then *mamata* will go away. So blissful death, *samadhi maran* is going to happen for sure.

### **One will remain separate in his next life Gp418**

**Questioner:** What exactly goes with us when we die? Is it whatever has been painted (causes)?

**Dadasdhri:** Nothing is going to go with You, since You have become *Shuddhatma*. Only one or two bags of the stock of *karma* of this one life will go with You. Just as these monks, do they not keep just have one or two bags? No house or anything else, only two bags will remain in the end, for one more life.

**Questioner:** Right now, there are warehouses full of it.

**Dadashri:** Let it feel like a heap full, but that heap is of the foreign department, of Chandubhai, is it not? Why are You taking it as Your own? Nothing of that is of Your own home, is it? Let go of that burden and take a nap peacefully. You should check to see if everyone else is asleep, and then you should go to sleep too.

**Questioner:** Dada, the separation of the Self and the non-Self, you have made for us, they will not become one again, will they?

**Dadashri:** They will remain separate.

**Questioner:** Even when we go to another life?

**Dadashri:** Yes. If one goes into the next life in a state of bondage, then he will remain bound and if he goes there with the awareness of separation, then he will remain separate there too.

### **Will this Gnan remain in the next life? Gp419**

**Questioner:** Will this Gnan, that we have attained, remain in our next life?

**Dadashri:** It will. None of the gnan will go away. Neither this Gnan, nor any other kind that he has brought with him, will leave. Gnan will remain no matter where You go.

**Questioner:** Still one or two life times still remain, will the knowledge of the Self (Gnan) remain?

**Dadashri:** You have forgotten the other gnan (relative), have you not? That is not going to come with You. The gnan you are in now, it will come with You. The 'standard' that you are in here, that standard will continue there. So all of this, will remain. There is no difference between what is here today and what it will be tomorrow. Only the body changes, that is all, the rest of the state remains the same. And if a person is a thief and a rogue here, it is the same for him over there too. Therefore, no one will take anything away from you there. This Gnan will remain with You. That is why You can go to *moksha*, is it not? Otherwise, how will You go to *moksha*? You

cannot remember the past, which is the greatest thing. And the future is under the control of *vyavasthit*. So You have to remain in the present.

**Questioner:** Dada, the right belief (*samkit*) that You give us, the Gnan You give us, will that remain with us forever, all the way to *moksha*?

**Dadashri:** You have already attained *moksha*, what other *moksha* is left for You to attain? First comes the freedom from the ignorance of the Self (*agnan*), then the other freedom comes when all *karma* dissipate.

**Questioner:** But, does one have to attain Gnan again in his next life?

**Dadashri:** No, this Gnan will always be with You. The Gnan that You have attained, it is the very same Gnan that will remain with You.

*Artadhyan*, adverse internal meditation that hurts the self and *raudradhyan*, adverse internal meditation that hurts the self and others; that has ceased, that very result will make You sit in front of a Tirthankara Lord. After the change of *swabhav*, having become the Self, whom will 'it' let you stay here with? Where will 'it' find parents for You? If one is born as a Tirthankara then he will be born in the royal family, King's palace. But will his friends be people from surrounding neighborhood like the Patels and the Baniyas? No. Celestial beings would have landed over there before His birth. Celestial beings in human form will come and play with Him. Otherwise wrong *sanskara*, influence of culture, would develop. So everything is attained according to circumstances. All the circumstances are ready, if You are ready. If you are crooked then everything will be crooked. If You became straightforward, then *Dusham Kaal-Kaliyug*—this current time cycle characterized by lack of unity in thoughts, speech and action, does not obstruct You. You have met the Gnani Purush and received this wonderful Gnan. Let there be seven such *Dusham Kaal*, what problem is it of Yours? You would be in Your Gnan, state of the Self You do not have *artadhyan-raudradhyan*. The intent to hurt anyone will never arise any more within you.

So the result of *dharmadhyan*, absence of adverse internal meditation, is that one more life will come. Having received this Gnan some may get two lives, some may get one life, and for some it may take longer, however there is *moksha* for sure. This is because *karma* have ceased binding, new cause for *karma* is not being created.

**Questioner:** If one were to attain *moksha* after some life times, then will the same state continue in the intervening few lives too?

**Dadashri:** If one had reached to the point of 'ninety-nine' then it will start from 'ninety-nine'. This person has reached up to 'eighty-one', so then it will start from 'eighty-one'.

**Questioner:** So *karma* will not be bound even in the next life; that same state will continue only.

**Dadashri:** All those states will continue only. The Gnan which You have, at the time of death, it will remain present and then it will be present in the next life too.

**Questioner:** Now in the next life, will one remember this Gnan at that time?

**Dadashri:** All the *nimits*, evidentiary instruments, will come together. It cannot happen without a *nimit*. One may meet a *nimit* but not that of Gnan. One may meet a wrong *nimit*. If one meets a wrong *nimit*, then Gnan will become present. If you meet someone who would do wrong to you, or harass you, then you would start thinking; during the thought process the light of Gnan will prevail. Or if you went to listen to some religious saint, you would think that 'that is not how it is; it is like this'. The Gnan will be present and light will happen. So Gnan will present when you meet a *nimit*.

**Questioner:** Those remaining one or two more lives, during that time this *jagruti*, awakened awareness of the Self and this guidance of this path...

**Dadashri:** That all will remain with You. The way this *jagruti*, this Gnan, and everything one leaves with, the same will be present there. People will be amazed at you in your very young age. That is the reason Krupadudev Shrimad Rajchandra, the Gnani Purush of the *kramic* path, was able to write what he did in his very young age. If the Gnan were not present then he could not write all that, at that young an age.

**Questioner:** In this life we have received Akram Vignan, the step-less path to Self-realization, but will we have to go in the *kramic* path, the one

step at a time progression path, in the coming lives or will it remain Akram only?

**Dadashri:** Afterwards nothing is left, is there? Once You attain the Self, it is done, finish! Thereafter whatever comes, everything is *nikali*, discharge. Whether, you get Akram or *kramic*; that is of no concern to You, the Self. This Gnan of Ours will remain present and ready all the way to *moksha* in one to two more life times.

**Questioner:** Dada, we got Your Gnan and Your Agna too in this life, so now will someone give us Agna in the next life or will we take it with us only; what will happen?

**Dadashri:** These Agna are for only this life. Thereafter the Agna will have been woven in Your life; You will not have to follow them. You will have to follow them just in this life. If you follow them properly then in the next life they will have become woven for You, natural to You. That life will be in the state of Agna.

**Questioner:** So will the files of this life come with me in the next life?

**Dadashri:** If you create further clash with the files, then they will come with you and if you do not, then they will not come.

### **We will go to Mahavideha Kshetra Gp422**

The One whose awareness (*laksha*) of the Self has been established, will not be able to stay here in Bharat Khestra. The rule is that such a One will be naturally pulled to Mahavideha Kshetra. He cannot remain in the environment of this *dushamkaal*, the current time cycle of Kaliyug. Those who do not have the awareness of *Shuddhatma* are here anyway. But the One in whom the awareness is established; He will have one or two more life times in Mahavideha Kshetra; there he will have *darshan* of the Tirthankar Lord and then go on to *moksha*. That is how easy this path is!

**Questioner:** I want to take birth in Mahavideha Khestra, is that possible?

**Dadashri:** Yes, why not? Only those that are in the fourth standard are made to sit in the fifth one, no? Those that pass (qualify)! In the same token, the nature of the location will take one from here to there for one lifetime there. So if one's real nature (*swabhav*) becomes compatible with the attributes of the fourth time cycle, then wherever the fourth time cycle is prevailing, that location will pull that person there. And if one is living in the fourth time cycle but his *swabhav* is compatible with that of the fifth time cycle, then that person will be pulled to the location where the fifth time cycle prevails. Therefore You have to sit next to Simandhar Swami and there You will attain the final liberation. That is the final *darshan*. That *darshan* is higher than our (the Gnani's) *darshan*. 'We' are at 356° and the Lord is at 360°, so you will have that *darshan* there, in Mahavideha Kshetra. Now, there remains a necessity for only that *darshan* and then You will have it all. When You have that *darshan*, You will attain *moksha*, final liberation.

### **Prosperity and joy through the five Agnas Gp422**

The *punyai*, merit *karma*, that will be bound will be such that you will not have to do any hard work over there. There oh my goodness!...you will have ready bungalows and cars – that is where you will be born and they will take you to be in the company of the Lord. That is the kind of merit *karma* that will be bound. By remaining in our Agna, you bind *punyai-anubandhi-punyai*, a category of merit *karma* in which the effect as well as the new binding is that of the highest class of merit *karma*. You will not have to work hard at all. Here there is nothing but pushing and shoving, can you call this a life at all? Can you even call this *punyai*? There, you just have to think about it and it will be time to go see the Lord. Even before you look to see what time it is, a car will be waiting for you to take you there. So everything will be ready for you. So therefore now You should follow our Agna, constant *samadhi*, uninterrupted bliss of the Self will be there; this I guarantee You. You will not have to come back from Mahavideha Kshetra. There will not be a road for you to return! If you do *raag-dwesh*, attachment-abhorrence, then you will have to come back.

The force of your *karma* will lead to a next life. There may be one or two more lives but ultimately You will have to go to Simandhar Swami for sure. Whatever accounts you have bound here, whatever sticky *karma* you had bound for an account here (in Bharat Kshetra), will come to an end.

**Questioner:** Here?



**Dadashri:** There is no choice! Here the justice is absolute and fantastic, it's precision is as accurate as the scale of a goldsmith. Pure and clean justice. Nothing haphazard will work here.

### **The Self knows where he is going Gp423**

**Questioner:** How can I know that I am going to *moksha*?

**Dadashri:** No, what is the hurry for it anyway?

**Questioner:** No, there is no hurry but at least one can tell whether it will be after ten, twenty, hundred lives...

**Dadashri:** You can know everything. The Soul, the Self, is like a thermometer. Can you not tell when you feel hungry? When you have to go to the toilet, are you not able to tell? Everything can be known. Where you are headed for, everything can be known. Which life form one is headed for can also be known. You are not looking from an impartial view point.

**Questioner:** I have to come to that stage, no?

**Dadashri:** No, but the Self is with a stage only. You have to see from a neutral, impartial perspective. You should not become partial along side with it. You can immediately tell when you have to go to the toilet, but what does it mean to become partial along side with it? If a goldsmith comes to your home to sell jewelry, what can be done if you get involved in talking with him? You became partial towards the gold jewelry and so the thermometer that was showing you to go to the toilet, stops working. Otherwise if there is no partiality, the Self is the thermometer, for sure; it will show you everything.

### **In *moksha* every being is equal Gp424**

**Questioner:** You have given us the guarantee for *moksha*, but when I go to *moksha*, You too will be there in *moksha*, right? How will I recognize You, Dada?

**Dadashri:** What is the need for recognizing me then? Here you are obligated to those whom are acquainted with. Over there, there is no such

thing as acquaintance. So that is the right way, because there is equality (*samanta*) in *moksha*. What is the meaning of *moksha*? *Moksha* means there is no superior overhead and there is no subordinate beneath.

Why is it that there is no *moksha* here? The answer is if there was such a superior as a Tirthankara here, then I would attain *moksha* just by doing His *darshan*. There is that much of readiness here for us. Only the *darshan* remains. When we meet the Lord and attain His *darshan*, completion (*poornahuti*) within, absolute enlightenment, will arise. But such a Tirthankara is not available here, so whose *darshan* can 'we' make You do? An idol of a Tirthankara will not work for this purpose. So when You go there, Your *moksha* can only come with His *darshan*.

**'We' will be the last one to go** Gp424

**Questioner:** You had said that you are not in a hurry for *moksha*, why is that?

**Dadashri:** What hurry do I have? I feel I have already attained *moksha*. What then? Who would be in a hurry for *moksha*? Those who want to free themselves quickly from pain suffering; they will be in a hurry. For Me *moksha* has happened, for sure. Now it is my desire that people attain salvation. After that, 'we' will go with ease.

**Questioner:** After you send us?

**Dadashri:** Yes, it will be good when everyone goes, that is my desire.

**Questioner:** Mahavideha Kshetra and *moksha*; now You just said that first You will send us and then You will go to *moksha*.

**Dadashri:** Yes, I will come later.

**Questioner:** Is that your *laghuttam bhaav*, 'I am lower than the lowest,' way of worldly interaction?

**Dadashri:** No, it is not *laghuttam bhaav*. 'We' still have more work to do.

**Questioner:** How long will You do that work for?

**Dadashri:** No, that is not the problem. The method by which I have to go - that 'station' is such that it will take time to come.

**Questioner:** So You will send us earlier?

**Dadashri:** From these (current *mahatmas*) there are some that will come with Me. You don't have to go around seeking anything like that; just keep 'seeing' whatever happens!

### **Can one fall from Mahavideha? Gp425**

**Questioner:** Dada, once the subatomic particles becomes light enough so that we reach Mahavidhe Kshatra, but then there one will not fall back, will he?

**Dadashri:** The one who wants to fall will fall anywhere. If one has no desire to fall, there is no one who can make him fall. These others who make others fall, will not be able to touch You. When one has a desire, then everyone will make him fall. When one has a desire, he will even fall in the well in the night. What is that called?

**Questioner:** But there is no need for anyone to have doubts about that.

**Dadashri:** There is no need to have doubts. I have to say this, so that one does not become careless to the extent that 'nothing is going to impede me'. One will have to remain cautious, no? Certain *karma* from the past maybe such that they will make one fall but even then, this Gnan is the very thing that will bring him up. This Gnan is such that it will keep afloat even those who are drowning. It will bring up to the surface, that which is doomed to drown. And after attaining the experience, You will be able to understand that, no?

### **You have the visa; the ticket is yet to come**

**Questioner:** Dada when I go to Mahavideha Kshetra, will I see the Tirthankara Lord with my eyes?

**Dadashri:** Yes, you will see Him for sure. You should sit right in front of Him. See with your eyes and sit in front of Him. Just for His *darshan*, just for this very intent, You have to go there. I do not have that

*darshan* with ‘Me.’ With Me, (with the *darshan* of the Gnani), that *darshan* is still not complete. So that much of benefit is lacking; You cannot get the full benefit. That *darshan*, the *darshan* of the Tirthankara, is the complete *darshan*.

Have You applied for the ticket? Did You apply for the visa for Mahavideha Kshetra? To remain sincere to Our Gnan, that is called ‘visa’.

**Questioner:** And what does getting a ticket mean?

**Dadashri:** When the ticket comes, that is a different matter altogether. Your state will become just like Mine. Because then there will not be anyone to interfere. At times when your face falls (when you get visibly upset); the joy that disappears from your face, is because the other person is cutting the string of ‘your’ kite. Despite that the string of your kite is in Your hands. There is no one to cut the strings of My kite, at all. So when Your state becomes like that, then it is done; it means Your ticket has arrived. Here the visas have already been issued; You got the visa!



*Please note that the Gujarati pages are marked as Gp  
The above material is going to be discussed in detail in the Baltimore Shibir  
2010 by Pujya Deepakbhai*

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