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# DADAVANI



Without any 'I-ness', where there is no dependency,  
nothing at all, where there is sheer bliss;  
in such an independent Self State, I verily am.

I am a father  
I am clever

I am a lawyer  
I am Mangaldas



I am pure Soul

Potapanu ('I-ness') is there as long as You are sitting on the seat of the non-Self. When You sit in the relative seat, would you not immediately feel the shock? Therefore, You should know it, the moment it touches the relative seat, that this is not Your seat. So then you should get up from it, and sit in the seat of the pure Soul. That seat would not feel uneasy at all, it would be the seat of ease.

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# DADAVANI

**Progress through awakened  
awareness dissolves 'I-ness'**

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## EDITORIAL

Why does a human being wander life after life in the worldly life (*sansar*)? It is due to egoism (*ahamkar*). When this ego dissolves then *moksha* (liberation) happens. *Vastutva* means realizing the essential element of the Self; when one realizes this, then *purnatva* (the state of being complete, the absolute Self) happens. Not understanding 'Who am I?', the 'I am' becomes falsely located at another place, 'I am Chandulal', and therefore *vikalp* (ego; 'I am Chandulal') arises. The entire complex of *vikalp* is called *potapanu* ('I-ness').

Every embodied soul progresses by attaining experience at every level on the evolutionary path. This collection of experiences is called 'I-ness' (*potapanu*). After *Atmagnan* (realization of the Self), ego leaves, but *potapanu* remains. The ego is gone, the realm of authority (*satta*) left, but 'he-potey' does not let go of his seat. And it is not easy to let go of that seat. Revered Dadashri explains this statement by giving a simple example of 'I', 'lawyer' and 'Mangaldas'. After attaining Gnan, 'lawyer' and 'Mangaldas' are gone but 'I-potey' has remained, and that itself is *potapanu* ('I-ness'). This 'I-ness' has arisen from the attributes of *prakruti* (the non-Self complex). The ownership of *prakruti* has been fractured through faith (*shraddha*; conviction), but that *potapanu* is not going away yet.

To lose *upayoga* – to lose the awareness of 'I am pure Soul' - is called 'I-ness'. To side with the discharging ego is considered 'I-ness'. That is why only, one ends up protecting *prakruti*. What is the solution of Gnan (knowledge of the Self and the non-Self) over there? We have to continue 'seeing' *prakruti*. This is because the Self is the knower-seer (*gnata-drashta*). Therefore if one 'sees' 'I-ness', then gradually 'I-ness' starts to decrease. But because of the experience of doership from the time immemorial one is not able to reach at the experiential stage. If one moves away, then the Self is separate from the *antahkaran*. After attaining Gnan, Your real doership does not remain, but your relative doership does. Therefore as a result of discharge doership, *dakhal* (the effect of seemingly becoming Chandulal), happens and this results in suffering.

If you sit on the relative seat and feel the suffering then You should know instantly that 'this is not my seat'. So You should immediately get up from that and come to Your seat. When can you say that it is your own seat? It is when You follow five Agnas in exactness. Following five Agnas is verily Your own seat. And that is verily considered real *purushartha*. Therefore our *purushartha* should be such that *potapanu* decreases. That way we can proceed on the path of liberation on which the Gnani Purush has placed us.

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After attaining *Atmagnan*, everything is settling-discharging (*nikali*) but the unfolding *karma* (*udayakarma*) that has to be dealt with by becoming absorbed (*tanmayakar*) according to the unfolding *vyavasthit* is very detrimental to the goal of exposing the full Gnan of the Self. So if the *vyavasthit* is such that one will become absorbed in the unfolding *karma*; not to become *tanmayakar* in that is verily *purushartha*. There should be awareness of, “This is not ‘I’”, and ‘I am pure Soul.’ The degree of ‘I-ness’ goes away depending on the degree of awareness (*jagruti*). And awareness will increase proportionately by whatever percentage the ‘I-ness’ diminishes.

It is our ardent prayer that compilation of this Dadavani, which provides light on different aspects, from beginning of ‘I-ness’ to complete freedom from ‘I-ness’, help all the *mahatmas* in commencing *purushartha* with awareness against ‘I-ness’.

~Jai Sat Chit Anand

### Progress through awakened awareness dissolves ‘I-ness’

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

#### ‘I am’ in the incorrect location leads to ‘I-ness’

There is nothing else worth doing in the worldly life. Only ‘I’ is not at the place of ‘I’. Only ‘I’ needs to be set in its place. Mind is at the place of mind. Intellect is at the place of intellect. *Chit* (subtle component of vision and knowledge in the inner functioning instrument called *antahkaran*) is at the place of *chit*. Ego, on the other hand, is not at the place of ego.

What is *ahamkar* (ego)? One should know its definition. Ego means one doesn’t know who one is and believes what other people tell him as to who he is. That *aropit bhaav* (false attribution of the belief ‘I am Chandulal’) is known as ego.

One is wandering in the worldly life due to ego only. One kind of ego is that which creates disturbance and the other one is the ego that is settling, reversing ego, descending ego. That is the only one that goes to *moksha*.

#### ‘I am’ is not ego

**Questioner:** What is called as *aham* (I am) and *ahamkar* (I am Chandulal), is it the same or different?

**Dadashri:** They are different. These are separate words, are they not?

**Questioner:** What is the difference?

**Dadashri:** If someone says *aham Atma* (I am Soul) then there is no problem, but what if someone says *ahamkar Atma* (‘I am doing-Soul’)? What happens then? There is no problem of *aham* (I am); there is a problem with *ahamkar* (‘I am Chandulal, I am the doer’). *Aham* is not *Ahamkar*. ‘I am’ is not ‘I am the doer’. In ‘*Aham Brahmasmi*’-‘I am *Brahma* (The Self)’ *aham* (I am) is used, is it not? That is because ‘I am’ (*aham*) should be there, but ‘I am’ (*aham*) of what? There should be the ‘I am’ (*aham*) of the Self. Why should there be the ‘I am’ of what one is not? ‘I am’ (*aham*) is not poison; ‘I am Chandulal-

I am the doer' (*ahamkar*) is poison. *Aham* means 'I' (or I am).

**Questioner:** Can it be called as existence?

**Dadashri:** Yes, it can be called existence (*astitva*) only. Its existence is already there. All the living beings have the awareness of the existence- 'I am', but do not have the awareness of *vastutva* (the Self). The awareness of 'who am I' is not there and therefore ego arose. To say 'I am' for who You are is not ego. This gold is there, now one day if someone gives it speech and it says, 'I am gold', will you then say that 'It is doing egoism'? Will you say? No. And what if iron says that 'I am gold'? Therefore, 'who am I'; this much should be known. 'I am Chandubhai' is *aropit bhaav* (false attribution, false intent). If you say what you are then your existence is already there. You already have the authority to say 'I am', but the awareness of 'who am I' and 'what am I' is not there.

**Questioner:** Even in the ego (*ahamkar*), the self—*potey* exists, does it not?

**Dadashri:** Yes, '*potey* – I am' is there, but one does not know 'what is *potapanu* ('I-ness')'; that is the thing. Due to that only one wanders for infinite life times. It is definite that '*potey* – I am—the Self' exists. But *vastutva* means 'who am I?', 'what is *potapanu* ('I-ness')?', 'who am I really?', one does not have that awareness. And once one realizes this, then *purnatva* (absolute Self) happens automatically. Therefore when one knows 'who I am' and remains in the 'I am' state, then one is considered *nirahamkar* (egoless).

**'I-ness' arose through scientific circumstantial evidence**

**Questioner:** There is pain in 'I-ness',

so then why has 'I-ness' (*potapanu*) arisen?

**Dadashri:** It has arisen through scientific circumstantial evidence.

**Subtle difference between 'I am' and 'I-ness'**

**Questioner:** *Ahampanu* (I am), the belief of 'I', and *potapanu* ('I-ness'), are these two same or different?

**Dadashri:** There is a big difference. 'I am' (*aham*) is simply a belief whereas 'I-ness' (*potapanu*) exists in conduct (*vartan*). That which is in conduct persists whereas that which is in belief tends to go away. The *hoonpanu-ahampanu*—'I am' that was believed tends to go away, but thereafter it persists in conduct, does it not?

Due to lack of understanding of this 'I—*hoon*', one makes false claims at other locations. That is why 'I am Chandulal' (*vikalp*) arose. And so the entire world of *vikalp* is called *potapanu* 'I-ness'. The entire world of 'I am Chandulal' (*vikalp*) came together. *Vikalp* ('I am Chandulal') from this side and from that side, that is *potapanu* ('I-ness'). However many *vikalp* one decreases that many will decrease and however many one will increase that many will increase, however that world will continue to remain. That world (of Chandulal) is very difficult. That world of *potapanu* does exist.

**Questioner:** Who makes this assertion?

**Dadashri:** That is verily within. That is called ignorance (*agnan*). Now what is that *agnan*? It is the thing that arises even before 'I—*hoon*'; the thing that imposes 'I' is verily *agnan* (ignorance) and if it leaves the assertion of 'I' then everything goes away. The assertion of 'I' leaves, 'I' became *Shuddhatma* (pure Soul), and for such a one the ego is gone.

**Questioner:** Is it because of 'I—*hoon*' that one becomes entrenched in 'I-ness' (*potapanu*)? Is it the 'I' that makes us believe in this 'I-ness'?

**Dadashri:** 'I' is a different thing. To impose 'I' at the wrong location; 'use' of the 'I' at the wrong place, gives rise to 'I-ness' (*potapanu*).

**Questioner:** Is it when this *vikalp* ('I am Chandulal') happens?

**Dadashri:** Yes, if it 'used' at other place (ignorance) then it is *vikalp* ('I am Chandulal'). But what 'I' has concern in that? 'I' is clear and clear only. If you bring 'I' here then it will stay here again. It does not have any concern. However the 'I-ness' (*potapanu*) arises and that is the concern. Did *potapanu* arise for you or not?

**Questioner:** Would there be *potapanu* in our *mahatmas*?

**Dadashri:** There is strong *potapanu* in *mahatmas*. A straightforward one would have less 'I-ness'.

**Questioner:** Dada, please explain by giving an example. I did not understand how the 'I—*hoon*' and the 'I-ness' (*potapanu*) are different?

**Dadashri:** 'I' is adjustable everywhere. If you say to 'I' that you are a son-in-law, then 'it' will become son-in-law. If you say 'you are a father-in-law' then 'it' will become 'father-in-law' and if you say 'you are *Shuddhatma*' then 'it' will become *Shuddhatma* and 'I' am *pudgal* (the non-Self complex) then 'it' will become *pudgal* too.

How beautiful this 'I' must be! And if '*potey* – I am', was such that could become adjustable then it would have been very nice,

would it not? However one behaves everywhere else with *potapanu* 'I-ness'—belief as the worldly 'I'.

'I am this' so 'I' asserted at the wrong place, gives rise to 'I-ness'. Now 'I—*hoon*' is not doing this. But the assertion 'I am this or that' gives rise to 'I-ness' (*potapanu*). Hence the 'I-ness' arises to the 'one' who makes the false accusation.

**Questioner:** So when you give Gnan, do you make it such that one forsakes the assertion?

**Dadashri:** Then only it will leave, otherwise not! Thereafter if we ask, 'Hey, are you *Shuddhatma* or Chandubhai?' Then he will reply, 'I am *Shuddhatma*.' At that time if one sticks to, 'I am Chandubhai', then we know that false imposition has not left. But at that time, and afterwards everyone says, 'I am *Shuddhatma*'. Is that right?

**Questioner:** Yes, so Dada, assertion (wrong belief) of infinite lives leaves within an hour and comes back to original place where it was, so how very flexible the 'I' is!

**Dadashri:** 'I' is adjustable everywhere.

**Questioner:** But once if 'I' gets adjusted in 'I am *Shuddhatma*', it does not waver. It becomes fixed (permanent) in that.

**Dadashri:** It will become fixed then.

**Questioner:** Why is that?

**Dadashri:** It is fixed on the original location. That is the reason it happens. People also want to fix it ('I') on the original place, but it does not happen, does it? How can it be fixed? When all the sins (*paap* - *karma* that hurts others) get burnt, one becomes light as a flower. When demerit *karma* get burnt, 'I' sets in at original place. It is then 'one'

feels the coolness! So then one will say, 'No, I will stay here only.' Now 'it' will not go away.

**Questioner:** Dada, that 'I-hoonpanu' goes away when You give Gnan, but whatever 'I-hoonpanu' is there, that will stay as much there is awareness (*jagruti*), it will stay according to that, will it not? Or will it stay as much less awareness is there? Does the *jagruti* (awareness) work in that?

**Dadashri:** It is *jagruti* only, is it not? Due to *bhaav nindra* (asleep to the Self) 'I am' (*hoonpanu*) was used at the wrong place and when awareness (after Self-realization) happens, it is used at the right place (as the Self).

#### Density of 'I-ness'

**Questioner:** If we talk about the density of 'I-ness' (*potapanu*), then that density is different in everyone. So it became dense or light, but this happens because of some reason, does it not?

**Dadashri:** That (which became lighter from the dense) depends on one's own *purushartha* (progress in the realm of the Self) only. The progress as the Self (*swa-purushartha*) depends on *jagruti* (awakened awareness).

**Questioner:** So again the main question arises that *jagruti* does not have *karma*...

**Dadashri:** There is no problem of *karma*, *karma* will continue to come.

**Questioner:** It does not have any concern with *jagruti*.

**Dadashri:** If there is *jagruti* then one will maintain equanimity (*samata*), otherwise one will not.

**Questioner:** Yes, but where did that *jagruti* (awareness) come from?

**Dadashri:** It is together only, two things are together. One is *sooj* (intuition). No matter how much entanglement of *karma* comes, even if a person were to become mad even then one will have instant intuition and it will all become clear.

**Questioner:** But are there different levels of *sooj*?

**Dadashri:** Yes, there are different levels of *sooj*, however intuition is there for everyone.

**Questioner:** Intuition happens for everyone, yet there is a difference in one person's intuition and other person's intuition, is there not?

**Dadashri:** It is a different thing but that intuition will happen to him. It will make him free from an unfolding *karma*. When intuition happens, it is *purushartha*.

Yes, the scientific cause is different because the space is different. Space is different, is it not? Therefore, according to space all these will be different. It will not be same because the space is not same. Somebody may be on the eighteenth mile, another may be on the fifteenth mile, another may be on the twelfth mile; and again there are different spaces at different miles.

**Questioner:** So every living being must be passing through that space sooner or later?

**Dadashri:** Yes. When one comes to the sixteenth mile, his situation will become exactly like the other one's situation was.

**Questioner:** That means, all the living beings pass through that same space?

**Dadashri:** Yes.

**Questioner:** Dada, is it true that when everyone passes through same space on the

same mile, that everyone have the same experience?

**Dadashri:** Yes, when one comes on the sixteenth mile at a certain step, and when another person comes on the same step, both will have the same experience.

By going through all experiences one has a collection of experiences; that is one's *potapanu* ('I-ness'). Collection of experience is *potapanu*. And one does all the work due to *potapanu*. When complete experience happens then *moksha* happens.

**The kingdom of 'I-ness' is gone, but the seat of 'I-ness' remains**

**Questioner:** Who is this '*potey*'? Please explain.

**Dadashri:** That verily is the 'I-ness' (*potapanu*). If 'we' tell you, 'let us go to the park' and you say, 'No, I will not come. I do not like to go there.' That is 'I-ness' (*potapanu*). The Gnani Purush does not have this 'I-ness'. He will go wherever you tell him to.

**Questioner:** Who exercises the 'I-ness'?

**Dadashri:** That 'one (*potey*)' only! Verily the 'one', the original one, the 'I am', is the one. He does not let go of the seat. The realm of his authority (*satta*) is gone but 'he' does not let go of the seat. Therefore, You have to gradually make 'him' let go of it. Now 'his' authority and realm is gone, so there is no problem. It is not easy to let go of this seat. It is not easy to let go of the 'I-ness' (*potapanu*). Do you understand the 'I-ness' or not? There is a continuous feeling of 'I-ness' in everything that has become a discharge. It is nothing but an effect. The entire authority (realm) is gone. The root of 'I-ness' does not

go away. It is not likely to go away suddenly. It will eventually do so gradually.

'We' do not have any 'I-ness' (*potapanu*). So, You have to become like that. 'His' authority (realm) is gone even for You, after this Gnan, so sooner or later it will happen for You too; the 'I-ness' will go away. But You have to realize (*janvoo*) what You have become. The '*hoonpanu* (the doer I)'; the 'I' with weight and emphasis which is the charging ego, its authority and its realm (*satta*) are gone. The belief of 'I am Chandulal' is gone, however in discharge; you continue to have the *gnan* (knowledge) experience (*anubhav*) and conduct (*charitra*) of 'Chandulal'. When the realm and the authority is gone; it is all over. But '*potey*', the 'I am' remains.

**I, the lawyer, Mangaldas**

Let me explain this '*potey*' (the 'I am') to you. One lawyer came to see me. I asked him, 'What's your name?' He replied, 'Mangaldas.' I asked him, 'What do you do for a living?' He replied, 'I am a lawyer.' I asked him, 'Do you say 'I am a lawyer'?' He replied, 'Of course! I am a lawyer.' I asked, 'So then who is this Mangaldas?' He replied, 'I'. Then I asked him 'Then who is the lawyer?' he said, 'I'. So, I told him 'So then you have to say, 'I, the lawyer, Mangaldas', right?'

This is what a person at someone's door was saying. A man knocked on someone's door at night, when everyone was asleep. The owner asked 'Who is knocking on the door this late at night?' The voice replied, 'I'. The owner asked 'I' who? Identify yourself otherwise I will not open the door.' So the reply came, 'I am the *bavo* (ascetic)'. The man asked, 'But tell me which *bavo*?' So the man at the door said, 'I, *bavo* Mangaldas.' Then the owner opened the door.

That is how this 'I lawyer Mangaldas' is. So when you took this Gnan, the 'lawyer' and 'Mangaldas' went away, but the '*potey – I*' still remains. Therefore 'I-ness' (*potapanu*) still remains for You. When the other lawyer in the court says something wrong, the 'I-ness' (*potapanu*) in you will express.

### **Potapanu sustained due to qualities of prakruti**

**Questioner:** Does *potapanu* ('I-ness') arise due to quality of *prakruti*?

**Dadashri:** Due to qualities of *prakruti* only *potapanu* has arisen. But the *potapanu* which has arisen, should destroy. So slowly and slowly *potapanu* must leave.

### **Protection of the prakruti is potapanu**

Do you have 'I-ness' or not?

**Questioner:** It does arise sometimes.

**Dadashri:** Otherwise what remains? There is constant and continuous awareness (*jagruti*) in the one who does not have 'I-ness' (*potapanu*). Whatever unawareness (*ajagruti*) there is; is all verily 'I-ness' (*potapanu*). The 'I-ness' will arise immediately when someone tells you that you have no sense, does it not?

**Questioner:** It does sometimes.

**Dadashri:** Does it happen everyday or only sometimes? Tell me when it does not happen. All this is 'I-ness' only. That, which one protects, is *potapanu* ('I-ness'). To protect this *prakruti* (the non-Self), is all 'I-ness'. The loss of ownership of the *prakruti* (the belief of 'I am Chandulal') has been established through conviction (*pratiti, shraddha* – the belief of 'I am the pure Soul'), but still the 'I-ness' (*potapanu*) does not leave, does it?

### **Due to protection potapanu is protected**

The *potapanu* with protection may remain, but any other kind of *potapanu* must leave. If someone says, 'you don't have any sense', there should not be any protection of the *prakruti*. Who is the sole authority in this? It is the ego (*ahamkar*). The one that opposes or resists is the ego. Who opposes everything and challenges? It is the ego. But the ego is gone, is it not? So the protection is being done unnecessarily, is it not?

So whatever happens is correct. You will not find such discussion and talks in any scriptures. Talks about protection of the *prakruti* are not to be found anywhere. Because, who will not protect the *prakruti*? Everyone, except the Lord, protects his or her *prakruti*. And You are protecting the *prakruti* even though it is not Yours; it is an alien. You know that it is an alien and having known that, You are still making arrangements to marry 'her'! Is that not a wonder?

**Questioner:** 'I-ness' is bound to be there as long as 'I am correct' remains, is it not?

**Dadashri:** There is no such thing as right or wrong. There is no problem with the 'I-ness' of that kind. There are many other types of 'I-ness'. One gets upset at the slightest comment. That is protection of the *prakruti*. Not only does one protect the *prakruti* but he turns things around by employing deceit (*kapat*). In that situation, the 'I-ness' is doubled. To vehemently protect one's self, is all *potapanu*. Not only do they protect themselves, but they do it artfully and then dodge away. The artful dodging is deceit.

Did you understand the meaning of 'I-ness' (*potapanu*)? One still continues to

protect the non-Self, and that protection is attained through artfulness and deceit (*kada* and *kapat*).

**Questioner:** To protect one's *prakruti* is considered 'I-ness', so when does that turn into deceit?

**Dadashri:** All the 'I-ness' goes into protecting the *prakruti* (the non-Self). The 'I-ness' without *kapat* (deceitfulness) is better; it is softer, but the other is bad.

**Questioner:** You have said that protection of *prakruti* is 'I-ness' and to protect through artfulness and deceit is double the 'I-ness'.

**Dadashri:** Yes, that is double the 'I-ness'. Even children protect themselves, but there is no deceit in it.

**Questioner:** When a person knows that he has protected his *prakruti* artfully and deceitfully, what is that?

**Dadashri:** He will recognize it if the deceit (*kapat*) is thin but he will not if it is heavy and dense.

**Potapanu decreases by 'seeing' it**

**Questioner:** By staying in this Gnan, does this *potapanu* leave slowly and slowly, Dada?

**Dadashri:** When *potapanu* is 'seen' as it is, then it can gradually decrease. It is not worth hurrying to be free from it. It is not just an ordinary thing to rid of *potapanu*. One becomes a God when 'I-ness' (*potapanu*) goes away.

**Questioner:** What do I have to 'see' in *potapanu*?

**Dadashri:** You have to see the whole *prakruti* only. The whole *prakruti* is *potapanu*

only. One used to believe that 'I am this *prakruti* (the non-Self complex of mind, speech and body)'. 'The One' who is free from the part of *prakruti*, 'The One' who has such knowledge (Gnan), is a 'Gnani'.

**Gnani does not interfere**

If someone comes here to discuss something complex regarding *satsang* or any other topics, it is fine if the discussion continues for an hour and half. There will be no *dakho-dakhal* (interference and its effects), from 'us'. Elsewhere when that happens, it may even result in *matabheda* (separation due to difference in opinions). 'We' have no *dakhodakhal*. A task of one hundred hours will be accomplished by 'us' within an hour! But there will be no *dakhodakhal*. This is because 'we' do not have any 'I-ness'.

**Questioner:** Please explain the following Aptasutra of Yours, Dada:

"How does the Gnani's *antahkaran* (the inner component of the mind, the intellect, the *chit* and the ego), work? 'Potey' the one who is the 'I am' moves away (from the non-Self complex); then the Self is separate from the *antahkaran*."

**Dadashri:** The *antahkaran* carries out the worldly activities on the one side and the Self 'does' 'it's' work on the other. The Gnani does not have *dakho-dakhal* (interference and hence it's effect thereof).

What is *antahkaran*? It is that from which arises the sense-intent of 'doership' (*karta bhaav*) of 'I am the doer'. The Gnani remains separate from the *antahkaran*. After attaining Gnan, for You, real doership does not remain, but relative doership remains. That means the discharge doership remains. But

for You, there remains a slight *dakhal*; the effect of seemingly becoming Chandulal, whereas for the Gnani there is no *dakhal*. If 'one - *potey*' ('I am') moves away, then the Self is separate from the *antahkaran*. 'One - *potey*' has been a resident in this *antahkaran* for infinite life times; that 'one' now moves away.

**The chair which does not hurt us, is ours**

**Questioner:** It burns on this side, and He (the 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 other side (in Chandubhai; the non-Self), and *purushartha* (living in the 5Agnas, progress in the domain of the Self) 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* (the 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.

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 (the Self)? I have separated the real and the relative for You; that 'this is Your seat' and 'that is his (Chandulal's) seat'.

**The sweetness of the seat of the non-Self is temporary**

**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 (*goddo*) 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.

**The bliss of the seat of the Self**

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. What were you habituated to?

**Questioner:** I used to believe that being shocked is the correct thing.

**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* (worldly interaction through mind-speech-body) is there anyway, in *vyavasthit*. And for the one who has not taken the Gnan Vidhi (the separation of *vyavahar-nischaya* has happened); for him, this is *vyavahar* and this is *nischaya*. For us (Akram Vignan *mahatmas*), there is no *vyavahar-nischaya*. 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 examination, you are bound to get the result of passing or failing, 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?

**Purushartha is needed in whatever is unfolding in front of you**

**Questioner:** Is *vyavasthit* formed in such a way that it makes one remain absorbed (*tanmayakar*) in the unfolding *karma* (*udaya*)?

**Dadashri:** That is precisely how *vyavasthit* is; that is the definition of *udaya* (unfolding *karma*). *Vyavasthit* is such that one will become engrossed in the unfolding *karma*, he will become the owner of thoughts, speech and actions (*tanmayakar*). And that is where *purushartha* (independent spiritual endeavor, progress in the realm of the Self) is to be applied. At that moment (*tapa*) inner penance will arise for sure.

When will one arrive at such a subtle understanding? It will happen only when one gets into it, with subtle applied understanding.

**Questioner:** I used to become *tanmayakar* in my *prakruti* when I did not have Gnan.

**Dadashri:** Yes, you did it customarily and happily. What is more; you even liked it. The moment one has a thought about drinking alcohol; he becomes *tanmayakar* (absorbed) in it. He likes that. But what happens now after Gnan? Now the Self (*potey*) remains separate from within, where situations arise which the Self does not like. When dislike arises, this dislike is in the form of penance (*tapa*).

**Questioner:** So, does that mean that what he previously used to like is precisely what he does not like anymore?

**Dadashri:** Yes. Liking binds *prakruti* and disliking dissolves it.

The unfolding *karma* (*udayakarma*) that

has to be dealt with according to the unfolding (*vyavasthit*) is very harmful. As it is, everything is a discharge (*nikali*) but it is very detrimental to the goal of exposing the full Gnan of the Self.

**Questioner:** I did not really understand that.

**Dadashri:** *Vyavasthit* should be such that it supports the *purushartha*. *Vyavasthit* working against *purushartha* is negative *vyavasthit*; wrong *vyavasthit*. If it is not to your liking, let it be. Even if you do not like it, the fact that you do not like it, shows that it is the Atma (the Self). Where there is 'I do not like', means that you are there as Atma.

**Questioner:** But *vyavasthit* is whatever that has come, has come, but now, what should one do?

**Dadashri:** You have to do the *purushartha* in whatever comes along.

**There lies the strength of Pragnya – the liberating energy of the Self**

**Questioner:** So when 'he' becomes absorbed (*tanmayakar*) under the dictates of *vyavasthit*, we should not let 'him' become *tanmayakar*. Now to maintain this separation....

**Dadashri:** That 'action' is verily the *purushartha*.

**Questioner:** Who keeps this separation?

**Dadashri:** You have to do that. What do you mean who has to do it? The one, who keeps the separation, will keep it. But You have to decide 'I want to remain separate'. When You are the *pragnya*, You will 'do' this; keep the separation. When you remain as Chandulal (in ignorance – *agnya*); you will

become *tanmayakar*. But You have to make a decision. If it happens on this side, know that *pragnya* has done it, if it happens on the other side; know that *agnya* (ignorance) has done it. You have to decide, 'I want to do only *purushartha*. I have become a Purush. Dada has made me a Purush; the Soul, the Self. He has separated Purush and *prakruti*. Therefore, I want to do *purushartha*.' That is what You have to decide.

Otherwise, on the most part, most of the energy goes into the *prakruti* the entire day; the water just goes to waste flowing this way.

#### Specific details of 'seeing and knowing'

**Questioner:** So then we do not have to worry about getting rid of the ego. It will happen automatically in an orderly manner as the *karma* unfold (*udaya*) and all we have to do is simply 'see' it.

**Dadashri:** No. You still have to do *purushartha*. Do not take the approach, 'I do not have to do anything'. In fact, the real *purushartha* remains to be done from this moment onwards.

**Questioner:** But what other *purushartha* is there besides just 'being the seer (*jonaro*)'?

**Dadashri:** You have to 'see continuously' but such 'seeing' does not occur. Such continuous 'seeing' is not easy. You have to do *purushartha*. If You employ *purushartha*, then You will be able to 'see'.

**Questioner:** So what kind of *purushartha* is to be done?

**Dadashri:** Only the *purushartha* to 'see' what is 'burning' within and how is it burning.

**Questioner:** That is the 'seeing' is it not?

**Dadashri:** But this 'seeing' (*jovanoo*) it is not easy. Man cannot 'see'; he is not able to 'see'. If he does *purushartha* then he will be able to 'see'. If one becomes the Self (the Purush) and does the *purushartha* of not becoming absorbed (*tanmayakar*), then only the 'seeing' is possible. Otherwise seeing has no meaning after becoming absorbed. It is meaningless.

#### The final owner: wrong beliefs

**Questioner:** It is only when one understands, accepts and believes the complete role of *vyavasthit* that he can remain as the absolutely doubtless One as the Self, no?

**Dadashri:** Everything becomes a fact. He comes into 'Our' Agna, does he not? Such a One has attained pure Gnan! But in here, one interferes (intellect use) with what he has received. How can infinite knowledge (*anant Gnan*) prevail? 'I have no Gnan, and he (Dada) says I have infinite knowledge now!' What is he making a comparison with? He does not change the 'I-ness'. 'We' have placed this in such a way, that it changes automatically. Otherwise, if he has been told to change, he will not change. 'We' have put this in a way that it will change. Do you feel that it has been placed in the Gnan?

**Questioner:** Yes. Is one's wrong belief itself the 'I-ness' (*potapanu*)?

**Dadashri:** What else?

**Questioner:** So, when the wrong belief goes away, then 'I-ness' will go away.

**Dadashri:** However, there is endless 'I-ness'. But who is the owner of this 'I-ness'? Who is the owner? Who is the owner? Who

is the owner? Who is the ultimate owner? It is the belief.

**Questioner:** The ultimate owner is the belief, correct?

**Dadashri:** Actually *potapanu* has been employed at so many different places.

**Questioner:** Plus, those are all wrong beliefs. When all the wrong beliefs are destroyed, then even the 'I-ness' (*potapanu*) will go away, and it can be destroyed only through the right belief, right?

**Dadashri:** Yes.

**Questioner:** And wrong belief can be destroyed, only when one has attained the right belief, right?

**Dadashri:** Yes.

#### **Potapanu is not dependent on karma**

**Dadashri:** The nature of every *vishaya* (subject, topic of engagement of the five senses) is that however strong one is, that much less will be the *vishaya*. However weak one is that much more will be the *vishaya*. If a person is totally weak, he would have more *vishaya*. Many *vishayas* would have been clinging to a weak person so they would not let him rise higher. *Vishaya* will not let a weak person rise higher however it will not touch to a strong person.

**Questioner:** On what basis has this weakness lasted?

**Dadashri:** One will not have taken *pratignya* (vow; solemn promise; absolute sincerity) in that. He is weak and unstable and therefore he would slip. This way he would continue to slip to his ultimate destruction.

**Questioner:** But he is dependent on

*karma*, is he not? This thing is dependent on *karma*, is it not?

**Dadashri:** The whole world is dependent on *karma* but one should keep *sthirata* (stillness), and one should make a decision not to slip, should one not? Has *potapanu* left yet? *Potapanu* is definitely there, is it not?

**Questioner:** But *potapanu* is not dependent on that. But is *potapanu* not dependent on unfolding *karma*?

**Dadashri:** It is for sure, but *potapanu* means, there is some authority of one's own self, is there not? It is dependent on *karma*, however why does one not fall into a well?

**Questioner:** If he is meant to fall, then he will fall in it for sure, Dadaji.

**Dadashri:** No, no. That awareness is one's own power.

**Questioner:** So is it possible that can we make any person, whoever we like; aware and awakened?

**Dadashri:** That is the intellect, one would have awareness through intellect, and that is under one's domain and authority (*satta*). You all (*mahatmas*) would have awareness of the Self (Gnan), and he would have the awareness of intellect. Authority is there, one has that authority and control in that unfolding of *karma*.

**Questioner:** But even then, would the unfolding of *karma* not be covering-veiling that authority? For example, here we all are sitting in your *satsang*. You are explaining a simple talk to everybody, yet the way you are saying and conveying, one is not able to understand and it does not let it reach. Now you give Gnan to many people, they take it; they

understand but again they go away from the *satsang*. All that is *karma*, is it not? There is the covering veil of *karma*, is it not?

**Dadashri:** *Karma* does not have concern. Everyone will have *karma*, will one not?

It depends on how one is making use of (*upayoga*) of *jagruti* (awakened awareness).

**Questioner:** That proves that in that he has absolute freedom.

**Dadashri:** It is, it is definitely there, is it not? That is called *upadaan* (spiritual readiness and receptivity and application). *Upadaan* is verily there until one does not attain the Self (Gnan). And when one attains the Self, the *purushartha* of the Self...

**Questioner:** But we are mentioning *upadaan* of everybody, that *upadaan* is different for everyone, is it not?

**Dadashri:** It would be different for both, but there is *upadaan*, is there not?

**Questioner:** But one has come here carrying forth his *upadaan*, has he not?

**Dadashri:** No, but his *upadaan* works independently.

**Questioner:** But Dadaji, that *upadaan*, how did that *upadaan* arise?

**Dadashri:** It is one's own *purushartha*, it is one's own wealth.

**Questioner:** *Upadaan* is wealth, but that wealth...

**Dadashri:** If one person does not have that wealth, and if he were to fight with someone then he would have thoughts of fighting only on the basis of *udayakarma* (unfolding *karma*). And if the other person were to fight then he too will have the thoughts

of fighting but because of *upadaan* he will maintain equanimity (*samata*). So he does have tools.

**Questioner:** It is a tool, Dadaji, but at different levels, for different people it will be different.

**Dadashri:** Yes, it is different but that tool is there. *Potapanu* is not under control of any *karma*.

#### Ego can dissolve with experience

**Questioner:** How can *ahamkar* (ego) dissolve?

**Dadashri:** It is when one takes a beating, when one suffers through the results of *karma* that he experiences. However much one experiences that much ego will dissolve.

**Questioner:** But what if one has come here in this life after dissolving his ego in the past life?

**Dadashri:** One has not dissolved at all. He would not know this. One can identify the ego in a minute. Ego is not dissolved at all. How can his ego (*ahamkar*) dissolve? That is awareness (*jagruti*). If ego would have been dissolved then one would have been called a God. How is it, can you not understand in this?

**Questioner:** No, what you are saying about the state of the God, that is correct, it is not that. With whichever perspective you are saying that...

**Dadashri:** *Ahamkar* (ego) has not been dissolved in the slightest extent. Similarly ego has existed in all these other people. How can it dissolve? On the contrary, other people might have less. He has more.

**Questioner:** In which way?

**Dadashri:** You cannot understand that.

**Questioner:** That is what I like to know.

**Dadashri:** No. Why do you want to know? You do not need to go deep in to that. Ego is not such a thing which can dissolve.

**Questioner:** So Dada, forget about that now, leave that talk on the side, but everybody will have to dissolve that ego, no?

**Dadashri:** However, it will take time, it will take a long time. I have dissolved that (charge ego) for you. Now that discharge ego...

**Questioner:** Yes, the discharge ego has remained, has it not?

**Dadashri:** Yes. It will take time to dissipate.

**Questioner:** You said that it will come in experience, one will suffer beatings, and one will get molded and shaped, after then it will dissolve. You said that the discharge ego will suffer the beatings everywhere...

**Dadashri:** Then one will experience.

**Questioner:** Yes, but all that became the sequence, did it not?

**Dadashri:** It is step-by-step (*kram*) for sure. It will not dissolve immediately just like that.

**Questioner:** It will dissolve step-by-step.

**Dadashri:** To dissolve ego means, however much one experiences that much ego dissolves.

**Questioner:** But can we not dissolve that ego through *jagruti* (awareness)?

**Dadashri:** *Jagruti* is the result of grace (*krupa*), it is not anything else. There is nothing

of that in this. One's *purushartha* is not there.

**Questioner:** No, it is a different thing Dada, but whatever awareness that has arisen, can it not dissolve the ego?

**Dadashri:** What?

**Questioner:** It is a different thing on what basis that has arisen, but now that awareness has arisen, on the basis of awareness?

**Dadashri:** This tendency of inquisitiveness will help him a little. However, really speaking all other *mahatmas* would excel.

#### Potapanu during unfolding of karma

**Questioner:** So are ego (*ahamkar*) and *potapanu* ('I-ness') considered same thing?

**Dadashri:** Your ego is now gone.

**Questioner:** Is ego considered gone?

**Dadashri:** The ego of doership (*ahamkar*) and 'my-ness' (*mamata*) both go away when 'we' give you Gnan.

**Questioner:** Yes, so then what does *potapanu* mean?

**Dadashri:** It is the ego (*ahamkar*), which is not living.

**Questioner:** Is that *potapanu*?

**Dadashri:** For example, take the mixture of *churmu* (flour, *ghee*, and jaggery); if you roll it in a ball, it is called a *ladvo*. If you pat it down and cut it into pieces (*chakta*), it is called *barfi churmu*. And if you do neither and leave it as it is, then it is called *churmu*. It is the same thing. They are basically the same thing. In a same manner, this *potapanu* and all that are the same thing. The *ahamkar* (ego) and *mamata* ('my-ness') have left and

that is the part we are calling *potapanu* ('I-ness').

**Questioner:** So what is the difference between ego (*ahamkar*) and 'I-ness' (*potapanu*)?

**Dadashri:** The ego will never move away; it will never decrease.

**Questioner:** So does the 'I-ness' move away?

**Dadashri:** 'I-ness' will continue to decrease. 'I-ness' means a stock of baggage. A stock of ego; it continues to discharge. And what is this ego like? There is already a stock within and a new stock is also flowing in; both get together inside. With us (*mahatma*), the charging ego is gone and the stock within still remains. The pending stock of the ego within other people (non-Self realized people) is also discharging, but there is also a new charging, hence new filling (creation of new *karma*) is taking place simultaneously.

**Questioner:** For us nothing charges anew.

**Dadashri:** No, for us nothing charges anew.

**Questioner:** So this *potapanu*, as many *udaya* (unfolding of *karma*) come, that much time *potapanu* will stay with it, will it not? Is it not like that?

**Dadashri:** *Udaya* will come after *potapanu* goes down. But there will not be *potapanu* in that *udaya*.

**Questioner:** Yes, is it when *potapanu* goes down?

**Dadashri:** After then also *udaya* will continue to come, will it not?

**Questioner:** But there will not be *potapanu*.

**Dadashri:** *Potapanu* will not be there.

**Questioner:** So right now, *mahatmas* have *udaya* too and there is *potapanu* in *udaya* too.

**Dadashri:** I will have *udaya* too.

**Questioner:** You will not have *potapanu* in that.

**Dadashri:** It will not be there.

**Questioner:** And what about these *mahatmas*? What about all these, who have taken Gnan?

**Dadashri:** The *mahatmas* too have the 'I-ness'!

**Questioner:** So do they have 'I-ness' during the unfolding *karma*?

**Dadashri:** Yes, that is all, nothing else.

**Questioner:** So whatever 'I-ness' is there during unfolding *karma*, do we have to get rid of that 'I-ness'? Is that so?

**Dadashri:** 'I-ness' will be there during unfolding *karma* for sure.

#### **Potapanu will dissolve depending on awareness**

**Questioner:** So after Gnan, the 'I-ness' part is considered a discharge?

**Dadashri:** That is a discharge; it is the *karmic* stock filled in the last life (*bharelo maal*). As that stock goes away as it discharges, so will the 'I-ness'.

**Questioner:** So does the 'I-ness' remain on the basis of this baggage?

**Dadashri:** Yes.

**Questioner:** So will the 'I-ness' go down as the baggage empties?

**Dadashri:** Yes, the 'I-ness' will go down as the baggage empties. Otherwise, it will not go down by itself. The 'I-ness' will end as the reservoir of pending *karma*; *karma* that remain to be discharged, empty.

Whatever amount of 'I-ness' leaves; that much of it is gone. If only a small amount leaves, it means more of it still remains and if a lot of it leaves then there is relatively little of it left. The greater the awareness (*jagruti*), the more the 'I-ness' (*potapanu*) will be removed. The degree of dissolution of 'I-ness' is in proportion to the level of prevailing awareness (*jagruti*). If the awareness is greater, then greater and faster is the dissolution of 'I-ness'. One's 'I-ness' is slower to go if the awareness is weak.

But You have hundred percent 'I-ness' after attaining this Gnan. If the awareness is strong, then ten percent of 'I-ness' will instantly go away and if it is weak then only two percent of it will go away.

**Questioner:** Then a ninety percent of the 'I-ness' will remain, will it not?

**Dadashri:** Yes. Those with greater awareness have ninety percent remaining and those with lesser awareness will have ninety-eight percent remaining.

**Questioner:** How does the remaining 'I-ness' then go away?

**Dadashri:** It will come out the next time.

**Questioner:** So, does the 'I-ness' go away as the *udayakarma* unfolds?

**Dadashri:** Yes, but the speed at which it goes away depends on the degree, intensity and strength of the awareness (*jagruti*).

Therefore awareness will increase proportionately by whatever percentage the 'I-ness' diminishes. Also, *potapanu* decreases as the *jagruti* increases.

### The exact awareness of separation

**Questioner:** If awareness prevails as circumstances unfold, then ten percent or two percent of the 'I-ness' has gone away. So what kind of awareness is that? How does the awareness (*jagruti*) that makes the 'I-ness' diminish, work?

**Dadashri:** It is the awareness of 'I am *Shuddhatma*'; it is the awareness of the five Agnas. There is awareness of 'Who is this? Who am I?' There is awareness that 'the one' abusing is not the abuser, he is a *Shuddhatma*.'

The One who knows, 'This is not 'I' (Chandu), this is 'I' (the Self)', is the Self. There should be awareness of, 'This is 'I' and not this.'

**Questioner:** In which instances, is 'potey' (the Self) in and in which instances is 'potey' not? What does 'one' 'see' in it?

**Dadashri:** In all aspects. When 'we' give you Gnan, 'we' give you Gnan of what You are and what You are not.

**Questioner:** That separation that occurred within; you called it the Soul!

**Dadashri:** That is it! That is the Atma (the Self).

**Questioner:** Now that state should remain constantly, should it not?

**Dadashri:** One should not forget to apply the awareness (*laksha*) to maintain the separation. Then later, continue to 'do' the same, again and again. Then one becomes the Self. When you fasten the buttons on your

shirt, you instinctively know that the shirt can be removed; you have the knowledge 'this part is the shirt' and 'this part is me', do you not? Or does it all appear to be the same?

**Questioner:** No, one knows very well the separation there. But the phases (*avastha*) of the mind, body and speech arise and change constantly. So is it not here that an uninterrupted awareness is called for, awareness of 'this is I and all this is not I'?

**Dadashri:** It is not all that complex and involved. In certain circumstances there are instances where one has an 'interest' in it and that is when he has to say, 'This is not mine.' Otherwise, after Gnan, one has indeed been separated and remains separate as the Self. Then later there is some interference and mixing.

**Questioner:** So no matter what kind of results unfold, one should have the *laksha* (awareness) 'this is not mine'?

**Dadashri:** Yes, 'this is I and this is not I'!

**Questioner:** Here I can see that I am separate from this shirt, but what is to be 'seen' there?

**Dadashri:** That is exactly how one 'sees' it all separate within.

**Questioner:** What does he 'see' in his vision (*darshan*)? Give us one example.

**Dadashri:** Will you not know that, 'This stone is separate and my hand is separate'? Will you not know that these are the attributes of the stone and these are the attributes of my hand?

**Questioner:** Yes. I would know all the attributes of the stone, that it is heavy, it is cold, it is square...

**Dadashri:** It is smooth.

**Questioner:** So how can one remain in

the state of 'these are not my attributes and these are mine'?

**Dadashri:** You should be aware and know 'this coldness is not mine, this softness is not mine, this smoothness is not mine, this anger that happened is not mine, this deceit that happened is not mine, the kindness that happened is not mine and so on!'

When you are lying down, can you not tell you are separate from the bedding? You understand that don't you?

**Questioner:** In that situation I can understand that the bed and the one sleeping on top are separate but the problem arises when it comes to maintaining awareness that the different phases of the *pudgal* (the non-Self complex of thoughts, speech and actions), are separate from the Self. In other words the problem is with maintaining the focused awareness (*upayoga jagruti*).

**Dadashri:** There is some awareness in the situation with the bed but awareness of the Self is gone away substantially, is it not? The separation of the body from the bed is in his awareness (*khyal*).

**Questioner:** That happens when I make him take a note of the separation, then the one within will agree 'Yes, both are separate.'

**Dadashri:** He will believe when you give him the proof (*purava*).

**Questioner:** So in the same token do we need to give proof in order to understand and maintain the exact awareness, 'All the non-Self complex phases are not mine and I am *Shuddhatma*'?

**Dadashri:** Proof, evidence (*purava*) is the main thing.

**Questioner:** What is the proof or

evidences that help to understand this from within?

**Dadashri:** That which takes numerous evidences to get the work done is ‘not mine’. Even when only three things get together in order to get the work done; it is ‘not mine’. Even if you do not cut a mango with a knife but bite into it with your teeth, because everything had to come together in order for the eating to take place, means it is ‘not mine’. You will have to understand at the subtle level, will you not? Do you think you can make do with understanding at the gross level?

**Questioner:** The main thing is at the subtlest (*sookshmatam*) level.

**Dadashri:** Yes, the main thing is subtlest (at the level of *sookshmatam*) and what will happen if you dissect it at the gross level (at the *sthool* level)?

**Questioner:** But this is something new that you just told us.

**Dadashri:** No, it is not new, it has always been there from the beginning. This knowledge was with the Tirthankars and it is here today too. What can I do when according to your ‘law book’ you claim it as new?

#### **Gnani follows according to unfolding karma**

Krupadudev has said that the Gnani Purush’s conducts are in accordance with and subservient to, the unfolding *karma* (the Gnani’s actions are *udayadhin*). What do you understand the meaning of that? He does not have ‘I-ness’ in it. *Purva karma* (previous *karma*) and illusory *purushartha*; these two are ‘I-ness’.

Because of ‘I-ness’, *niyati* (A natural progression of evolution of a soul) spoils, otherwise a soul would go straight to *moksha*.

It started from there and will go straight to *moksha*. But ‘I-ness’ comes, does it not? Had you seen ‘I-ness’ or not? If one earns five *lakhs* then he will go around swelling with pride and if he incurs a big loss then he will blame God or say my stars are not favorable, or say my *udayakarma* (unfolding *karma*), my fate. When he earns then he does not say that it is *udayakarma*.

From Gnani to Tirthankars, the actions of all are according to the unfolding of their *karma*. They do not have ‘I-ness’. So they follow as the *karma* unfolds. They do not have that ‘one should do this way only’.

#### **Udayakarma is verily doing it**

‘We—the Gnani’ see *udayakarma*, what *udayakarma* is doing? We do not blame *udayakarma* (unfolding *karma*). We just mention its name, but *udayakarma* is verily doing all this. That is how we see and speak.

**Questioner:** But in Your language of speaking after ‘seeing’ *udayakarma*, there is no element of self-protection.

**Dadashri:** It would not be there at all, no! *Potapanu* (‘I-ness’) is not there at all! Only that much is required to be ‘seen’. That much care has to be taken. There is no *potapanu* at all here.

**Questioner:** Now the one who is listening, he does have ‘I-ness’. The one in front you who is listening, he has *potapanu*. That is why it does not match.

**Dadashri:** But one has to gradually get rid of *potapanu*, one will know afterwards like that. One does not have awareness at all whether it is *potapanu* (‘I-ness’) or *parkapanu* (‘the non-Self-ness’). The whole world does not have awareness at all, does it?

**Questioner:** It is just that You had said in *satsang* that if one knows it thus that ‘*udayakarma* is mine’, but does believe it to be so, then there is no problem.

**Dadashri:** No, it is necessary to know in the initial stage that ‘*udayakarma* is mine’, that much is enough for the one who wants to beautify-improve his *udayakarma*. Otherwise *udayakarma* is *udayakarma* and ‘*potey* – I am’ is ‘*potey* – I am’.

Film and the knower (*gnata*) of film-the seer (*jonaro*) of the film, are two situations. Such would be the situation for the *udayakarma* and the seer.

Therefore, what everybody is doing in *satsang* that is the only thing that needs to be seen; one does not have to become overwise. *Pudgal* (the non-Self complex of mind, speech and body) should result in *pudgal* only. It should remain in *pudgal* only, should it not?

### The awareness of the Gnani during unfolding karma

The painting for the next life is *potapanu* (‘I-ness’). We do not have ‘I-ness’. We would continue to do as you tell us to. When we point out your mistake at that time it is the *udayakarma* that speaks. (If you do not follow as per our instruction) then (even then it is not our) *potapanu* is not there.

**Questioner:** That means when all say ‘let’s go’, at that time it is your *udayakarma*, is that so?

**Dadashri:** Yes. However, everybody will say ‘Dada did himself.’ There is no ‘I-ness’ in that. If someone says again, ‘No, sit’. Then we will sit again. If someone says, ‘let’s go’, after walking a little if he says, ‘sit’ so then we will sit. We are free from ‘I-ness’.

**Questioner:** There is no *garva* (ego of doership), no *garavata* (wallowing in worldly pleasures), no *potapanu* (‘I-ness’).

**Dadashri:** How much bliss and how much joy must be staying then? The entire burden is of only *potapanu* (‘I-ness’), no? Useless burden over the head. One will keep doing *mii* (I), I, I. One will keep doing *aamhi* (we) and *tumhi* (you), *tumhi* and *aamhi*.

We would speak but we will not have insistence. We would ask ‘how long will it take?’ If one says, ‘wait for five minutes.’ We would wait for two hours. We would ask and wait for two hours.

**Questioner:** So there will not be anything inside again.

**Dadashri:** No, even if he says to wait for five minutes we would wait for two hours. If he says for five minutes again then we would wait again.

Do you enjoy staying with Gnani? Everything is dramatic, is it not? There is no problem, is there?

**Questioner:** At the time of death people will say, ‘now two hours remain, four hours remain’. But Gnani would follow keeping death in front of him, no? It may come any time.

**Dadashri:** In the worldly life (*sansar*) the Gnani would live as if he is dead only. He will not keep death in front of him, he would live as if he is dead only (in the worldly life). The Gnani lives as the Self (*nischaya*) and lives as if he is dead in the worldly life (*sansar*). The Gnani does not have *potapanu*. Wherever there is *potapanu*, one is considered living.

### Gnani’s dramatic life

*Potapanu* (‘I-ness’) is a very big word. There is not even a trace of ‘I-ness’ in ‘us’.

Yet 'we' make Hiraba sit next to 'us'. People ask 'us', 'Who is this?' and 'we' would tell them, 'This is my wife.' 'We' will say all that. 'We' will even tell Hiraba, 'I do not like to be without you.' How good she must feel when 'we' tell her that!

**Questioner:** That too is a drama, is it not?

**Dadashri:** It is all a drama. The whole day is a drama for 'us'. All my actions of the entire day are a drama. If you take 'us' to your home for *darshan*, that too is as a drama. If it were not a drama, then the 'I-ness' (*potapanu*) would be there. Because there is no 'I-ness'; the drama is exact. Otherwise, it would be like, 'I will have to go there for a visit. I will have to go there to give *darshan*', but there is no such thing within.

Therefore, all this is nothing but a drama. The whole daylong I am doing a 'drama'. When I sit in the *satsang* and answer questions, that too is a drama. But the drama starts only when the 'I-ness' (*potapanu*) decreases and not otherwise.

#### Gnani's 'my-ness'

We do not have *mamata* ('my-ness') since past life, many previous lives. All this goes on automatically, *udayadhin* (according to unfolding *karma*). I do not have to do anything in all this. I never have any desire.

The one who is egoless (*ahamkar*) and without 'my-ness' (*mamata*) lives the way nature keeps him. There is no 'I-ness' there.

We do not have (ownership of) even a thought and do not have *potapanu*. In the people of the world *potapanu* will not go away. You will not find such person. The one who has no 'I-ness' is a God. We are just not saying this, because people would do

*viradhana* (irreverence and negative talk). I have said that don't say that 'He is a God'. Say that God is the One who is within, otherwise people will do *viradhana* and can bind demerit *karma* unnecessarily. We are not interested in becoming a God. Whichever place 'we' are, 'we' are very happy.

#### The world will take care of the one whose 'I-ness' is gone

What do you need? The world takes over your welfare, if you do not have anything. You will not have to tell anyone. The world will take over automatically. The nature of the world is very different.

For how many years have I not been able to walk?

**Questioner:** For the past eight years.

**Dadashri:** Even then, do you think I get around more than you all do?

**Questioner:** A lot more.

**Dadashri:** What is the reason for that? The one who is devoid of all ego, including all traces of discharging ego in Akram Vignan (*potapanu*) will meet with all the circumstances without asking or thinking.

When you feel fear, 'what will I do?' regarding your future, this is the arrangement that I am suggesting for you. Distribute your wealth, or let the organization know that I am giving you whatever I have. From now on if I will need anything for myself, then I will get it from the organization. All that I receive in future, I will hand over to the organization.

For me everything is the natural unfolding of the past life *karma* (*udayadhin*, where there is no interference of the discharge ego). If you do what I have advised, you too will come close to this state. Your 'doing' this is to follow the liberating speech (*deshnapurvak*).

If you have saved *lakh* to two *lakhs* rupees then let the organization know that you are giving it to them. After then you will not have to resort to any difficult ways. You will not have thoughts about putting money in a bank or making it double.

**Questioner:** The responsibility is of Dada thereafter, why do I care?

**Dadashri:** All responsibilities are of Dada! I will put it in writing for you too!

#### A sitar without strings

How is 'our' sitar (string instrument)?

**Questioner:** A sitar without a string.

**Dadashri:** You have to become like that, don't you?

**Questioner:** Yes, Dada, yes.

**Dadashri:** If it has strings then it will play music. A sitar without a wire. It is a transparent stock.

**Questioner:** It is a transparent stock.

**Dadashri:** His ego became zero (egoless). It becomes zero in discharge too. A sitar without a string.

The Gnani's last station and the sitar without a string is the next station.

**Questioner:** Charge ego dissolved that is previous station and when discharge ego also dissolves then is it the last station?

**Dadashri:** Charge ego of all of You is also stopped. So discharge ego has remained. Now when discharge ego ceases, that is the sitar without the string.

**Questioner:** A sitar without a string.

**Dadashri:** You understood, did you not?

**Questioner:** Yes, Dada. Discharge ego gone; what is its sign?

**Dadashri:** When the sitar becomes free of strings. If anyone says, 'Chandubhai, you don't have even a drop of sense and this and that,' in front of your loved ones or people you know and if there is no effect on the face then know that you have become a sitar without a string. Sign will be there for every thing, no? That is called an attribute.

One will say he has good attributes. If any heavy loss happens, instantly there would be no effect at all. Now if someone asks you to get in the car nine different times and asks you to get off nine different times...if someone asks you to get off twice and invites you again then also you will get angry. You will decide that I will get down and leave. And you will think that I don't want to go ever again even if he asks me to. Even though it has gone once (in the Gnan Vidhi) it returns, and that is the discharging ego that remains. And if you leave and come back again then still discharge ego has remained.

Is this an easy or a difficult talk?

**Questioner:** Dada, this is easy after taking your Gnan, before it was very difficult.

**Dadashri:** Before it was not sure at all. Millions of lives happen even then. When discharge ego leaves then the words from such a One are of 'top level.'

#### Potapanu will dissolve through natural law

**Questioner:** Why does Krupadudev Shrimad Rajchandra address the absolute Self within as *Puraan Purush*—the Original Self, Dada?

**Dadashri:** Instead of *muda purush* (original Self), they say *puraan purush*. We are saying *muda purush*. And He is verily a *puraan purush*. He has no doership (*garva*),

no wallowing in sense pleasures (*garavata*), no inner or outer inclination (*spruha*), no 'I-ness' (*potapanu*).

If one gets a little, *oonmattata* (swelling with pride) will arise. You can see *oonmattata* here and there. You have to see whether *oonmattata* has remained or not. Then the response is, it is not there. There is no *spruha* of any kind. Now *potapanu* ('I-ness') will whittle away gradually. By law, *potapanu* will continue to dissolve. On what basis *potapanu* has remained? *Potapanu* has persisted on the basis of all those things.

**Questioner:** *Spruha* and...

**Dadashri:** On the basis of this. All that is gone then there is no problem at all.

**Questioner:** Dada, I used to understand that if *potapanu* leaves then all others will go away.

**Dadashri:** No, no, no, first all that will go away, after then *potapanu* can whittle away. As the others leave, *potapanu* continues to dissolve. So you do not have to get rid of *potapanu*. It is just when that other things leave, *potapanu* will leave.

### Discharging stock does not touch the Self

**Questioner:** Dada, should we understand that as we come to you and empty everything out in front of you then we can rise higher?

**Dadashri:** You become empty only. If you do not want to keep your *potapanu* ('I-ness') then you should verily empty everything out.

**Questioner:** And there is no other better place except this to empty out?

**Dadashri:** There is no solution for that at all. And it is not worth holding on to one's

at all. Holding on to one's (*potapanu*) has given rise to pain only until now, has it not? And it has not made you earn even two *aanaas* (12 cents) worth of profit, has it?

**Questioner:** Now Dada, what we are talking about emptying out, we should empty in front of You, then only it is our benefit. Now in the matter of emptying, we may have filled so many good things too, from so many years?

**Dadashri:** There is no problem of that. You have to become empty.

**Questioner:** We should get rid of that good things too, should we?

**Dadashri:** No, there is no need to remove. If you remove then who will do that? Who will work for that? There is no doer (*karta*), then who will work hard? It is emptying.

**Questioner:** But at least we understood that much that, everything is *nikali* (settling). We understood like that, so it is a good thing...

**Dadashri:** No, no. It is getting emptied. Whatever is getting emptied, in that, there is not a thing, which can touch the Self. One should become that much separate and unaffected (*alipata*). It should be as if the water is coming out of someone else's pipe, not yours. Now after having lots of familiarity that acquaintance will arise and it will remain detached. One can understand that this much water is flowing. When one does not remain unaffected and separate (*alipata*) he will feel that 'such thing is happening to me.' It is not happening to You (the Self), it is happening to Chandubhai (the non-Self).

### Leave the body to play freely and spontaneously

You can do conversation and everything.

There should not be *raag-dwesh* (attachment-abhorrence). You should leave the body free. It is just like you play a 'top' and then it starts spinning, you have to let it play. So *raag-dwesh* will not happen. 'I' and 'My' are gone, so *raag-dwesh* are gone. One becomes *vitadwesh* (free from abhorrence) the moment 'I' and 'My' leaves. After then when one settles the file with equanimity, then he becomes *vitaraq* (the one who is absolutely free from attachment and abhorrence).

**Questioner:** What is the meaning of 'one has to let the body play free?'

**Dadashri:** Once you threw this top then whatever way it spins (plays) it is fine. Thereafter there is no need to wind the string around the top again. It may spin this way, that way, it may jump over, it may stop spinning and stay at one place, again it will spin this way or that way. So we know that one is going to hospital. One who comes back from the hospital becomes straight forward. Because he would know that *ghat* (critical time of probable untimely death) is gone, would he not?

**Questioner:** It will spin a little reverse too.

**Dadashri:** Yes, it may spin opposite too. You cannot tell it, to a top!

**Questioner:** Whichever way to become free from *raag-dwesh* is a *vitaraq* path.

**Dadashri:** No attachment to the slightest extent and no abhorrence to the slightest extent. One cannot become a *vitaraq* all of a sudden. But by doing *bhavna* (intent in effect), it can happen gradually if one has attained Gnan (Self-realization), otherwise it cannot happen even after thousands of life times.

The *pudgal* (mind, speech, body complex) says, 'You became *Shuddhatma* (pure Soul) so you became free? Do not believe so. You had spoiled us, therefore make us pure, so then You are free and we are free.' Then the question is 'how can I (the Self) make you (*pudgal*) free?' Then it says, 'whatever we (*pudgal*) do, You 'see' that. Do not create other interference. Keep seeing without attachment-abhorrence (*raag-dwesh*); that is all! Then we (*pudgal*) are free. We have become dirty due to your attachment-abhorrence. We will become free through Your *vitaraqata* (total absence of attachment and abhorrence). Then (it) *pudgal parmanu* (subatomic particle) will become pure (*shuddha*).

#### Potapanu destroyed through Agna

**Questioner:** Dada, now it is such in that, that because of having *abhinivesh* (stuck on one point) in *potapanu* one is trying to get rid of *potapanu* through *swachhand* (following the dictates of one's own intellect on the spiritual path), at that time it becomes stronger. One who has been established in *potapanu* and is trying to get rid of it then it becomes strong but if he meets with a living person whose *potapanu* has gone...

**Dadashri:** But that cannot go away being the self-potey, how can *potapanu* go away?

**Questioner:** It breaks through His *satsang*.

**Dadashri:** As one follows our Agna, *potapanu* starts to decrease.

When *potapanu* gets destroyed? It is when one is able to remain in Agna completely. One remained in Agna, then *swachhand* did not remain at all, did it?

### **Purushartha should begin with the right intent**

The 'I-ness' will leave if there is Gnan, otherwise it will not.

**Questioner:** The 'I-ness' may have gone but even then one often does *dakho* (he interferes).

**Dadashri:** But what is the evidence that it has even gone? You are saying that *dakho* occurs. It does not appear that this 'I-ness' is gone in anyone. There would be no more interference once it leaves. There will not ever be any interference again. It is not something that increases or decreases. It is a very real thing. One will not see 'I-ness' (*potapanu*) again once it is gone; it is gone forever. Do you feel as if it is partly gone but it also partly remains? No, it is not like that. This 'I-ness' is not something that it will return, once it leaves. To begin with, this 'I-ness' is something that is not likely to go. In fact, this is the first time this subject about 'departure of I-ness' is even being discussed. 'We' do not have any 'I-ness'.

**Questioner:** What happens if one wants to bring back the 'I-ness'?

**Dadashri:** It will not come, will it? How can it return once it is gone?

**Questioner:** This 'I-ness' is bound to go away with Your Gnan, that is for sure, but how can it go away faster?

**Dadashri:** Just as we can increase the speed of a train, we can also increase this speed if we employ the right tools (*sadhan*). But You should look neither for haste nor for laziness here. To do so, is all a form of imagination. All You have to do is to maintain the *bhaav* (the inner intent) that you want to

get rid of the 'I-ness'. Having this *bhaav* does so much work that the 'I-ness' will diminish constantly. But if you have the *bhaav* of, No, there is no need to get rid of the 'I-ness' as long as the worldly life is there, then that will be the case. After attaining Gnan, 'You' have authority and realm over all these inner *bhaav*. You do not have any authority and realm over everything that is pending for discharge. There You have to let it discharge (*nikal*) without interference.

Do you understand where Your authority and the realm is? You have the authority and realm over the inner intent of, 'the 'I-ness' has to go. The 'I-ness' is not needed anymore', then that will be the case. For how long can you make something Yours when in fact it is not? We understood through Gnan that this 'I-ness' is not 'Ours'. Is it not a mistake to behave otherwise? 'We' do not have such 'I-ness'.

### **Separation due to difference of opinion with 'I-ness'**

**Questioner:** When on this side *potapanu* goes away then these qualities manifest, is that so?

**Dadashri:** Once *potapanu* leaves, all the qualities arise thereafter. All has stopped due to that only, has it not? If *matabheda* (separation due to difference of opinion) arises with *potapanu* then one's salvation is done. Now if *potapanu* may not have gone, just believe that separation is not evident but *nihshankpanu* (absolute suspicion-less state, the Self) would definitely have been attained. *Nihshankpanu* has definitely been attained. It takes time to get rid of *potapanu* ('I-ness'). All is the filled stock, but the stock of *potapanu* needs to be rid. When that goes away then one more life remains. At that time one can really

experience separateness. At this time one is separate, such awareness will continue to stay.

**Questioner:** That means when that *potapanu* goes away then separateness will be experienced completely.

**Dadashri:** It will. There is no concern with *nihshankpanu* (absolute suspicion-less state). All this *mahatmas* have *nihshankpanu*.

**Only understand this science, you need not do anything else**

**Questioner:** This talk of *purushartha* is extremely important. It is all that is left after Gnan.

**Dadashri:** Not everyone has understood this very subtle talk. Out there it is all futile and baseless intellectual discussions (*thoka thok*). How very subtle all this is, but people have never known about it. They have not even heard about it!!

**Questioner:** And the absolute Self is as subtle as space. And do we not have to understand the Gnan at that level of subtlety?

**Dadashri:** Yes. One has to latch on to that but there is no need to run after it. You do not have to run to the point it makes your stomach hurt. All You need to do is understand what it is being said. Everything is to be done easily and naturally (*sahajata*). Therefore, You don't have to do anything; You only have to understand.

Everyone has a desire to analyze things deeply, don't they? Who does not have a desire to be wealthy? Why do these people run around in the market for so many years? The whole world runs after wealth and money, does it not?

**Questioner:** But we can make progress through the support of Your words,

can we not? Can we not progress towards the main thing by hanging on to Your every word?

**Dadashri:** Yes, at first one enters this way slowly. He will enter through this gate first then he will reach the second gate. But what happens if one has not entered even the first gate?

**Then the soul reaches at the niralumb state**

*Vastu* (The Self) is *niranjan* (free of *karma*; nothing can attach to it or bind it), *nirakar* (shapeless, formless). It is just that 'we' show you through science and you are able to see *niranjan nirakar* through intellect. 'We' show you through science but it is that *vastu* (element) that 'we' have seen *niranjan nirakar*. That entire thing (element) is *niranjan nirakar*, 'we' have seen and 'we' have experienced. First it comes into experience and then it comes into vision. All these *mahatmas* say that we have experienced. But 'we' have seen. So the *potapanu* dissolves thereafter. As long as one does not see, *potapanu* does not dissolve.

No matter what calamity comes to 'us', tremendous calamity, and all kinds of calamity from all four directions, at that time whatever 'we' have seen, 'we' remain in that very *swaroop* (Self state). So that *swaroop* does not touch anything at all. There is not anything in the world which can touch it (the Self). So it is absolutely fearless (*nirbhaya*) state, the last one. 'We' have seen that and you all have not seen. You have experienced the Self (*Shuddhatma*) but not seen (as the absolute Self). Therefore You have the Self through words. You have support (*avalumban*) of words. 'We' have *niralumb* (absolutely independent) Self.

~Jai Sat Chit Anand

DADAVANI

## Atmagnani Pujya Deepakbhai's Satsang Tour of Dubai & East Africa

### Dubai (UAE)

Dt. 21<sup>st</sup>-22<sup>nd</sup> September (Wed-Thu) 7-30 to 9-30 pm - Satsang (Spiritual Discourse)

Dt 23<sup>rd</sup> September (Fri) 6 to 9-30 pm - Gnanvidhi (Self-Realization Experiment)

Venue : Dhow Palace Hotel, Near Standard Chartered Bank, Kuwait Street, **Bur Dubai**.

Ph. : (+971) 557316937, 501364530

### Kampala (Uganda)

Dt. 7<sup>th</sup> October (Fri), 8-30 to 10-30 pm - **Spiritual Discourse by Aptputra**

Dt. 8<sup>th</sup> October (Sat), 8-30 to 10-30 pm - **Spiritual Discourse**

Dt. 9<sup>th</sup> October (Sun), 3 to 7-30 pm - Gnanvidhi (Self-Realization Experiment)

Venue : Speke Resort, Munyono, **Kampala (Uganda)**. Ph. : 712179000, 712992272, 712221522

### Mombasa (Kenya)

Dt. 11<sup>th</sup> October (Tue), 8 to 10 pm - **Spiritual Discourse by Aptputra**

Dt. 12<sup>th</sup> October (Wed), 8 to 10 pm - **Spiritual Discourse**

Dt. 13<sup>th</sup> October (Thu), 6 to 10 pm - Gnanvidhi (Self-Realization Experiment) Ph.:770081727

Venue : Navnat Bhavan, Mwembe Tayari Road, Behind Sapphire Hotel, **Mombasa (Kenya)**.

### Nairobi (Kenya)

Dt. 14<sup>th</sup> October (Fri), 8 to 10 pm - **Spiritual Discourse by Aptputra**

Dt. 15<sup>th</sup> October (Sat), 8 to 10 pm - **Spiritual Discourse**

Dt. 16<sup>th</sup> October (Sun), 3 to 7-30 pm - Gnanvidhi (Self-Realization Experiment)

Venue : SSD Temple, Lower Kabete Road, **Nairobi (Kenya)**. Ph.: 733277708

### Spiritual Retreat in East Africa

Dt. 18<sup>th</sup>-19<sup>th</sup> October (Tue-wed), 10 am to 12-30 pm & 4-30 to 7 pm - **Spiritual Discourses**

Dt. 20<sup>th</sup> Oct. (Thu) 9-30 am to 12-30 pm (**Pranpratishta of Small Idol of Lord Simandhar Swami**)

Dt. 20<sup>th</sup> October (Thu) 4-30 to 7 pm - **Spiritual Discourse**

Venue : Brookhouse School, Magadi Road, Langata, **Nairobi**. Ph.:724841001, 722722063

### Trimandir Adalaj

26<sup>th</sup> Oct. (Wed), 8-30 to 10-30 pm - Special Bhakti on the occasion of **Diwali Festival**

27<sup>th</sup> Oct. (Thu), 8-30 am to 1 pm - Special Darshan-Pujan on the occasion of **Gujarati New Year**

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

- India** ✦ **Doordarshan (National)**, Every Wed-Thu-Fri 9 to 9:30 AM (Hindi)  
✦ **Aastha**, Everyday 10:20 to 10:50 PM (Hindi)  
✦ **DD-Girnar**, Everyday 9 to 9:30 PM (Gujarati)  
✦ **Arihant TV**, Everyday 9 to 9:30 AM & 8:30 to 9 PM (In Gujarati)  
✦ **DD-Sahyadri**, Mon-Tue-Thu-Sat 7:30 to 8 AM & Wed-Fri 7:15 to 7:30 AM (Marathi)
- USA** ✦ **SAHARA ONE**, Mon to Fri 9 to 9:30 AM EST (In Gujarati)
- USA-UK** ✦ **Aastha** (Dish TV Channel UK-849, USA-648), Everyday 9 to 9:30 PM (In Gujarati)

DADAVANI

## A Grand 104<sup>th</sup> Birthday Celebration of Param Pujya Dada Bhagwan (Dadashri)

In the presence of Atmagnani Pujya Deepakbhai Desai

Date : 5<sup>th</sup> to 9<sup>th</sup> November 2011

**Spiritual Retreat** : 5<sup>th</sup> to 8<sup>th</sup> November, 9-30 am to 12 pm & 7-30 pm to 10 pm

**Gnanvidhi** : 6<sup>th</sup> November, 4-30 pm to 8 pm

**Birth Anniversary Celebration**- 9<sup>th</sup> November, 8-30 am to 1 pm

**Venue** : Vaccine Institute Ground, Old Padra Road, **Vadodara** (Gujarat). **Ph.:** 9924343335

### **Important instructions for all Mahatmas-Mumukshus attending this program:**

- ◆ Mahatmas-Mumukshus who wish to attend this celebration must register their names at their nearest satsang center. In case there is no satsang center in your nearby area, pl. register your name at Adalaj Trimandir registration dept. on Tel. 079-39830400 latest by 2<sup>nd</sup> October 2011.

**For Mahatmas-Mumukshus from foreign countries:** for registration, pl.visit

<http://simcityarrival.dadabhagwan.org/simcityarriv.aspx>

### **Godhra Trimandir Pranpratistha Celebration**

Date 28<sup>th</sup> December 2011 to 1<sup>st</sup> January 2012

**Spiritual Retreat & Gnanvidhi** - Date 28<sup>th</sup> Dec. to 31<sup>st</sup> Dec.

**Pranpratistha** - Date 30<sup>th</sup>-31<sup>st</sup> Dec. and 1<sup>st</sup> Janaury - Everyday Morning 6 am onwards...

**Venue** : Trimandir, Village - Bhamaiya, **Godhra** (Gujarat). **Ph.:** +91 9924343434

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

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## The real purushartha remains to be done now

There will not be any *garavata* (wallowing in temporary pleasures of the world), *garva* (doership), *spruha* (inner inclination) and *oonmattata* (smugness; swelling with pride) once the 'I-ness' has dissolved away. To protect *prakruti* (the non-Self), to protect *pudgal* (mind-body-speech complex) is all 'I-ness'. To side with the ego is considered 'I-ness'. To side with ignorance (*agnanta*) is considered 'I-ness'. To lose the awareness of 'I am separate from the body' (*upayoga*) is called 'I-ness'. You say that you 'become one with whatever goes on inside, you become *tanmayakar* (engrossed) with it but later you become aware of it', all that occurs because of 'I-ness'. *Vyavasthit* is such that one will become engrossed in the unfolding *karma*, and that is where *purushartha* (energy of progress towards the Self) is to be applied. If one becomes the Self (the *Purush*) and does the *purushartha* of not becoming absorbed (*tanmayakar*), then only the 'seeing' is possible. So the real *purushartha* remains to be done.

- Dadashri

