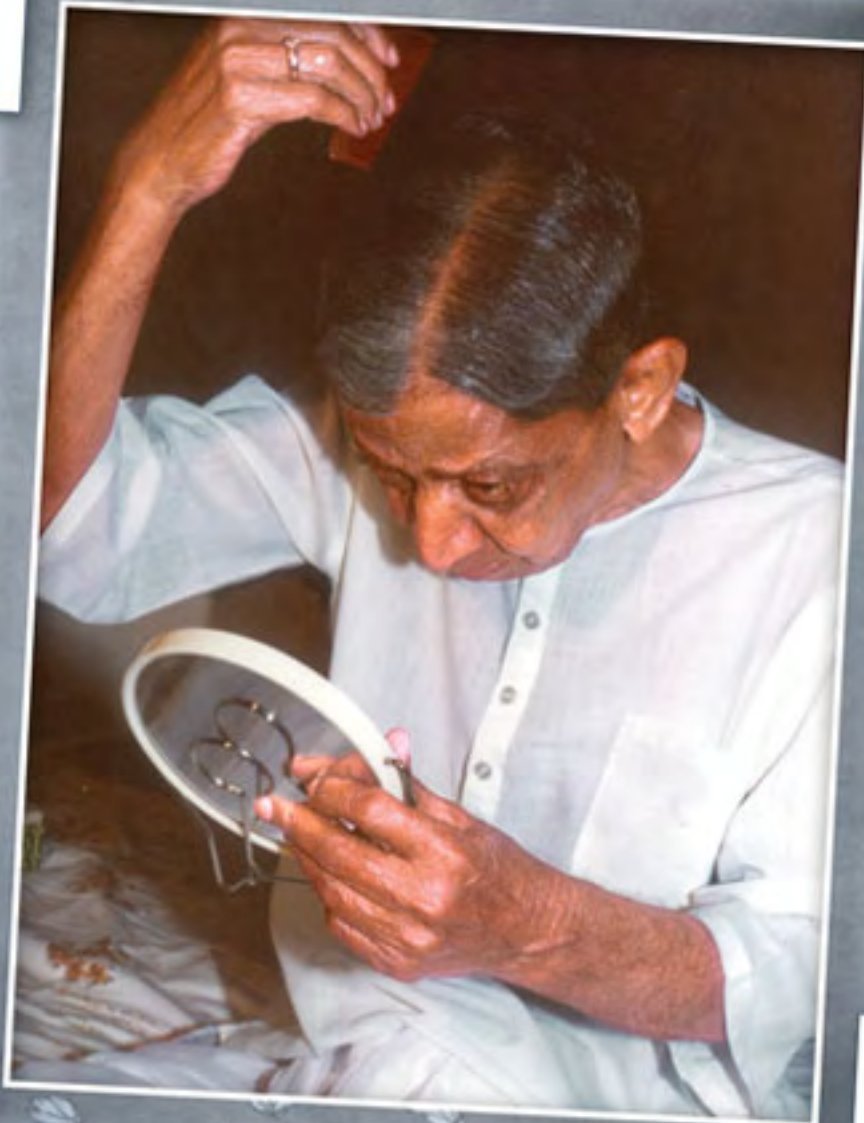


Dadavani

October 2013

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'I' used to talk with Patel A. M. Patel a lot. I find these conversations enjoyable. 'We' too will say things to this old Ambalalbai like, 'Have you become any wiser in these seventy-six years?

It is through being molded by life's events that you have become wise!

'We' used to look in the mirror and pat his back, now he has become wise.

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Conversing With File Number One

EDITORIAL

Gnani Purush Dadashri has seated the self in the state of pure Self (*Shuddhatma*) in just two hours through the unique method of the *Gnan Vidhi* and acquainted You with file number one, also called as 'Chandubhai', Your closest file. It is this file that prevents Your *moksha* (final liberation). Now, if You want to attain liberation in one more life, then maintain separation with 'Chandubhai'. And for that He explains the science and art of conversing with file number one.

The process of conversing with Chandubhai (file number one) is Dadashri's extraordinary, original method, which cannot be found in any scripture. And what is this process like? It is not the kind that goes on in a laboratory and it does not require any equipment or ingredients. The only thing that is necessary is the science of Knowledge (*Gnankada*) and the art of explanation (*bodhakada*). You may not have as much as of these arts as Dadashri, the *Gnani Purush*, but You do have a little, don't You? Dadashri placed You at the three hundred degree level by giving you this *Gnan* (knowledge of the Self and the knowledge of the doer); so at least that much art of *Gnan* (art of explanation) has arisen within!

After Ambalal attained *Atmagnan* in 1958, the awakened Self (*potey*) became separate from Ambalal. Ambalal became file number one, and then through *swa-purushartha* (inner Vision and progress as the Self) he discovered that by conversing with file number one, while sitting in the seat of the Self, bliss is experienced. Then he adopted this process of conversing with file number one in his daily life, in his business, and then with any other thing! Dadashri did not keep this experience hidden but rather he revealed it completely to all the *mahatmas* as a method by which they too could increase their awareness of the Self. All that remains for us now, is to use that method. As you use the method, the locks will start opening, and this is a master key. All the locks of awareness that got closed shut by becoming *tanmayakar* (engrossed) with Chandubhai, can be opened with this key to attain the treasure of *Gnanprakash* (light of Knowledge) in the form of *Atmajagruti* (awareness as the Self).

Dadashri says that, 'If you follow what I say, you too, will become like me.' The purpose of the process of conversing is that it gives the exact result. Therefore, the awakened Self can remain separate from the arising *karmic* effects of the non-Self complex (*pujgal parinam*); one can completely prevail in the awareness as the Self (*swa-parinati*). Both, *nischaya* (Self)

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and *vyavahar* (worldly interactions) improve by remaining in the awareness of separation. When 'One' remains separate by conversing with file number one, the discharge *parmanus* (subatomic particles) become pure and get settled (*nikal*). Hence, that much *karmic* account is cleared! 'Conversing with file number one is indeed considered *satsang* (company of the Self).' So how wonderful is this solution to progress on the path to *moksha* by constantly remaining in this *satsang*? So let us all adopt this process of conversing with file number one as prescribed by our *Gnani Purush* Dadashri, and get our work done.

~ Jai Sat Chit Anand

Conversing With File Number One

{ 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. }

Separation of Jiva-Shiva, through Knowledge of the Self

Questioner: You have said that, 'I am not a worldly being (*jiva*) but I am a liberated being (*Shiva*),' but such a separation does not exist.

Dadashri: Before you believed, 'I am a *jiva*.' That belief is now fractured and you know that, 'I am *Shiva*,' but *jiva* will not let go any of its nature and rights. But it may let go of everything if you persuade it. Just as it is affected by bad company (*kusang*), it will be affected by good company (*satsang*) too. Therefore, it is so good that it will give up everything if persuaded!

What this *pudgal* is saying is, 'You became a *Shuddhatma* but what about me?' It is staking its claim; it has a right too. It also wants something. So, persuade and coax it. It is simple and naïve (*bhodu*). What is the nature of the *pudgal*? It is naïve. It is naïve because in the company of fools he will become a fool, and in the company of the wise, he will become wise. With thieves, he will turn into a thief! As is the company, so is what he becomes! But he is not likely to give up his rights. So with artful dealing, he is likely to get persuaded.

'Chandubhai' is Neighbor Number One

Now what You have to do is seat Chandubhai down (in front of a mirror) and talk to him. Tell him, 'At age of sixty-seven you have been attending *satsang*, you pay good attention to it, you are doing a good job!' Along with that, You also need to make him understand and advise him, 'Why do you care so much about the physical body? Whatever happens in the body, let it happen. Why don't you come over on this side of the table with Me! You will have endless bliss with Me!' You need to say this to Chandubhai. When you seat Chandubhai in front of a mirror, will You or will You not see him exactly as he is?

Questioner: Yes, I can see him.

Ambalalbai is Happy to be with 'Us'

'I' used to talk with Patel (A. M. Patel) a lot. I find these conversations enjoyable. 'We' too will say things to this seventy-six year old Ambalalbai! 'Have you become any wiser in these seventy-six years? It is through being molded by life's events (*ghadatar*) that you have become wise!'

Questioner: When did You start conversing?

Dadashri: After the *Gnan* occurred. How could I have conversed before *Gnan*? It was after I became aware 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.

Reprimand Chandubhai, Keeping him Separate

Recently, we went to Khambhat (southern coast of Gujarat). There, a man was asked to sing: "*Dada Bhagwan na aseem jai jai kar ho.*" So he started singing it. Although he was singing it, there was no enthusiasm in it. I could not see any enthusiasm. So I said to him, 'I tell you, what is your name?' 'Chandubhai.' 'So, tell Chandubhai, 'Now say it properly. This sloppiness will not do.'" I made him sing after making him say this. He sang it beautifully, so beautifully, until the very end. So this is the precise method, 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 (*kahenar*), is there? At least You are there if no one else is there. 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. Have you understood?

Questioner: Yes, Dada.

Dadashri: So, if 'You' say it just once, 'Hey Chandubhai, being a smart Ph.D., what is this you are 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 or not with what You have cautioned him about. You should try it using the examples I am giving you.

Turn Him Around This Way by Talking to Him

Questioner: I feel like I want to write a little. I want to do some work for the institution. Then I sit down with a book, and take it in my hand. But after a little while, I don't feel like doing it, so I drop it. You couldn't imagine how apathetic my mind has become.

Dadashri: No, but You should tell Chandubhai a little at times. You should have small talk with Chandubhai. As of now, You should talk to him and give him a little direction. You have to keep a separation. It's okay for You to tell him things while maintaining the separation. If You stay separate when You talk to him, he will slowly settle down. So just improve on this a little! You should start practicing how to talk to Chandubhai. If it can be done tomorrow, You should tell Chandubhai, 'Dear man, why don't you do it today instead of tomorrow?' So what will happen is that this will carry on, and this is necessary. In reality, he doesn't have a choice, but to do the things that are mandatory!

That is karmic stock which has been stored, so it is bound to come out is it not? If it doesn't, it will just continue to putrefy in the storage. It is better for it to come out now

while your body is still healthy, than in old age. You do not mind that, do you? You are still healthy aren't you? If you tell me, then wouldn't I know how you are? But don't do that to your body. Tell your body, 'Don't be afraid, it is not your fault. I know whose fault it was'. It was the ego's (*ahamkar*) fault. It is the ego that has hoarded all this.

The Amazing Process of Conversing to Make the Separation

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

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

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

Dadashri: By joking around, and making fun of him, and 'seeing' this, the separation occurs. I even say, 'How are you! You're fine, aren't you! It seems that Ambalalbai (Dada's worldly name) is in great spirits today!' That's why we manage to stay fresh! It is because we stay fresh all day, that he manages to do this much work.

Questioner: Many years ago, You had told us to talk to ourselves. That our energies (*shakti*) would grow immensely, and the process of talking to the relative self is the highest of things. What we can say about our *Akram Vignan* (science) is that the process of separation is its underlying basis.

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 it.' Converse with him like that and take advantage of the separation.

If there are many mosquitoes you will not be able to sleep all night and if there are

two mosquitoes, even then, you will not be able to sleep all night. So then you should say, 'Oh mosquito-filled-world! When just two (mosquitoes) don't let me sleep, then why don't all of you come?' These profits and losses are considered mosquitoes!

Dada Converses with the Business

'We' always keep everything separate. If there is a loss in the business, 'we' say that the business has incurred a loss. 'We' are not the owner of profit or loss, so why should 'we' take it upon our head? Profit or loss does not affect 'us'. If the business incurs a loss and the tax officer comes, then 'we' will tell the business, 'Dear business! If you have the money to pay off your obligation, do so; you owe money.'

Every business has rise and fall. Do you know how I run my business? Before I set sail the steamer (ship) of my business, I perform all the necessary religious rituals and then I whisper in the steamer's ear, 'You may sink whenever you want to, but that is not my wish.' 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.

Then whether the steamer sinks after six months or after two years, I adjust to the situation and tell myself, 'At least it lasted six months!' *Vepar* (business) means either on this side or on the other side. The palaces of desires will not fail to bring disappointment. It is very difficult to remain detached (*vitarag*) in this worldly life, but you are able to do so because of the *Gnankada* (art of knowledge) and the intellectual methods that I give to you.

Dada Converses with Everything

Questioner: Dada, I heard You mention

that you used to keep 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, though it is not 'our' wish that you do. We are going off to sleep!'

Questioner: 'But if you go, I don't care.'

Dadashri: No, 'we' would not say, 'I do not care if you leave.' 'We' would say, 'You are free to leave whenever you chose, though it is not 'our' wish that you do. If 'we' said, 'I do not care if you leave', then it would get upset and leave. You should just say, 'It is not 'our' wish that you leave', and then 'You may leave if you choose'.

This man has been asking me for a long time, 'Can I bring you some pistachios? Can I bring you some mangoes?' He will even make the pistachios 'get up' from where they are sitting comfortably! Even that man does the same thing, 'Can I bring you this, can I bring you mangoes?' Why don't you let the pistachios be where they are!

On the train, I place my suitcase like this and go off to sleep. 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 who is going to steal going to wait? Instead, go to sleep all night. Tell the suitcase, 'Leave whenever you want, but it is not 'our' wish'. 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 all night? Let me sleep in peace! 'We' know how they come and go from the start and so 'we' tell you this.

Questioner: So the beauty is that You talk with everything: the ship, the bag, the tea, the pistachios; your conversation is with their existence.

Dadashri: Yes, that is the way it is! All these people say to their intellect (*buddhi*), 'Come to eat tomorrow afternoon.' So it does not bother them today. Unless they say that, 'she' (*buddhi*) will keep harassing them. That is how it is within. And this *chit* (inner component of knowledge and vision), has also become restless and unsteady (*chanchad*); it is *mishrchetan* ('I' with the wrong belief of 'I am Chandu' and 'I am the doer') and it has its own 'power'. If you don't say that to it, it will return. It will not refrain from playing its part.

What is the Purpose of the Process of Conversing?

Questioner: What is the reason behind the process of conversing?

Dadashri: It gives exact results; that is why.

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

Dadashri: Unless the art of the intellect (*buddhikada*) and the art of knowledge (*gnankada*) develop, how would thoughts like these come about? This is the art of the intellect (*buddhikada*). How could there be such an art in people? Still, if you should stay with me just once, you will learn a little bit of it, so that the art of the intellect will begin to develop within you. Then it will continue to develop on

its own after a certain time, but you don't know the art of the intellect at all! The art that goes by the name of *buddhi* (intellect) will then say from within, 'His brain tonics are all very strong.' Hey you! That's not it. The famous solicitors have more brains than I do! This is 'our' art of intellect.

Do Satsang with Yourself

Questioner: After meeting Dada, say 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 that You know Chandubhai, what can You not say to him? Once You have understood Chandubhai; that he is with You, then there is nothing else left!

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

Dadashri: For 'us', whether you do it alone, or with a group of people, it is enough that you talk to Chandubhai. The *satsang* has started. To talk to Chandubhai is itself considered *satsang*.

In our *satsang*, if you do what everyone else is doing, and join in accordingly, then that is the highest place to be in! You join in with what everyone is doing. 'Chandubhai, join in with this' is what you have to keep telling him. He will then say, 'They're all singing.' So You say, 'Sing'. Everyone is clapping. Then You say, 'Clap.' So it has become the highest. Wouldn't it be because it is with *purushartha* (spiritual effort)? And You are in Your own *purushartha*. Therefore, on the inside it is *shukladhyan* (awareness of I am Pure Soul), and on the outside it is *dharmadhyan* (absence of adverse meditation).

By Scolding Chandubhai the Self Becomes Strong

Questioner: I cannot see the *Shuddhatma* (pure soul) in anyone.

Dadashri: It is not a problem that you cannot see the *Shuddhatma*.

Questioner: I would not see any faults if I could see the *Shuddhatma*, wouldn't I? But here I just keep seeing faults in others.

Dadashri: It is 'Chandubhai' who sees the faults. How can You be seeing faults? If the faults are being seen, it is 'Chandubhai' who is seeing them. You just have to keep telling him off and so it becomes separate. Then there is no problem. As You continue telling him off, the *Shuddhatma* (pure soul) becomes stronger. And if you say, 'This is happening to me', then the Self will be lost.

The Knower and the Speaker, Both are Separate

Questioner: But in the mind, through the thoughts, a counter-attack happens.

Dadashri: What kind of thoughts?

Questioner: Bad thoughts, good thoughts, all kinds of thoughts. This is how I retaliate with the mind.

Dadashri: Oh no! That still happens! Even though you are staying with Me! What will become of you? When there is retaliation through the mind, other *mahatmas* do *pratikraman*!

Questioner: I am just saying that this is what happens. 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, and this creates a negative effect. It is happening to 'Chandubhai'. So when he

scolds someone, 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, haven't you? You endorsed it! 'All this is 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 upon yourself.

Questioner: The separation does not remain for me, what should I do?

Dadashri: It *does* stay separate. Because You are aware of it, it is considered as separate! Without the separation, who would know? The Knower and the speaker are both separate. Therefore, it definitely is separate. Your *Atma* (the Self) stays separate indeed. Don't you understand this?

Taking it upon yourself Leads to Darkness

Questioner: What if I am not able to see everyone's *Shuddhatma*?

Dadashri: 'You' indeed are seeing *Shuddhatma*. The one who cannot see *Shuddhatma* is Chandubhai. You (the Self) indeed can see *Shuddhatma*. Just rebuke him; keep scolding him all day long, try doing it for a day or two.

Questioner: Yes I will do it.

Dadashri: Tell him, 'Why can't you see the *Atma* (the Self). They are all *Atma*.'

Questioner: But did you not say that it

is Chandubhai who cannot see *Shuddhatma* in everyone?

Dadashri: Yes. You can indeed 'see' it! You are saying 'I cannot see', to that which you indeed can see. When you say 'no', then darkness (ignorance) sets in.

Questioner: So how should we handle that?

Dadashri: Then you will 'see' the *Shuddhatma* (the Pure Soul). When you start to see others as *nirdosh* (faultless; innocent), wouldn't you understand 'whom' You are seeing?

Questioner: But I don't see them as *nirdosh* (without faults), do I? All I see are faults.

Dadashri: It is Chandubhai who sees the faults.

Questioner: I don't have to be responsible for it.

Dadashri: That is not Your responsibility. It is because you take it as your responsibility that you get this result (fruit).

Questioner: What is the consequence?

Dadashri: You get a beating from the world and the *moha* (illusory attachment) keeps increasing.

Questioner: How does the increase in *moha* come into this?

Dadashri: The *moha* (illusory attachment) that was pushed away (by the *Gnani Purush*), will reappear. The *moha*, that the *Gnani Purush's Agnas* had pushed away, will start appearing again. You are deliberately jumping into a well.

Questioner: So I should not take on the burden of anything that happens?

Dadashri: Yes, You should not take on the burden for it. When You say, ‘You are separate and I am separate’, that is enough! ‘You’ have to say this much. At that time, You have to say, ‘I am separate,’ so that Your *Gnan* does not take a nosedive. *Shuddhatma* is separate and so is this (Chandubhai); both are completely separate, are they not! So we should speak as it is; as much as You have come to know (experience). Then it will not affect You at all. If inside there is even the slightest change, then saying, ‘You (Chandubhai) are separate and I am separate,’ is enough. ‘I am’ is not to be said in a joking sense. This *vastu* (the Self) is not imaginary!

You are Free Once You Say It

Everyday you deal in the stock market. You have a very astute accountant, and one day you tell him that you will be away for two days for a wedding, and you ask him to take care of the stock market business. Now, when he does the work, even if he makes a loss, he wouldn’t feel in his mind that he was the one who suffered the loss. He would know that it would have been better had it not happened this way. The loss would be incurred by the boss. But he would never feel, ‘This happened to me!’ Would he feel that way? Even if there was a profit?

Questioner: Not even then.

Dadashri: Hmm...in the same way, once you have told Chandubhai, then take Dada’s name, and tell him how it is. Then You have nothing more to do with it. If you follow what I tell you, then is anything difficult at all? If You put into practice whatever Dada says, then everything will be fine. It will show you the ‘safe-side’.

Converse with the Mind in This Way

You are travelling by a steam boat and

strong winds start to blow and it creates a commotion. So what will the mind start to complain? ‘What will we do if this boat capsizes?’ Then You should say to it, ‘Since the hurricane is strong, it may possibly sink, even I am making note of it. You are warning me and what you are saying is right. I will be careful.’ And when the wind stops blowing, the mind will even say, ‘Nothing will happen now.’ Therefore, the mind too is *vitragi* (not involved in attachment or abhorrence). Whatever phases (*pariyaya*) arise on the outside, it informs you accordingly. All these inner components that are performing their individual functions are *vitragi*. Yes, and the ‘self’ (the one with the beliefs) is the only one with attachment-abhorrence (*raag-dwesh*).

Now, who within are the ones with attachment-abhorrence? *Shuddhatma* (Pure Soul) is without attachment-abhorrence. It is what you have believed as this ‘Chandubhai’, and through that mind-speech-body complex which has *bhaavkarma* (charge *karma*), *dravyakarma* (subtle discharge *karma*) and *nokarma* (gross discharge *karma*) that all attachments and abhorrence were happening. Now, ‘we’ have placed these attachments and abhorrence on the side (in the *Gnan Vidhi*). Yes, keep these ‘bags’ aside! They smell bad and are of no use and You have achieved the state of *Shuddhatma*.

These people get engrossed in the mind. Now, the mind itself is restless, so then people become restless too. It is not worth getting engrossed in the mind. The mind shows circumstances that come together (*saiyog*), which are subtle. You come across a subtle circumstance of the thought that, ‘The ship may capsize!’ Now, the nature of that which comes together (*saiyog* – circumstance) is that it dissociates and dissipates (*vijog*). Therefore, even if you do not want it to, it will depart

within fifteen minutes or half an hour, and then another circumstance will gather for you. That which is acquired through the senses is all gross (*sthool*) circumstance.

Questioner: When the mind shows something, tell the mind, 'I am not going to listen to you.' So as soon as I talk to the mind, the separation happens for sure.

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

With Conversation, File One is Known as Separate

You are *Atma* (the Self) and this is *pudgal* (non-Self)! If You become fearful 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'. If there is a loss, it will be in the foreign department (non-Self); there is never a loss 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! You're not the one who is on fire, are you? The shop is on fire. So let's go and have a cup of tea. But he goes around crying, 'I got burnt...I got burnt...' He goes around carrying the load that does not belong to him.

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

Dadashri: That is not called *artadhyan-raudradhyan*. That *artadhyan-raudradhyan* is not happening to You. You are *Atma* (the Self), it happens to Chandubhai (the non-Self complex). If it becomes too much for Chandubhai, you can say to him, 'Brother, take things slowly.' And when he is talking, then [keep awareness of] this file number one is yours, which is talking to the other person. You 'know' and even he 'knows' what the conversation was about. You are the Knower-Seer-Absolute bliss (*Gnata-Drashta-Parmanandi*). 'Your' *swabhav* (natural state) is within You (the Self).

Learn to See 'Chandubhai' as Separate

Questioner: Now, in what has just transpired, at that time, what would it mean to 'see' and 'know'?

Dadashri: To not do *raag-dwesh* (attachment-abhorrence) would be considered 'seeing-knowing'.

If Chandubhai becomes wise, observe his wisdom, 'Oh ho! You are so wise!' If he acts 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 to take it upon Yourself, do You? It is Chandubhai's responsibility, is it not? So You are separate, and Chandubhai is separate. Chandubhai becomes emotional, You do not become emotional, do You?

Questioner: No. Sometimes the Self becomes engrossed with the non-Self again, and sometimes the Self and the non-Self remain separate.

Dadashri: It is a different matter that [the Self and the non-Self] become engrossed, but they [the Self and the non-Self] have already been separated. A day will come when both will remain completely separate. At this moment the other rooms have not been vacated properly, have they? That is why right now You have to come together. As the other rooms are emptied, the separation will grow, because You are separate.

Fears arising in the non-Self (*pudgal*) are ghosts of the non-Self. We do not need to be afraid of them. ‘You’ should tell ‘Chandubhai’, ‘Behaving like a *Vanik* (merchant) will not work, be a *Kshatriya* (member of the warrior class). If other miseries want to come, then let them come. Let the legs hurt, let the head hurt.’ That is all *pudgal* (the non-Self), and You as the *Atma* (the Self) are separate! Learn to ‘see’ it that way. ‘You’ learn to ‘see’ Chandubhai.

Through Conversation the Separation is Clear

Questioner: Yes, but wouldn’t learning to ‘see’ mean to converse in this way from within?

Dadashri: If You converse, You will learn to ‘see’ more. As the ‘interest’ increases, your intent to remain separate will continue. And You are very much separate!

Questioner: That’s right. Even if there is the effect of illness on the outside, even if there is weakness, the internal conversation will continue.

Dadashri: It will remain completely separate.

Questioner: What do You say at that time?

Dadashri: Everything, just as it is.

Questioner: So do You ask within? 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 to think what has become of you! You were a man who would not let anyone touch you, and now you have to hold someone’s hand just to walk!’

Questioner: So the one who would not let anyone touch him, that is you. The one who holds someone’s hand and walks, is the same you! The whole thing separates completely. There is no ego left in this, the intent (*bhaav*) of ownership is gone. Everything disappears completely!

Dadashri: ‘We’ give him the freedom to do what he wants, and then ‘we’ have a bit of fun with him, ‘O ho ho! Nothing touches you, does it! Now it seems like you have become God!’ So he says, ‘No, You are God, not me.’

During Pain Signals, Conversation Keeps Separation

The one that has the slightest reception of pain (*vedana*) is not You—the Self, and the pain signals do not happen to the Self. The part where there is any kind of pain is not Yours, and the part that is Yours does not have the attribute of pain reception (*vedana*).

Questioner: To whom does that pain occur?

Dadashri: To Chandubhai, to the ego (*ahamkar*). The ego that was there (dying after the *Gnan Vidhi*) is the one that suffers (*bhogavey*) the pain. The one who had done the ego (in the past life) is suffering again that, ‘This happened to me, that happened to me,’ and You (the awakened One) now keep

‘knowing’ that, ‘Oh ho ho! Chandubhai, you must have been inconvenienced! So I am here to give you peace.’ You should remain separate. There is nothing that is happening to You at all. You are completely separate. The one who was the doer, through ego, it is that ego that suffers.

Questioner: The pain within me has increased a lot, so how should I remain in *Gnan*?

Dadashri: It may increase. So, You tell the one with ego that, ‘Chandubhai, the pain has increased because of old age, so take it easy. Even then, considering your age, the body is still in good shape.’

What is the Vision of the Vitarag?

What is the knowledge of the *Vitarags* (absolutely enlightened Ones) like? [They look at] What is left with me now? When one leg is cut off, they will say, ‘No, I still have one leg left. I may not have two arms, I may not have one leg but I do still have one leg. If someone holds me, I will walk on one leg.’ They don’t count the loss. They look at, ‘What gains am I left with?’ So much of Chandubhai’s property is intact at this age! There are eyes, nose, ears, functional arms and legs, all of that is there. This is how *Vitarags* always saw within. What would the *Vitarag* vision see? It would see from the perspective of, ‘What do I have left with me?’ If the mind says, ‘Haven’t you seen people your age suffering from paralysis?’ So then You should say, ‘Oh ho ho! Chandubhai, nothing has happened to you. So why are you getting so scared unnecessarily?’ You have to give such examples.

Say, ‘It’s Not Happening to Me, It’s Happening to Chandubhai.’

Mishratchetan (mixture of the Self and the non-Self, ‘I am Chandubhai’) exists, and

that is why all this happens. This *mishratchetan* is *ahamkari* (egoistic) and so You have to say, ‘Chandubhai, just look at what is happening to others. You are much better off. You have good merit *karma*.’ Even otherwise, you have no choice but to suffer; does it [suffering] increase when you complain?

Questioner: But I can talk to you about it, can’t I?

Dadashri: Yes, there is no problem in telling me, but it gets stuck to you. Therefore, You indeed have to say, ‘Chandubhai, really nothing major has happened to you.’ And if you want to tell me about it here, then you should say it in this way, ‘Such and such is happening to Chandubhai.’ This is how you should say it. You shouldn’t say, ‘This happened to me.’ The ego that was the doer is the one that is now suffering. As the *Atma* (the Self), You have become separate. The one who was the doer is now suffering, what does that have to do with You? Since the *Atma* (the Self) has been separated, the worldly interactions (*vyavahar*) should be kept separate. You have to understand this talk. Once this matter is understood, it will settle down by itself. Here, You have understood that Chandubhai is near You as a neighbor, and that this ego (*ahamkar*) here, is Chandubhai. Who is suffering? The answer is, ‘the ego’.

Ego is Separate and You are Separate

The one who will be a doer (*karta*), will have a sufferer (*bhokta*). This will happen automatically as the current life span ends, there is no other choice. Once the duration of life is completed, it is all over. The suffering comes in the following life. Until death, one *karma* comes to an end and another arises; the fire continues. This smoke will keep arising. There is no end to this. If this body’s smoke doesn’t come out from here (heart disease), then it

will come out from here (stomach disease). If it doesn't come out from here (joint pain), then it will come out from there (tooth pain). Otherwise, there will be throbbing pain in the ear or something else will happen or some third thing will happen. But, the smoke will continue to come out from one place or another. Instead, you should say, 'This body is full of smoke!' That is its nature. If you keep pampering it, it will take over.

This ego is separate, and You are separate. This ego has been rendered lifeless. The life force (*jiva-Chetan-Self*) has been removed from it. The life force has entered in to the Self and the lifeless (*ajiva-jada-discharging*) ego has remained. You are not the body, not the mind, not the intellect, not the *chit*. You are not any of these. You have nothing to do with them. What is the use of accepting someone else's mail unnecessarily? It is Chandubhai's letter but you jump ahead of him and take the letter saying, 'Give it to me, it is mine'. If a letter comes for You, then You take it.

Chandubhai Spoke, 'I did not speak'

If I ask, 'Who spoke?' Then she replies, 'Niru spoke'. Then from that, the knowledge of separation has happened, and then Niruben does *pratikraman*.

Similarly, you have to tell me that, 'This Chandubhai spoke.' So it can be considered that our *Gnan* remained present. Here, we have the custom of speaking in just that way. That is who we refer to as '*bavaji* [bavo].' I, bavo and Mangaldas (*hoon, bavo aney Mangaldas*)! Mangaldas is there up to a certain limit, then beyond that is the *bavo*.

Questioner: Up to a certain limit is 'I' (*hoon*)?

Dadashri: No. At 356° it is the *bavo*;

it is *bavo* at 357°, 358°, 359°. Up to 359° it is considered *bavo*. At 360° it becomes 'I'. So 'I' is indeed '*Shuddhatma*', but even this *bavo* became 'I'. Both became 360°, but until then it is *bavo*.

This is How the Self Exists in the Self

Questioner: As our *mahatmas* bring the *Gnan* into *upayog* (applied awareness), does their *Gnan avastha* (state; condition) grow or is it that after they have received *Gnan*, although they may not maintain *upayog*, the completion of *Gnan* still comes about through Your grace?

Dadashri: You should remain only in *upayog*. It is not possible for the *Gnan* to continue growing, if your *upayog* remains in worldly life (*sansar*). Worldly life is a matter of 'discharge' (of *karma*). In matters of 'discharge', there cannot be *upayog*. Whatever happens, You have to keep 'seeing' it.

Questioner: So Dada, please explain how true *upayog* can be maintained.

Dadashri: Following the five *Agnas* is verily the true *upayog*. When 'You' 'see' *Shuddhatma* in everyone, when 'You' 'see' that 'this is a file', even then it is considered as having 'seen' *Shuddhatma*. Or if you 'see' *Shuddhatma*, then it also becomes a 'file'.

Therefore, [following] these five *Agnas* is itself *upayog* (applied awareness). With that, the '*Gnan upayog*' increases further within. The true *upayog* keeps increasing. The five *Agnas* are the protective fence to remain in *upayog*. Without maintaining *upayog*, the *Gnan* will never grow. *Upayog* means that until now, the *upayog* remained in worldly life (*sansar*), the *Atma* (the Self) functioned in worldly life; whereas now, that *Atma* functions as the *Atma*. That is called *upayog*. How does the *Atma* (the Self) function as the *Atma*? The response: if a child is spilling milk, You

would just keep 'seeing' it. You would even go over to stop him. At that time, You should tell Chandubhai, 'Stop the child, but don't do any *kashay* (anger-pride-deceit-greed). Don't become emotional.'

By Giving Understanding to the Bavo, Enlighten Your Life

Now you should spend your life so beautifully. Now, You tell the *bavo* who is with you, 'Live your life like an incense stick'. When the incense stick 'lives its life', what is its job? It burns itself and gives pleasure (*sukh*) to others. So its life is not wasted, it passes nicely with purity. Explain to [the *bavo*] using the metaphor of an incense stick. And it is possible to be like an incense stick. The stock [of *karma*] is all like that and [such] people have fragrance.

Who is this *bavo*? In worldly life, [the *bavo*] does this, does that, hits and beats the child; all that is the *bavo* and who am I? *Shuddhatma*. So we have to come out of the [state of] *bavo*. Let the name remain. So for 'us', the name Ambalal remained, 'We' have come out of the [state of] *bavo*, and whatever little *bavo*-ness that remains, is continuing to do *khatpat* (reaching out to people to take *Gnan*). Why this *khatpat*? May you be in the bliss that I am in.

Settle with Bavo with Equanimity

Now, You do not have to taste the pleasure that *bavo* had believed in, do You?

Questioner: No.

Dadashri: You tasted it as long as you were the *bavo*, but now the *bavo* (the *agnani bavo*) is no longer there, right? 'You are a very good man, the best person.' [is the lead line conversation with *bavo*] When the *bavo* has a *bhaavna* (desire in effect) to taste some

pleasure, tell him, 'You are *bavo*, but for Me, you and I are separate, we are not one. So now, how can I interfere? You try on your own.' Whatever was tasted as *bavo*, is separate, is gone. But now bring a settlement (*nikal*) to it; otherwise the *bavo* will place a claim again. You will have to stick around for six months. Then you have to look for an attorney for the court. Instead, You step aside. *Sambhave nikal* (settle with equanimity)! First, all your worldly desires arose, and *agnyashakti* (energy of ignorance) is working to fulfill those desires. But now, the power of *agnyashakti* is not going to increase much. It is not like other desires are going to arise from *agnyashakti*. So, it's not like a seed is going to be sown from a seed. However many (seeds) there are, that's all there is and along with that *pragnyashakti* says, 'I just want to settle with everything. Now I do not want to leave anything pending.' *Nikal* (settle) means to bring an end to it!

Pragnya Alerts You the Instant You Venture Into the Non-Self

Whatever one envisions (*chintvey*) is how one becomes. Therefore, what should You do? 'You' have to keep 'seeing' what is going on, but how? You have to stand at the doorway of *Gnanpanu* (being in *Gnan*), which our people refer to as *pragnya* (the direct light of the Self). What does *pragnya* mean? It is the doorway of *Gnanpanu*; it shows You the separation of this is 'home' (*Swa*; the Self) and this is 'foreign' (*par*; of the non-Self). So if you wander off into the 'foreign', at that moment it will tell You, 'You are going off into the 'foreign'. Therefore, You turn back and do *pratikraman* (apology coupled with remorse), [resolving] 'never again'. Eventually, You do turn back. "You are going into the foreign,' does it caution or not?

Questioner: It does caution.

Dadashri: Yes, then that's enough. It cautions You, and You turn back, and just by doing this, gradually the solution will come. When the *upayog* (applied awareness) ventures into the 'foreign' (*par*), it (*pragnya*) puts it back again into the 'home' (*Swa*). That is what needs to be done.

The Chetak Becomes Strong with a Response

After I give you this *Gnan*, I place a 'chetak' (vigilant one who alerts) within you. Now all You have to do is strengthen 'him' [the *chetak*].

When the 'Cautioner' wakes up, then he can caution the other one (Chandubhai), 'Hey, not that way, come this way!' The 'Cautioner' (*chetavnaro*) says to the one being cautioned (*chetnaro*), 'Not this way, come back this way'. The *chetan* (the Self), in the form of one's inner tendencies (*vrutti*), that is what is being called back.

Questioner: Who is the one being cautioned?

Dadashri: It is those inner tendencies (*vruttis*). It is that which becomes engrossed.

If it is not the real *Atma* (the Self) then the cautioning from within will stop. Even these people in the world (*agnani*; one who is not Self-realized) talk about the *Atma*, but there is no one to caution them. So they become perplexed, 'What is this?' At that time, should there not be some response from within? You [*mahatmas*] feel some response within, don't You? It responds doesn't it? 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 hear the bell and hear its sound. Here one [the *agnani*] remains the way he is,

confused. That is the main (root) difference that has taken place [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' to you? Will I gain anything by constantly putting my arm around your shoulder? But if you respond by asking, 'Why did you touch me?', then I would know that, 'Hmm, you are responding.'

Questioner: What does response mean?

Dadashri: Response means that if he [the *chetak*] says, 'This way', then he [Chandubhai] will say, 'Okay, fine, right.' And when he [Chandubhai] turned in the right direction [of the Self], then that becomes a right belief. Before, it was a wrong belief that had happened, now it has become a right belief.

Questioner: So does the 'Cautioner' attain the right belief from You (the *Gnani Purush*)?

Dadashri: It is like this, fundamentally Chandubhai has the wrong belief; then what is the right belief? So when we give him awareness, the right belief is established, and the vision (*drashti*) turns around. Just as if I were to turn you around, your view would change, wouldn't it! And then you will say, 'This was not there before, I can see the whole ocean now.' After that, the response comes.

Pragnya Separates It

Questioner: The conversation that takes place from within is being done by the *pratishtit atma* (relative self), right?

Dadashri: That one, that is the form of *pragnya* (the direct light of the Self), that *pragnya* gets all the work done. The Self does not have to do anything. As long as there is

the presence of *karma*, the *pragnya*'s presence will remain. As soon as the *karma swaroop* is completely exhausted, *pragnya* comes to an end. Until then, *pragnya* will say that, 'You are separate and I am separate.'

If You Remain Silent, That is Unawareness

Questioner: If *pragnya* (direct light of the Self) is not present in the awareness (*jagruti*), then who is it that becomes one with Chandubhai? Who gets involved in Chandubhai's interference (*dakho*)?

Dadashri: Unawareness (*ajagruti*). To not converse, to remain silent (*maun*) is called interference. To miss 'knowing' and 'seeing' is referred to as remaining silent (*maun*). Unawareness (*ajagruti*) is referred to as interference (*dakho*). Who else is going to get involved? He will then experience pleasure as well, that is what is called as becoming involved (*tanmayakar, bhega thhavoov*)!

Questioner: Who experiences the pleasure?

Dadashri: This, his discharge ego (*ahamkar*). Now, at that point in time, if the 'seer' was present, then both would have been separated. His [Chandubhai's] *karmic* account (*hisaab*) is left pending; that balance still remains for the next life. There is a remainder. And the *Tirthankars* are *nishesh* (without any remaining balance). His [Chandubhai's] balance remains. He will have to 'divide' (remove the multiplied *karma* through 'seeing') again. There should not be any remaining balance; that is how it should be.

Questioner: Are the unfolding *karma* (*udayakarma*) 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 interference in the unfolding *karma*. Chandubhai means *agnanta* and it is his nature to interfere. But, if You 'know' that, then both are separate. Because you do not 'know', you remain silent (not conversing with the self, *maun*), and when you remain silent, you have endorsed the interference.

Questioner: And what if we become absorbed, become *tanmaya* (engrossed in the body-mind), by becoming one and staying silent? Does that mean we become one with it?

Dadashri: Hey, even when he reprimands someone, he does not realize that, 'I am doing something wrong.' So now tell me, how many such major *udayakarma* must be slipping away!

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

Dadashri: Let whatever is in the unfolding *karma* happen! 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* (applied awareness as the Self) so it went into *pramad* (sheer spiritual apathy); that is *maun* (silence). Spiritual apathy is silence. Don't we need a 'balance' in hand for the next life? Will it do if we spend everything?

Questioner: And if that silence is not there (internal conversation is happening), then what is it like?

Dadashri: They will both 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 is no silence, then what is there? Is what you call awareness (*jagruti*)? What is the opposite word for that?

Dadashri: Awareness! We refer to unawareness as silence. When awareness does not prevail, we call it spiritual apathy (*pramad*). Awareness (*jagruti*) means spiritual vigilance or attention (*apramatt*).

Constant Awakened Awareness Leads to Ekavtari State

Questioner: The *upayog* (applied awareness) will come with this practice (*abhyaas*), right?

Dadashri: Man does need to practice, does he not? 'Practice' means the awakened Self (*potey*) has to be ready in the awareness (*jagruti*) of the Self.

Questioner: What is that you said?

Dadashri: Awareness flows away, unused. Something wrong has happened, something wrong is happening, but One (*potey*) does not do any kind of practice. The awareness will keep showing You that what is happening is wrong. Does your awareness (*jagruti*) show You anything?

Questioner: It does show me all that.

Dadashri: All day long? How high the awareness (*jagruti*) has come! The people of the world are searching for it, but for them, this kind of *jagruti* does not remain. The awareness that stays constantly is the kind of awareness I have given You. 'You' have to make use of that

awareness. There is the old habit from before; the habit of slipping in slippery places.

Questioner: Yes, that is very true.

Dadashri: There, if You maintain some awareness that, 'This is a slippery place and there is likelihood of slipping here,' and despite that if it comes in your *udaya* (unfolding of *karma*), then You have to say, 'Chandubhai, you are slipping, and 'I' am 'seeing' that.' Is there any problem with this approach?

Questioner: No.

Dadashri: But he will slip for sure. And 'He' too will slip along with Chandubhai. So that is where the *upayog* has to be maintained. Will a man who is at the edge of a deep water well, think about his wife and children, or will he think of the well? Will he not remain alert when he is sitting on the edge of the well?

Or if one is walking on a two feet wide road in the middle of the sea, and there are no railings on either side, will he remember his wife, or his money, or his bungalows?

Questioner: He will not remember anyone.

Dadashri: Yes, that is called *upayog*. Dada has given You the *siddhant* (incontrovertible principle that attains the ultimate goal) of *ekavtari* (destined for only one more life before final liberation) path of *moksha* (ultimate liberation). Therefore, You should cling tenaciously to that *siddhant*. Your *upayog* should be solely in that. While death from falling into the ocean would only be for one life time (*avatar*), this would be the death of hundreds and thousands of lifetimes. Inside, You have to tell Chandubhai, 'Behave yourself.'

Progress is Attained by the Process of Conversing

What is applied awareness of the Self

(*upayog*) like? If you were counting thousand rupee notes, would your awareness drift towards something else? That is considered *upayog*. That is how My *upayog* is, all the time. If you stay in My presence, then even You will have *upayog*.

Questioner: Either in this state, or in some other state, there is interest in varying degrees. Is that why this happens?

Dadashri: There is no need to cultivate interest. You simply have to apply the *upayog*. You simply have to say, 'Chandubhai, you are sitting in the realm and presence of Dada. So now whatever is happening here, apply your *upayog* and proceed.' Then You have to continue 'seeing.' If he misses the *upayog*, then You have to immediately tell him, 'Chandubhai, you lost your *upayog*, it should not be this way.'

Don't You want to progress in My presence? If so, one would start talking with file number one (Chandubhai) upon hearing this.

Seat Chandubhai in Front of You and Scold Him

Questioner: My internal conversation lasts for hours.

Dadashri: But with internal conversation, others (inner *kashays*) pick up the phone. So you need to make him sit before a mirror and talk to him out loud, so that no one else picks up Your calls!

Questioner: How can 'I' make myself sit in front [of the mirror]?

Dadashri: If you seat 'Chandubhai' in front of You and keep scolding him, he will become wise. You, Yourself, should scold him by saying, 'Chandubhai, how can you do this? What nonsense is this? Do something good now that you have started to do something!'

What is wrong if You say this? Does it feel good having to listen to someone else telling you off? That is why 'we' tell You to scold 'Chandubhai.' Otherwise, everything continues in complete ignorance.

Samayik in Front of the Mirror

Do You ever look in the mirror and scold Chandubhai? In front of a mirror, You seat Chandubhai in across from You and tell him that, 'You have printed books, given donations to propagate this *Gnan*; that is a very good thing you've done, but this other thing you did and that other thing you did, why are you doing this?' Should You not talk to yourself this way? Instead of Dada alone telling Chandubhai, if You too were to talk to him, he would definitely listen; he will accept it more if it comes from You. What goes through your mind when Dada tells you things? 'Why does Dada tell me things when 'the one within' who is in my neighborhood does not say anything?' Therefore, You should scold 'Chandubhai' yourself.

You know how to find all the faults in others, but you do not know how to see even a single fault of yours. However, You do not have to get rid of the faults; all You have to do is to scold 'Chandubhai' a little. You already know all of Chandubhai's faults. Therefore, You now have to scold Chandubhai. He is humble, but at the same time, he is also just as proud; he is pride-filled (*maani*) in every way. Therefore, if You coax him and appease him a little, Your work will get done.

You need to seat 'Chandubhai' before the mirror and carry out this process. In the mirror, You can see his face and everything. Thereafter, you should tell Chandubhai, 'Why did you do that? You should not be doing this. Why are you creating separation with your wife due to differences of opinion (*matbhed*)? Why did you marry her if you wanted to do

this? Why are you doing all this after marrying her?' You need to tell him such things. Scolding and persuading him in this way in front of the mirror for an hour will greatly increase the energy (*shakti*). This is considered the greatest *samayik* (to Be the Self, to Be in equanimity). Wouldn't You know every one of Chandubhai's mistakes? Seat Chandubhai in front of the mirror, and for an hour, tell him all the mistakes that You 'see'. That is the greatest *samayik*.

Now Start Purusharth in Opposition of the Faults

Do something so that You see the faults in full force. The effort is abundant! You are separate from 'Chandubhai'. If 'Chandubhai' does something good, give him a pat on his back and encourage him. Tell him, 'At this age, you have taken good advantage. If you become free, then you will free 'us' as well. As long as you are clung to me, 'we' will not be unbound.' So You should say, 'Finish your daily duties and go to *satsang*.' 'Chandubhai, you are doing this, and you are doing that,' this is what you should say to him. You are the boss (*upari*) now so, 'Why are you getting so anxious with the children?' This is what you should say. In what lifetime have you not had children? Even dogs and cats have never been without offspring. Alas, these children are temporary. These are all worldly-relative adjustments. Are they real?

Clear it with Pratikraman

Questioner: In business and elsewhere, time and attention (*dhyana*) gets wasted in meaningless talk, in insignificant talk.

Dadashri: You might constantly be engaged in meaningless talk, insignificant talk. But have You ever said, 'Chandubhai, why are you wasting time unnecessarily in this manner?'

Questioner: Yes, but I say it after two hours have passed. I do one or two *pratikraman* afterwards.

Dadashri: 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 an educated man.

As a neighbour, You have to tell Chandubhai, 'How are you going to become free if you make such mistakes? You will have to become free from Me (the Self) and you have to become clean. So do *pratikraman* for what is required.' *Pratikraman* has to be done whenever *atikraman* (aggression towards other living beings through thought, speech, and action) occurs. *Pratikraman* is not needed for good deeds.

Questioner: *Atikraman* can occur towards one's own self and not just towards others, right?

Dadashri: You have to do *pratikraman* in the presence of your *Shuddhatma* for your own self. You have to say, 'Dear Chandubhai, do *pratikraman*; why are you making such mistakes?'

What a Wonderful Solution!

'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, 'We will give you the energy (*shakti*).' So he will say, 'Then give it to me.' Then You have to tell him, 'Now say, 'I am full of infinite energy.' When You make him say it, the *shakti* from You, the *Atma*, will flow towards him. If he is

fed up, You will have to do it. He is Your neighbour!

Pat His Shoulder and Console Him

At times when he is a little depressed, pat his shoulder. He has not found anyone to do so. How troubled the poor man becomes!

You are *Shuddhatma* (the Self) and this is Chandubhai (the non-Self), there are two of you. From one, two have arisen. Now You have to take care of 'Chandubhai', as a neighbour, and when Chandubhai comes under difficulty, You should pat him on his shoulder and assure him that You are with him. Up until now, he was alone, without support (*nodhara*); but now he has Your support (*sadhar*). Before, he had no support. Whose shoulder would he cry on? If he were to cry in front of his wife, she would take it the wrong way, and he cannot cry in front of his parents.

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 made such a fuss! He thinks his wife will sympathize with him, so he tells her. 'She is my better half, so she will sympathize with me,' he thinks. But she will tell him, 'I used to tell you to go sit at the shop every day. That accountant is not good.' I need some sympathy right now, so give me some! So now You should pat him on his shoulder and sympathize with him and tell him, 'I am with you.' No one sympathizes like that. Why don't You try doing this sometime! Then watch Chandubhai move [forward]! He has never found anyone in this world to pat his shoulder. Whichever experiences 'we' have gained from all our experiments, 'we' have given to you. Whichever tools 'we' have used, 'we' have given to you.

'We' used to stand in front of the mirror and pat Ambalal on his shoulder, 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 console in this way! Would anyone do that at your home? No one would. Everyone at home is egoistic, they will say the wrong things, 'I told you from the start not to do it, you fool, but you ended up doing the wrong thing, didn't you?' Hey you, that is not what I came to you for. Right now I feel like committing suicide, that is why I have come to you for some consolation. But they will not let you sit peacefully. What can one do?

I am Indeed with You

Questioner: How can one become free of all the dependency (*parvashta*)?

Dadashri: Chandubhai has the dependency, not You, right? You should tell Chandubhai, 'I am by your side. Do you have any problem with this? Do not fear. Do not depend on other people. Depend on Me. Do not remain dependent on others.' 'You' should talk like this. 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' him or not? Do you like this? Do you like this process? Yes, if someone asks 'us', 'we' will show him the same method that 'we' use.

Questioner: We will do the same!

Dadashri: If You want to do that, then here is the mirror, who is telling You not to do that? Tell him 'I' am with you and Dada is looking over us. So tell me, where is the objection? Then he will become silent. 'We' used to do it just like this. Even if the legs were hurting, the whole night would pass like this. 'We' would converse with him, this is

how 'we' would talk to him, "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', then that poor man will be able to sleep at night. But there is no one to tell him this right now, is there?

Questioner: He is not able to live without *hoonf* (mental shelter and security). He becomes anxious and disturbed.

Dadashri: Yes, that is what I am saying! Therefore this *Gnan* tells you to become *vitaraḡ* (one who is free from attachment and abhorrence). Why must you have these problems? That is why 'we' tell you to become free of fear (*nirbhay*). You do not need anyone. When 'we' give *Gnan*, at that moment 'we' tell you, 'You are *Shuddhatma*.' Look in the mirror and pat yourself on the shoulder! Then you will not need anyone. Then would you need anyone? If You say, 'I am with you, Chandubhai', then will anyone complain?

Questioner: No, no one will.

The Purushartha of Being in Swaparinati

The Lord was always in *swaparinati* (awareness as the Self). 'We' too remain in *swaparinati*. 'We' do not consider *par-parinam* (effects of the non-Self) to be of the Self. So that you too can remain in only the state of *swaparinati*, 'we' are telling You that You should keep a worldly interacting relation with Chandubhai (the self). What does it matter whether you are able to maintain relationships with others or not? Others will not come to sleep in Your room, whereas Chandubhai is always going to sleep together with You. So maintain a worldly relation with him. If his head or legs hurt, massage them for him. Converse with him and sympathize with him because after all, he is your neighbor!

All You have to do is understand which *dravya* (effect of past life *karma*) results are these. Are they the consequences of *pudgaldravya* (the non-Self) or of *chetandravya* (the Self)? The moment the consequence affects you, *par-parinam* and *swaparinam* should separate.

After 'we' give *Gnan*, *parparinati* (awareness as the non-Self) ceases. But because you do not know how to 'see', you get trapped and continue to be confused in the storms of the mind (*mun*) and the intellect (*buddhi*). You experience suffocation. All You have to do is see what *parinati* it is, is it of the Self or of the non-Self? Externally let there be a war or a storm, we do not have any problems with that. Whoever has such a state of *swaparinati* arising within, will not be affected by *parparinati*. The vibrations (*spandan*) of the mind, intellect and chit that arise are *purangalan* (input-output). 'You' do not have anything to do with them. The Self does not do anything in this; the *pudgal* is the verily the doer.

From the moment of you wake up in the morning, the pudgal is in its *parinam* (effect) and the Self is in its *parinam* (knower state). But if the mind is emitting more vibrations and you say, 'Why is this happening to me?' then that ghost [of the *par-parinam*] gets stuck to you again. So all You have to do is keep 'seeing' and 'knowing' that right now the storm is more turbulent within. Just because there are winds of 65 mph, does that mean that you have to abandon your home and run away? The storms will keep coming. There will be many hurricanes on the path to *moksha* but they will not obstruct You in any way.

The One who does not like these external effects of the non-Self, finds them useless, and does not consider them His *swaparinam*, that indeed is the presence of the Self. That is the *swaparinam*.

So When Will the Self be Fully Experienced?

Questioner: This method of separation of Yours, how is it done? For you, do you naturally and spontaneously continue to 'see' the separation exactly?

Dadashri: Yes, that is seen. This part is *pudgal* (non-Self complex) and this is *chetan* (the Self); that is how everything is recognized, such awareness prevails. When you want to make bottle gourd (*dudhi*) curry, then there is the awareness that the skin and top stem have to be cut and discarded and then the useful fruit will get sliced in no time. That is how *jada* (non-Self) and *chetan* (the Self) constantly remain separate for 'us'.

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

Dadashri: 'You' should look in the mirror everyday and converse with Chandubhai, so that the Self starts becoming separate, and as the Self starts loosening away from the *prakruti* (non-Self complex), your work is done. A cork will be of no use if it loosens up in a bottle, would it? People will even say, 'It has become loose.' It can become loose, can it not? And it is good if the Self becomes loose from the *prakruti*. It [the bond or association] will loosen up even if you put it in. If You look in the mirror, and pat your shoulder, at that time, the Self will become loose [separate]. Then it will not tighten up even if you try; it has become loose. The Self that has been given to you is pure Self (*Shuddhatma*), no impurity comes away with it as it become loose. What you have been given is the *Shuddhatma* and that is why You can become free.

'You' are the Knower-Seer of Chandubhai

As is the company (association), so is the

influence. *Atma* is free from association (*asang*). You (the Self) are *asang*, so you are unaffected by the influences; 'Chandubhai' is affected by the influences. 'You' just keep 'knowing'.

To remain the knower-seer (*gnata-drashta*) means to continue to know what Chandubhai is doing. If Chandubhai slaps his son and quarrels with him, You have to 'know' that Chandubhai still quarrels.

'You' can definitely tell him, 'Why do you quarrel unnecessarily?' And sometimes You can even scold him, 'Chandubhai, why do you do this? Shape up a bit! You have been wandering for endless lives, so why don't you straighten up now? You have been this way since the day you got married. Shape up a bit, dear man, now that you have met Dada!'

What is Considered 'Seeing'?

Questioner: So, at the end of the day, we should sit and 'see' Chandubhai and recall everything and tell him, 'This morning you did this. This afternoon you became angry.'

Dadashri: Yes, You should say all that.

Questioner: That is considered 'seeing', isn't it? That is considered as 'seeing' the *prakruti* (non-Self complex), isn't it?

Dadashri: Yes, after 'seeing' You should also tell him, 'It does not suit you to do what you did. Now you are old. Now you want to go to *moksha*, don't you?'

Questioner: Yes. So if he got angry, I can then tell him off by saying, 'What is this you are doing? After having met Dada, you still get angry, it does not suit you.'

Dadashri: Yes, that's it. 'This does not suit you'. Yes, tell him off, tell him off.

Questioner: That is all considered 'seeing', right?

Dadashri: Yes, that is called 'seeing'.

Questioner: Can that be called experience (*anubhav*)?

Dadashri: Yes, that can be called experience. You should say a few things to him like, 'Now you are old. You should think about these things! Your mother-in-law is not here, that is why you are being arrogant!' You should converse like this. What do you do when your mother-in-law tells you off? 'Are you doing this just because there is no one around to tell you off?' Tell him as much as You can. Are you going to spoil your reputation in doing that? Your reputation is lost anyway! Because your reputation is gone, you have met Dada. And see all those people with reputation, see how they are wandering about! They want to have worries on the inside, but on the outside they want to maintain their reputations, 'I will not allow my reputation to diminish!'

He who begins to see his own faults should know that an end to his entanglements is at hand!

Garbage is Cleared When It Is Seen as Being Separate

'I' will not come to show You. You Yourself will have to show it. Now 'I' will not have to tell You this again, will I? From now onwards, 'I' do not have to come to say this. You Yourself will have to tell Chandubhai, 'Chandubhai do this, do this.' This garbage will not allow You to remain regular (*niyamit*) [as the Self]. There is garbage in the house, so You should tell him, 'Look, Chandubhai, there is still garbage.' So Chandubhai will ask, 'What do I gain from You becoming pure?' So then tell him, 'If 'I' become pure, then you get settled down for sure, that is a guarantee.'

Questioner: It is only Chandubhai that I have to purify, right?

Dadashri: Yes. 'You' are pure (*shuddha*). You are verily *Shuddhatma*. Chandubhai will say, 'I, too, have become pure now.' Then You should say, 'No, everything has been purified on the outside, but there still remains garbage within. Sweep that away and then you will become pure. The dishes have been washed, but you have cleaned them haphazardly, and I can still see some dirt [*kashay*] on them.' He will say, 'That is because they are still wet.' 'Scrub them, scrub them some more.'

The whole day You have to keep intensive attention in what Chandubhai is doing. 'You' have to keep telling Chandubhai, You have to keep 'seeing' what Chandubhai does, and if he does not do it, tell him, 'There are still utensils that remain to be washed, these few things still remain.' When he is finished doing one thing, immediately show him something else. So in this way, You will be able to see Chandubhai's mistakes, and You should tell Chandubhai, 'You are making these mistakes, now correct them.' So things will straighten out for him, otherwise they will not straighten out.

Hence Pudgal and You are Both Separate

The more You 'see' Chandubhai as being separate, that, 'He is relishing in *garvaras* (indulgence in the sweet taste of doership)', the *pudgal* (non-Self complex) becomes separate. Otherwise, You cannot become separate. Therefore, when You have 'seen', it means that You become separate, and the *pudgal* becomes separate.

Therefore, the *kashayo* (inner hidden enemies of anger, pride, deceit and greed) that were filled in the past life, however many there are inside, will keep coming out. You should keep 'seeing' them, and then say to

Chandubhai, 'Do *pratikraman*. Say the *Charan Vidhi* again.' That is all, nothing else. 'You' have to do *nikal* (settle) by 'seeing', that is referred to as having 'cleaned'. When you go home, Chandubhai will say, '*Saheb* (Sir), everything is done now. Sign this agreement.' Then You say, 'No, there is still this left.' He (Chandubhai) will keep doing it, and You (the Self) keep showing him.

'You' are the one 'seeing' all that, and Chandubhai, the owner of the house, is the one doing the cleaning. After he has cleaned up, he says, 'Can I rest now?' So You say, 'No, there's still this left. You can rest when everything is done.'

Questioner: Yes, right.

Dadashri: If You remain in *upayog* (applied awareness), then there is no remainder. Then there's no rubbish whatsoever to sweep away. That itself is referred to as having cleaned. If it has been cleaned, You can maintain *upayog*, and if it hasn't been cleaned, the *upayog* will vacillate. It will remain at times, and not remain at other times.

Awareness of 'This is Not I' is Needed

Questioner: You also said that when *garvaras* (sweetness of doership) is tasted, if we 'see' that, 'He tasted *garvaras*,' can that be considered as becoming separate?

Dadashri: The one who tastes is, 'Not I', that is how it should be. The one, who tastes it, is not 'I' and if you say 'I tasted it', then you have become the one tasting it. One tastes the *garvaras* of it, but he also believes that that 'I am this'. Now, what does 'our' *Gnan* say? All it says is, 'This is not I'. You have to understand this much and remain separate there and settle it with equanimity. Settle with equanimity by saying, 'I am not this'.

Questioner: That which does not allow us to remain in applied awareness as the Self (*upayog*) is all garbage.

Dadashri: Yes. That which does not let you remain in *upayog* is all garbage. When *upayog* prevails, it means that much garbage has all been cleared out. We are not to clean it up, we have to just 'see!' Or else, whatever comes along, if you say, 'This is not my real form (*swaroop*),' then you are free. When suffering ensues, happiness comes, anger arises, this comes or that comes, whatever comes, the awareness (*jaqruti*) of, 'This is not my *swaroop*,' should prevail.

You are Separate and I am Separate

We are *Shuddhatma* and this is *karma*. The *karma* is the surrounding condition; it is a circumstance. It will keep changing. To that You have to say, 'You are separate and I am separate'; by doing so, it will not affect You. The *karma* will play their own part, but there is no effect. They are ineffective and even when you become involved with it, nothing will improve; on the contrary it will obstruct whatever bliss of the Self there is. You have the habit of getting involved with the *karma* and so the habit does not go away easily! 'You' should now develop the habit of saying, 'You are separate, I am separate. I will help you afterwards.' That is what You should say.

Separation Occurs When You Say, 'It is Not Mine'

Questioner: Often there is aversion towards the *karma* effect.

Dadashri: It is because you let it touch you, that is why you feel aversion! Whenever it touches you, You have to immediately say, 'Not mine'; then nothing will happen. At least speak this way once and see what happens! Say this five to twenty-five times, and then

you will get the practice. 'Not mine,' it is Chandubhai's. 'Chandubhai, 'we' are not even accepting your suffering.' That is what you should say. The moment You say 'not mine' it will detach immediately. It is not Yours at all. What is wrong in saying 'not mine' to that which has already been detached?

Whenever suffocation or entanglement occurs within, You have to say, 'Not mine'. Mind you, that suffocation does not do much damage but it prevents the bliss of the Self! How can You say 'It is mine', to that which is not Yours, after it has become separate from You? Otherwise, before, we used to say, 'This is mine...this is mine,' did we not? Now that it has been decided that, 'This is not mine,' when You say, 'Not mine', then it gets detached at that very moment. When the subatomic particles (*parmanus*) of anger arise within Chandubhai for someone else, then at that moment if You say, 'Not mine', then it will cool down immediately on its own. But it will not have an effect on You. At times even if Chandubhai is furious and boiling, it will not affect You. 'You' are saying, 'This is not mine,' to that which is not Yours; whereas the worldly people say, 'It is mine' to what is not theirs. We are saying 'not' to that which is not Ours and to that which is Ours, we are saying, 'It is'. We are stating in a straightforward and direct manner.

The Seat That Shocks is 'Not Mine'

Questioner: When we keep ending up on that other seat, what do we do to avoid sitting there, and how do we stay on this one (of the Self)? We keep coming into doership time and again.

Dadashri: When you sit on that other 'seat', and experience a 'shock', then you should know that, 'This is not Mine.' And if you get a 'shock' from it, then you should get

up. The seat that gives you a 'shock' is not Yours.

Questioner: Even when he (Chandubhai) gets a shock, he doesn't get up, so how is he to get up? Because he cannot stay as *Gnata-Drashta* (Knower-Seer), then how is he supposed to stay like that?

Dadashri: Why don't You just 'see' that he is not getting up! The one who is not getting up is not You. There is 'Chandubhai' and there is 'You'. The one who is not getting up is Chandubhai. 'You' should say to Chandubhai, 'Alright then, keep sleeping, carry on sitting if you must, if it pleases you! 'I' will go on 'seeing' while you just sit there.' There has to be a solution, right?

Questioner: So do I have to make note of (*nondha*) of everything that happens?

Dadashri: You have to 'see' all the activities (*kriyao*). If he's constantly nagging and complaining (*kachkach*), then You should even 'see' that. 'Even this is not my *swaroop* (natural state),' You should say.

Questioner: So which is the part that is doing the *kachkach*?

Dadashri: That is another part, on the side of Chandubhai.

Questioner: So do I also 'see' the *kachkach* that he is doing?

Dadashri: 'See' that as well!

Questioner: So the One who 'sees', does not say anything. He just 'sees'.

Dadashri: There is no superior over the One who 'sees'. He has no one to scold Him or anything. There are infinite energies that lie within. But because you protect Chandubhai, all the energies just sit there covered up. You protect Chandubhai, don't you? You do that

quite openly, don't you? That's precisely why those energies do not flourish! Even if you just keep applying these *Agnas*, the constant bliss of the Self (*samadhi*) would never leave you. 'You' would stay seated in your own chair, and Chandubhai would stay seated in his own chair. It is when You go to sit in Chandubhai's chair that the problem (*upadhi*) occurs. It is because of that old habit!

You need to remove yourself from outside, and sit in Your own seat. Now, which is Your seat? There are four or five kinds of seats inside. So the seat which is Yours, is the one that feels really 'easy' (simple). That is Your seat. If you feel the slightest friction, then You should Know that this is a wrong seat. If it pricks you, or you feel a shock, then You should know that you got shocked. Instead of sitting on any of those other seats, You should sit on Your seat.

Keep Warning by Saying, 'Beware'

Questioner: On the 'relative' chair, I don't feel that much of a shock, so I can't tell. So I end up just sitting there.

Dadashri: Yes. But that feels sweet, it tastes sweet, but it is also cutting your tongue slightly. So, if you put some honey on the edge of a sword, it will taste sweet, but at the same time, it is cutting your tongue. Amidst the sweetness, it is stinging; both things are happening at the same time.

Questioner: Dada, when I get a shock from the 'relative' chair, sometimes it makes me get up immediately, and Dada comes to memory.

Dadashri: Yes, but when that happens, at least you get up to an extent! At least you had the *bhaav* (inner intent) to get up! But when one recognizes the nature (*swabhaav*), one would instantly get up, 'This is not it, this is not it. I was mistaken!' Just as when we

touch an electric wire with our hand and get a shock, then we would say, 'Look out, don't touch that.' In the same way, you have to keep cautioning him (Chandubhai), 'Beware.' With the four hundred volts, there will be death, but alas this would lead to death for infinite lives. So stick up a big board, if You have attained the *Atma*. Otherwise outside, you cannot say anything to anyone. I can tell you because you are now aware of the 'real' and 'relative' chairs! There is no point saying anything to anyone outside!

Sit in 'Your' Seat and Keep Seeing

Someone may flatter you, 'Chandubhai Sir (*sahib*), you are such a worthy man, you are very nice man.' But if he butters you up, should you get buttered up? The 'seat' called Chandubhai is not Yours, Dada has moved You from there. With 'I am Chandubhai,' you were taking a beating.

Whenever any suffering (*bhogvato*) arises, you would understand that, 'I am sitting on the wrong seat, this is not my seat.' So you should get up from there, and go and sit in the seat of the Pure Soul (*Shuddhatma*).

This world is not for You to become entangled anywhere. If there is some difficulty, if something goes wrong in the body, you should get up immediately and go and sit in Your chair. You should keep 'seeing' it. If the slightest confusion arises, or if some entanglement arises within the body, you should get up immediately and go and sit in Your chair. You should keep 'seeing' it, 'Chandubhai, why have you become entangled?' You should say.

The Scientific Effect of the Words 'Not Mine'

Questioner : Despite doing everything, when pressure from external circumstances

comes, then the effect of that pressure can be seen on the body and on the *antahkaran* (the inner complex of mind-intellect-*chit*-ego), so what should I do at that time?

Dadashri: No matter what comes along at any time, no matter how complex it may be, even if you have been entangled for an hour, it will detach the moment you say, 'Not mine.' This is because the partition of, 'This is yours,' and 'This is Mine' has been made. 'We' have divided it up. At that time he has been told, 'Dear man, this is not mine. This is yours and this is Mine!'

Questioner: Whatever circumstances arise, the *prakruti* is bound to react and become agitated in accordance to the circumstances, so even if I say, 'Not mine', it is not going to come under control, is it?

Dadashri: But when You say, 'Not mine,' it will become separate for those who have been given this *Gnan*. It is not so for those who have not been given the *Gnan*.

Questioner: That means when we say, 'Not mine,' we are in the Knower-Seer state at that time, and that is how we are solving it.

Dadashri: No. Whether or not You are in the *Gnata-Drashta* (Knower-Seer) state within is a different matter but when You say, 'Not mine,' then it becomes separate. With those words, instantly, there is a tremendous scientific effect.

Questioner: I really like it, Dada.

Dadashri: Or did confusion arise in certain places?

Questioner: Not at all. It has become clear.

Dadashri: On the contrary, it cleared up whatever confusion there was, didn't it? Be aware (*khyal*) about that from now on.

Questioner: Yes.

Dadashri: Be aware (*khyal rakhajo*). The one listening is separate, the one who isn't aware (*khyal*) is separate, and moreover You are separate. That is why 'we' are telling you to be aware. This is because 'we' know what lies deeper within as to who is the One 'saying' this! And you do not need to get into such details! You just need to follow what Dada says. You have to tell Chandubhai, "We' will keep 'seeing', and you conduct yourself according to Dada's guidance.' Instead of just saying, 'Be mindful (*khyal*),' you should say, 'Be mindful as Dada has said.'

We have got rid of the knowledge of yours that was fraught with confusion. When You say to Chandubhai, 'Be mindful,' he would respond, 'Who is this talking here?' Such a question would arise, wouldn't it?

Then wouldn't he ask from within, 'Who is saying this?' You say, 'I am saying it.' But, 'I who?' So when you say, 'Dada says so,' then there is no problem. Do it in the name of Dada. The responsibility falls on Dada. But Dada himself understands the responsibility, so he makes the separation himself, before he says it. Didn't you understand that completely?

Questioner: I did understand, Dada. So ultimately all this has to be subtracted by saying, 'This is not I, not I, not I.' So then I have kept such a balance that by saying, 'This is not my seat' I move away from there. And, then immediately I get back in My seat, which is of the 'knower'. Therefore there will not be one-sided psychology.

Dadashri: So, at that time, if the bliss prevails, then You should know that You are on the correct path.

~ Jai Sat Chit Anand

iStar-2013

iStar-2013 (International Spiritual Teenagers Akram Retreat), 15-day retreat, continued its tradition of success for the fourth year this August. 35 teenagers from USA, UK, Kenya, and Canada came to experience a joyful spiritual journey for two weeks in Simandhar City and went back with an experience of a lifetime.

This unique event was packaged in a blend of fun, learning, and bliss based on Dadashri's Spiritual Science; keys to permanent happiness, positivity, and right understanding through interactive sessions and discussions with Pujya Deepakbhai, Aptaputra Bhaios, Aptaputri Behnos & Volunteers.

It also gave exposure to Indian Culture, Seva activities, learning through day trip and an exciting 4-day tour (Jatra) to religious temples of Gujarat. Participants got a flavor of selfless Seva through a day trip to Manav Sadhna and Andh Kanya; exposed to unique situations in life and taking home memories of priceless experiences.

Memorable, power-packed bhaktis were organized at various spots like Adalaj Tri-Mandir, Dada Darshan, Kelanpur, Bhadran and various temples during Jatra. A day soaking up Dadashri's vibrations in places like Mama ni pol (Dadashri's residence), Kelanpur (Dadashri's Samadhi), and Bhadran (Dadashri's village) filled hearts with devotion and realization at the simplicity with which the AkramVignani had lived. A 4-day tour covered culturally and spiritually monumental places like the famous Ambaji Temple, Mt. Abu, Delwara Temple, Brahmakumari's H.Q. and Taranga Temple.

The iStar Participants were very privileged (*punyashali*) to attend the celebration of two auspicious Indian religious events: (1) **Rakshabandhan** and (2) **Lord Krishna Janmashtami** in the presence of **AtmaGnani Pujyashree Deepakbhai**.

The end of the retreat was marked with touching experience sharing as the participants bid farewell. All the participants felt like they were parting from their home, Simandhar City, and their iStar family. The incredible camaraderie and bonding of the group enriched their experience and connected them with other youth who have the same spiritual goal – something that is exceptional. As they walk out, they carry a priceless diamond of Spiritual Knowledge and bliss never before experienced, along with the strength to apply Dada's Knowledge in their day-to-day life.

Watch Pujya Niruma on T.V. Channels

- India** ✦ **Sadhna**, Mon to Sat 9:30 to 10 PM (Hindi) - **New Program**
 ✦ **Aastha**, Every day 10:20 to 10:40 PM (Hindi)
 ✦ **DD-Girnar**, Every day 7 to 7:30 AM (Gujarati)
 ✦ **Arihant**, Every day 10 to 10:30 AM & 3:30 to 4 PM (Gujarati)
USA ✦ 'TV Asia', Every day 7:30 to 8 AM EST (Gujarati)
UK ✦ 'Venus', (Dish TV Channel UK-805) Everyday 8 to 8:30 AM (Hindi)

Watch Pujya Deepakbhai on T.V. Channels

- India** ✦ **Sadhna**, Every day 7:15 to 7:45 PM (Hindi)
 ✦ **DD-National**, Every day Sunday 6:30 to 7 AM (Hindi)
 ✦ **DD-Girnar**, Every day 3:30 to 4 PM & 9 to 9:30 PM (Gujarati)
 ✦ **DD-Sahyadri**, Every day 7:30 to 8 AM (Marathi)
USA ✦ 'TV Asia' Everyday 10:00 to 10:30 AM EST (Gujarati)
USA-UK ✦ **Aastha** (Dish TV Channel UK-849, USA-719), Everyday 9:30 to 10 PM (Gujarati)

106th Birthday Celebration of Param Puja Dada Bhagwan (Dadashri)

Spiritual Retreat : 13 November, 5 to 10 pm (Opening Ceremony & Satsang)
14 & 15 November, 9-30 am to 12 pm & 7-30 to 10 pm
17 November, 9-30 am to 12 pm

Birth Anniversary : 16 November, 8 am to 1 pm, 4-30 to 6-30 pm

Gnanvidhi : 17 November, 4 to 7-30 pm

Venue : Panjarapol Ground, Nr. Shravan Cross, Dahej Bypass Rd, **Bharuch.** **Mob.:**9924348882

◆ Mahatmas-Mumukshus who wish to attend this celebration must register their names in advance.

Satsang & Gnanvidhi Programs in the presence of Puja Deepakbhai

Jabalpur

Dt. **23 October** (Wed) - 6 to 8-30 pm-**Satsang** & **24 October** (Thu) 5 to 8-30 pm-**Gnanvidhi**
Venue : Manas Bhavan, Nr. Wright Town Stadium, Opp. Satya Ashoka Hotel. **Mob.:** 9407022263

Kanpur

Dt. **26 October** (Sat), 6 to 8-30 pm-**Satsang** & **27 October** (Sun) 5 to 8-30 pm - **Gnanvidhi**
Venue : Bal Bhawan, 16/99A, Phool Baugh, Kanpur (U.P.). **Mob.:** 7379658120

Adalaj Trimandir

Dt. **3 Nov.** (Sun), 8 to 10 pm - **Special Bhakti** on the occasion of **Diwali Festival**
Dt. **4 Nov.** (Mon), 8-30 am to 1 pm - **Darshan-Pujan** on the occasion of **Gujarati New Year**
Dt. **9 November** (Sat), 4 -30 to 7 pm - **Satsang** & **10 Nov.** (Sun) 3-30 to 7 pm - **Gnanvidhi**

Vadodara

Dt. **22-23 Nov.** (Fri-Sat), 7 to 9 -30 pm-**Satsang** & **24 Nov.** (Sun) 5-30 to 9 pm - **Gnanvidhi**
For Venue, Please **Contact :** 9924343335

Savarkundla

Dt. **26 Nov.** (Tue), 8 to 10 -30 pm - **Satsang** & **27 Nov.** (Wed) 7 to 10-30 pm - **Gnanvidhi**
Venue : Krishnakumarsinhji Vyayam Mandir, Mahuva Road, Savarkundla. **Mob.:** 9327775274

Bhavnagar

Dt. **29-30 Nov.** (Fri-Sat), 7-30 to 10 pm- **Satsang** & **1 Dec.** (Sun) 6-30 to 10 pm - **Gnanvidhi**
Venue : Jawahar Ground, Waghawadi Road, Opp. Reliance Mall. **Mob.:** 9924344425

Anand

Dt. **8 December** (Sun), 6-30 to 9 pm- **Satsang** & **9 Dec.** (Mon) 6 to 9-30 pm - **Gnanvidhi**
Venue : "Akshar Farm", Anand-Vidyanagar Road, B/h. Yogi Petrol Pump. **Mob.:** 9429442210

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The Experience of One Hundred Percent Separation

When you are sitting alone, You should continue to see Chandubhai (File No.1); what his mind is doing, what his intellect is doing, what the ego is doing. And if all these are still, then Chandhubhai will appear separate, keep 'seeing' him. You look in the mirror and you can see Chandhubhai. Then You can also tell him, 'Chandhubhai, you are such a good person. You look so wise.' 'You' can say things like that. By conversing with him, You will experience that there is one hundred percent separation.

~Dadashri



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