

# Dadavani

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# DADAVANI

**The Signature of the Ego**

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## EDITORIAL

There are two parts to the work that happens through the human body; the gross part is the external activity, and the subtle part is the *antahkaran*. There are four parts to the *antahkaran*: the mind, intellect, *chit*, and ego. In the *antahkaran*, work happens through a parliamentary system. When circumstantial evidences come together, then the mind gets involved in thoughts and shows various pamphlets, and based on that, the *chit* shows a variety of photos, and the intellect gives a decision. The intellect accepts either the *chit* or the mind, and whomever the intellect sides with, the ego endorses. Without the ego, no work can be accomplished.

Even death cannot come without the signature of the ego. In reality, one does not die. It is the ego that dies and the ego that is born. The cycle of birth and death continues as long as there is egoism. That is why it is said that until one becomes free from ego, *moksha* cannot be attained. And the signature of the ego is there only as long as ignorance exists. For those who have attained the Knowledge of the Self, the Knowledge does not sign. The ignorant ones believe the relative to be the real; that is why they sign as if it is 'real'. Whereas, after Self-realization, the signature happens in the relative, not in the 'real', and that is called discharge.

For Self-realized *mahatmas*, it is a relationship of *Gnata-gneya* (the Knower and that which is to be known). We (the Self) are the Knower and the *antahkaran* is to be known. The ego is now discharge, and the awakened One has to keep seeing it. The unfolding of *karma* is bound to happen, but the Self does not become one with the ego during the discharge of *karma*. However, due to the practice of the past, the illusion that it gets engrossed arises. Because one gets engrossed, the signature happens in discharge. But now, remain aware in those situations and do not sign; then the *karma* will get discharged. No new signatures happen anymore, but when we become engrossed in the unfolding (*karma*), the signature happens, which then gives suffering and leaves. In this discharge, if the signature happens, but if one remains as the *Gnata* (Knower) of this, then one can remain free of any effect. The Knower can never become the object to be known. After Self-realization, both indeed remain separate, but due to incomplete awareness, it cannot be distinctly experienced as separate.

Now, the mind-intellect-*chit*-ego perform their role, and 'we', the pure Soul, should remain in 'our' role. 'Our' role is *Gnata-Drashta* (Knower-Seer); just to 'see' and 'know', not interfere. In reality, the Self does not interfere; the discharge ego interferes. In that, if the awakened One does not sign, then it is not considered as interference. When 'one' becomes *Gnata-Drashta*, the interference stops.

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It is the non-Self complex that paints the painting, and if the awakened Self becomes engrossed, it means that you signed. But if You do not get engrossed but keep awareness and 'know' and 'see' the painting, then You are separate from the painting. As much as You remain separate, as much as You remain in the state of the Knower, that much is considered to be pure applied awareness. The more the applied awareness that remains, the more the degrees increase, to the point where it becomes full degrees. And if 'one' attains full degrees, then completion is attained.

We now want to attain completion, that is our firm resolve, but when will this resolve become such that it does not deviate from the goal and leads one to the goal? It is when spiritual effort is embarked upon in the real sense. The extraordinary spiritual science of how to experience the taste of liberation by *swa-purushartha* (to progress as the Self only) in not signing with the discharge ego, is revealed here in absolutely revered Dadashri's speech. Our ardent prayer is that this becomes helpful for all of us towards the attainment of our goal.

~ Jai Sat Chit Anand

### The Signature of the Ego

*{ 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. }*

#### Who Inspires Action?

The science, which the whole world is in search of, is being fully revealed here for the first time by 'us' (*Gnani Purush Dadashri*). What is the mind? What is *buddhi*? What is *chit*? What is *ahamkar*? I will explain each of them exactly as they are.

The *antahkaran* has four components: (1) *mun* (mind), (2) *buddhi* (intellect), (3) *chit* (that which sees scenes previously registered), and (4) *ahamkar* (ego).

All four have a form and can be read. They are not visible to the eyes, but can be comprehended through *Gnan*. They are completely physical. The pure Soul (*Shuddhatma*) has nothing to with the *antahkaran*; it is completely separate from it. I am completely separate from it and that

is why I am able to describe it to you exactly.

Each of the four components has its own separate function but every action is carried out with the cooperation of all four. The basis on which the human body functions has two parts: (1) The *sthula* (tangible, gross) – the external division called *bahyakaran*; (2) and the *sukshma* (subtle) – the internal division called *antahkaran*.

**Questioner:** Who or what is the inspiration behind an action?

**Dadashri:** Whatever is in the *antahkaran* manifests in the *bahyakaran*. There is no one that inspires anything. Whatever subatomic particles (*parmanus*) one has brought forth from the past life will make an imprint of thoughts, and the very same particles

come to give the effect. If one was indeed 'doing' the thinking, then he would have only good thoughts, but in reality, only the *parmanus* that have been filled are the ones that are giving effect. Thoughts are dependant on circumstances.

### **The First Photograph in the Antahkaran**

For any action that takes place, first a photograph happens in the *antahkaran* and then it manifests in visible form in the *bahyakaran* and in the external world.

If a person knows how to see the *antahkaran*, then he can know what will happen in the *bahyakaran*. One can know in advance that, 'This is what will happen.'

In reality, it is not the *bahyakaran* that is the hindrance; it is the *antahkaran* that is the hindrance.

### **The Parliamentary Functioning Within the Antahkaran**

The function of the *antahkaran* is like the parliamentary system. It has four members: the mind, intellect, *chit*, and ego. When circumstantial evidences come together, the mind gets involved in thoughts. That in which thoughts arise is the mind. The mind never leaves the body. It is very difficult to understand the mind. It only jumps around inside and shows you different 'pamphlets'. Wandering is not an attribute of the mind. It is wrong when people say that their mind wanders. It is the *chit* that wanders. Only the *chit* can leave the body and wander outside. It takes pictures of things exactly as they are. One can see those images. The *chit* goes out if the work is external, and stays and spreads within if the work is internal. The intellect gives advice and makes decisions. The intellect

then accepts either the *chit* or the mind and becomes one with it, and so the ego endorses the decision. There is bargaining between the mind, the intellect, and the *chit*. And whomever the intellect sides with, the mind or the *chit*, the ego endorses.

If the mind and intellect agree upon something, the ego has to sign off on it. It also has to sign off if the *chit* and intellect agree upon something. Therefore, a decision is made based on whichever three of them (either of the two plus the ego) agree upon. This talk is completely at the level of *tattva gnan* (elemental knowledge), which you will need to understand through the intellect (*buddhi*).

### **How Does the Signature Happen?**

For example, you are sitting in Santa Cruz and the mind shows a 'pamphlet' that, 'I want to go to Dadar.' The *chit* will immediately go to Dadar and exact images of Dadar will be seen, while sitting here in Santa Cruz. Then the mind will show another 'pamphlet' that, 'Let us travel by bus,' and the *chit* will see the bus and return. Then the mind will show a third 'pamphlet' that, 'No, it would be better to take a taxi. That way everyone can sit together. Let's just take a taxi.' Then it will show a fourth 'pamphlet' that, 'Let's go by train.' At that point in time, the mind is involved in many thoughts. The mind will think of numerous possibilities and will think, 'We'll do this, we'll do that.'

At that time, the *chit* will go and see images of the train, taxi, and bus. Then the *chit* will keep showing you the image of a taxi. Finally, the intellect will make a decision to go by taxi. And the ego, like the President of India, will endorse it. The work will happen

promptly, and you will find yourself waiting for a taxi. As soon as the intellect makes a decision, the mind will cease to show any more ‘pamphlets’ of that subject. It will then begin to show ‘pamphlets’ about another topic.

The ego merely endorses the decision made by the intellect and it does nothing else. All the ego does is do egoism of being the ‘doer’ of whatever decisions the intellect makes; that is its only function. It endorses whatever the intellect decides. It will not endorse anything the *chit* says. It will not endorse anything the mind says, but it will endorse what the intellect says. Therefore, it is the intellect that decides and makes the ego endorse what the mind says. And it is only when the mind, the intellect, and the ego join together, that a task is accomplished. So, the mind is not the only thing.

### Whose Control is the ego Under?

So whose control is the ego under? It is under the control of the intellect. So the ego does what the intellect tells it to. The intellect will say, ‘Sign here,’ and the ego will comply. The poor ego signs with the eyes of the intellect, but the pomp is all of the ego. The authority is of the intellect, and the pomp is of the ego! The ego is the one who signs, as if he is the President of India! The ego is bigger and although the intellect is its assistant, the intellect functions like the Prime Minister. Now, everything works according to what the intellect is doing. Wherever the intellect is, the ego is sure to be present. The ego may or may not be present where the mind is involved.

### The Ego will Endorse Wherever the Intellect Becomes Involved

**Questioner:** The decision is

collectively made by the intellect and the ego. If they join with the mind, the work of the mind happens, and if they join with the *chit*, then the work of the *chit* happens. Is that how it is?

**Dadashri:** Yes. When three of the four components get together, work will happen. If you wake up in the middle of the night, the circumstantial evidences that meet the mind will lead to the mind becoming involved in thinking. In the circumstantial evidences that come together, the element of time was missing; but when the element of time meets, then thoughts will spring forth. So, you will begin to have thoughts of that nature; at such a time you may not have thoughts about your business. The types of thoughts you will have are dependent upon the circumstantial evidences; all that is the mind. And so when the mind starts up, the *chit* goes to that place; if it is related to anything outside, then it will go outside, and if it is related to something in the house, then it will go downstairs in the house, it will go upstairs. The *chit* will move around at that time. Then, the intellect prepares to make decisions. Now, if the *chit* moves away during this time, and it takes an opposing stance, the intellect will side with the mind. When the thoughts of the mind and the intellect become one, the ego gives its endorsement. The ego will endorse wherever the intellect becomes involved. Such is the ‘parliament’ of these four entities! If the *chit* does not become involved with the others, the work still continues to take place in the presence of its opposition. The ego simply signs wherever the intellect tells it to; that is its rule. Alternatively, if the *chit* likes a place very much, and if the intellect becomes involved with the *chit*, the intellect mixes with it,

accepts it, then it makes a decision accordingly. So the *chit*, intellect, and ego will become one, and the mind will be left standing on its own.

### The Relationship Between the ego and the Intellect

**Questioner:** How are the intellect and the ego related?

**Dadashri:** The intellect and ego have a relationship with each other. The ego is like the President and the intellect is like the Prime Minister. The President has to act upon the advice of the Prime Minister. He has to do whatever the Prime Minister tells him to do. So the ego is blind, it does not have eyes. How can we tell that the ego is blind? It is because if it falls in greed (*lobha*), then it is blinded by greed (*lobhandha*). If it falls in pride (*maan*), then it is blinded by pride (*maanandha*). It becomes blinded by whatever it falls into. Essentially, it is indeed blind. The intellect cannot stand alone, without the ego! The intellect cannot work independently. It can only get its way after it makes the ego endorse its decision. This is the parliamentary process. Without the ego, no work can be done!

The ego will endorse either the intellect and the mind, or the intellect and the *chit*. The intellect is the common factor, because without it, no decision regarding any work is arrived at, and when the decision is made, the ego endorses it and the work is executed. No work can be executed without the ego; you cannot even get up for a glass of water without the ego.

The ego is like a very important President. If the mind wants to have its way, it can only do so after the ego gives its

endorsement. The ego is very important; it is like the President of India. The ego is the ruler. The Prime Minister works under him. Whatever one does, whether he is praying to God, or rebelling, the ego is making him do it. Even religious activities that happen are done with the ego.

### Work Cannot Happen Without the ego

**Questioner:** Does ego always create obstacles or is it helpful at times?

**Dadashri:** In this world, without ego, even this talk cannot be put on paper. You cannot even write this note in the absence of the ego. There are two kinds of egos. One is discharge (*madadaal*; lifeless) ego, which is like a top (a spinning toy). And the second is the charge (alive) ego, which is like a warrior; it will create dispute and fight, it will do everything. That poor discharging ego does not have anything in its hands; it just spins like a top. So nothing can happen in this world without the ego. But that ego is the discharging ego, it will not bother you. Without ego, no work can take place. You do have to say that, 'I returned from the toilet, I want to go to the toilet.' Only if the ego gives endorsement does work happen, otherwise it does not happen.

### A Parliamentary Decision is Taken With the Majority

**Questioner:** In the *antahkaran* (instrument of inner functions), there is the mind, intellect, *chit* and ego. Of these, the ego is the president, so then is it not the father of the mind?

**Dadashri:** No, the ego does not like it when the mind is tired and bored. None of the components of the *antahkaran* is a

‘president’ over each other! Yes, *karma* is the driving force. The signature of the ego is beyond its desire. A task is approved (endorsed) when all the members of the ‘parliament’ come together. The signature is endorsed by the ego, not the mind. It (the ego) is not the boss of the mind. The mind does not listen to anyone. It does not even listen to the *chit* or the intellect. However, when the parliament assembles and voting takes place and once a decision is made, the mind becomes quiet. Then the mind cannot say anything.

So the internal ‘talks’ continue to happen in this way, but the decision that is taken is a parliamentary decision. The *antahkaran* means a parliamentary system! The parliament consists of the mind, intellect, *chit*, and ego. The work happens when there is a majority of votes within these four members. The ego is the President of this parliament, the intellect is the Prime Minister, and the other two are the voters.

There are two; the mind and the *chit*. The intellect will side with either the mind or the *chit*. If the intellect finds the mind acceptable, then it will side with the mind and reject the *chit*. If it sides with the *chit*, then it will reject the mind. So those two (intellect and ego) will immediately become one (with whatever the intellect decides). Wherever the intellect sides, the ego will surely be there. So ‘voting’ power increases, doesn’t it? There is one on one side, and there are three on the other side; wherever there are three, that is where the work will get done within. It will continue to happen in this way.

### What is the Role of the Intellect?

**Questioner:** What exactly does the intellect do?

**Dadashri:** If you want to see the exact meaning of intellect, then it does nothing but give decisions.

**Questioner:** So does intellect indeed make the decisions?

**Dadashri:** Yes, intellect makes decisions. There are two kinds of decisions: the decision for going to *moksha* is taken by *pragnya* (direct light of the Self that arises after Self-realization) and the decision towards worldly life is made by *agnya* (ignorance of the Self). *Agnya* means *buddhi*. All the decisions are of *agnya* and *pragnya*.

**Questioner:** But the intellect can see the result, can it not?

**Dadashri:** Yes, yes, it can see the result. That is why it is called *buddhi* (intellect)! And it can also make a firm decision that, ‘No, I’m only going to do it this way.’ So, the intellect can see. But it does more than see; it makes a decision on whether something should be done or not. When it says ‘yes’, then the work (of the internal components) gets done.

So what does the intellect do? It simply gives the decision that, ‘Just do the work this way.’ And this intellect is subject to *karma* (*karmanusarini*). Ultimately, if it is time for the unfolding of demerit *karma* (*paap*), then the decision the intellect makes will be detrimental to you. And if it is time for the unfolding of merit *karma* (*punya*), then decision that the intellect makes will be beneficial to you. The unfolding (*udaya*) is driven by your merit and demerit *karma*. There is no God that does this. These are all fruits (effects) of merit and demerit *karma*. The *Vyavasthit shakti* (energy of Scientific

Circumstantial Evidences) that I talk about is what keeps giving the fruit.

### **Decision of the Intellect, Signature of the ego**

People do not understand intellect (*buddhi*) as the intellect and they spoil everything. That which gives decisions is the intellect. If a man is quick at making decisions, know that he has a great intellect (*buddhishadi*). At any stage, even if there are thousands of cases to be dealt with, he gives quick decisions for all of them; then know that he is the greatest *buddhishadi*. But if he gets entangled, then realize that he has less intellect.

People here consider those who know a lot of tricks and ways to deceive others to be intelligent. That is not intellect! All the intellect does is make decisions. A person who can make decisions quickly is considered a *buddhishadi* and yet he may not know a single trick (that which deceives). Therefore, people do not understand intellect at all! The scripture writers have asked, 'What is the function of intellect?' Their answer is, 'To decide.' It is to make a definite decision. No matter what kind of question arises; it is intellect's job to make a decision and the ego's job is to endorse it.

### **Signature of the ego, Control of the Intellect**

The intellect is with the light, and wherever the intellect runs, the ego immediately runs after it. This is because the ego is blind and so it cannot move without the intellect. It 'sees' through the eyes of the intellect. The ego is regarded as the President in name only; the real power (*satta*) lies with the intellect. Really, the mind has no say in anything. None

of the others have any power where the intellect is concerned.

What is intellect? It is your viewpoint from the past life. For example, if you are travelling on a highway, you will see a certain view during the first mile. The intellect may endorse that, 'It would nice to have everything this way.' So the viewpoint of that mile becomes decided. Then in the next mile, the landscape changes, and the entire view changes. Then, based on that view, the intellect endorses, 'We only want this.' But, one cannot forget the past viewpoint. That is why it presents itself to you, over and over again. If you were to disregard the viewpoint of the past then there is no problem, but this is not possible. The opinion always presents itself before you. This I refer to as past vision and knowledge. Because the intellect has endorsed them, there is an ongoing conflict from within. Your current intellect is the viewpoint of your past life and your current viewpoint becomes the intellect in the next life and this is how everything carries on.

### **That is When the Decision Comes into Concrete Existence**

**Questioner:** Until the signature of the ego is given, what is happening?

**Dadashri:** That task is halted. Although the ego does not have any authority, nothing will move forward without its endorsement nevertheless.

The making of the decision is the work of the intellect. Then all the other components will be silent. The mind cannot make a decision, the *chit* cannot make a decision, and even the ego cannot make a decision.



It is the ego that finally endorses what the intellect decided in agreement with the mind or the *chit*. As long as the ego does not endorse the decision, no work will take place. The intellect is the light of the Self that comes through the medium of the ego, and so when the intellect makes any decision, the ego as a rule becomes involved and the work will happen.

The intellect makes the decision. However, its decision-making is not an independent function. Only if the ego endorses the decision that the intellect makes, does that decision materialize into action. Without the signature of the ego, the decision will not materialize at all.

### **Even Death Will not Come Without Signature**

A person gives his signature when he dies. Otherwise, he cannot be taken away from here. This is because no one is your owner; you are your own owner. So, your signature is taken. Your signature is taken, and then you are taken. Otherwise, if you were to be taken without your signature, then you would hit him saying, "What right do you have to come here?" But since you already signed, you have no control.

That is why people say, "We are not so gullible that we would give the signature." Hey, one day they will experience such pain, such pain that they will say, "Sir, it is better if I go now." They will say this themselves. So as they speak these words, they are signing their death warrant! And after signing, they will be on their way within a few days! But our people are such that they will give the signature and then revoke it saying, "No, I do not want to go."

### **Birth and Death, of the ego Only**

**Questioner:** At the time of death, the mind gives the signature; is that when death happens?

**Dadashri:** The mind does not give the signature; the ego gives the signature. The mind does not have any authority. All the authority lies with the ego, although it is not entirely with the ego. The ego does what the intellect tells it to. The ego is blind by nature, and the intellect can see. So, the ego asks the intellect, "What do you say?" But the intellect has no execution power. The ego's endorsement is required. This is the type of entanglement within. The ego gives its signature, then *niyamraj* (natural law) comes to take one away, otherwise *niyamraj* would not come. No one is the owner. (The ego will say) "I am the boss, so who are you to come and take me?"

People give their endorsement under the influence of the non-Self (*par-satta*). That is why they live in fear all the time.

In reality, the Self does not die at all. It is the ego that dies and the ego that is born. Death will not come unless the ego endorses it. But the wretched ego cannot refrain from giving its endorsement. When a person suffers pain while bed-ridden, or when a lot of pain comes, then he indeed gives his signature feeling, 'It is better to die than to undergo this.' And the signature happens.

### **Planning of the Previous Life, Endorsement in This Life**

**Questioner:** Death will not come if one does not 'sign' for it, will it?

**Dadashri:** If one does not sign, death will not come. Do all these people give their 'signatures' or not?

**Questioner:** How can those who die on the spot in an accident sign?

**Dadashri:** They have already given their signature. A person can never die without signing for it. Without the signature, you have no right to die. Your death is of your ownership; no one can interfere in it. And once you endorse it, you cannot do anything about it.

**Questioner:** If an accident happens?

**Dadashri:** Even then, the person will not die without giving his endorsement.

**Questioner:** The person will leave (die) within five to six seconds.

**Dadashri:** No, in the first second he will immediately say, "Oh my God! It would be good if I can be free. I am dead." He will even say, "I am dead! Gone, I'm gone."

So, without your endorsement, nothing can suddenly happen because there is no one above you. How can anyone become your owner without your endorsement? Even birth has not happened without endorsement. Now when 'we' say such things, how are people to understand them?

**Questioner:** If the endorsement is not given, then what would happen?

**Dadashri:** No one would come and take you! If you understand, then no one can take you (you would not give such a signature).

**Questioner:** Was the endorsement given in this life or in the past life?

**Dadashri:** The endorsement was given in this life itself. In the past life, it was in the form of a plan, but it comes into visible form in this life.

## Life and Death Both Subject to the Signature

**Questioner:** When someone dies as soon as he is born, what is that?

**Dadashri:** Everyone ends up doing the inner intent (*bhaav*) within for sure; the account gets formed from within. Death can never come without an account. Death never comes all of a sudden. Everything is an incident; no event is an accident.

When one sustains a heart attack, he is in a lot of pain. At that time, there is a spontaneous *bhaav* that, 'It would be nice if I can become free from this.' And then when he feels a little better, he will say, "Doctor, make me well, make me well!" Hey, but what about the fact that you had signed off earlier! Why don't you think before making such a signature?

But the law of nature is such that it does not take a person away without his signature, a dying person cannot be taken away from here without his endorsement. Do people endorse such a thing? Have you not heard people say, "Dear Lord, it would be better if you take me away from this world"? Now, do you know why one would say such a thing? Often times a person is in so much pain and then out of pain he will say, "It would be nice if I could die." He signs off this way, and then he wakes up the next day feeling fine. If we tell him, "Uncle, last night didn't you say that it would be good if you could go away from here"? Then he would say, "No, but I feel better now." See, the uncle signed at night and revoked his signature in the morning, didn't he? From the moment he signed, I know that he will be here for only ten or fifteen days. Without endorsement,

no one can be taken away. All these living beings that die are dying after giving their signature. Otherwise, these people would file a lawsuit saying, “Why did you take me without my signature?” Don’t people appeal in this way after the fact? And even the government will say, “Do not sell or get into an agreement without getting a signature. If you sell (without signature), then it will fall on your head.” Once you sign, you cannot say anything further. Otherwise, without signature, these people will be adamant, because their intrinsic nature is obstinate!

**Questioner:** After giving the signature, the person will say, “No, now I want to live.” Does that first signature remain, does it not get erased?

**Dadashri:** No, it does not work that way. Once the signature is given, it is done. After the signature, an order is given, “Take him away now.”

**Questioner:** What if someone does *pratikraman* (apology coupled with repentance) after that?

**Dadashri:** It means nothing.

**Questioner:** It wouldn’t work?

**Dadashri:** Why did you sign? That is the biggest reason of all. People do not know that it is their own signature makes them die! They say, “I will go, but only if I sign, right?”

### **The Signature Exists as Long as There is Ignorance**

**Questioner:** I want to know: for those who claim to have removed the ego, there should be no death, right?

**Dadashri:** Death is bound to occur for the one who has a body (*dehadhari*).

**Questioner:** Death cannot occur without the signature of the ego, so what about those whose ego has gone?

**Dadashri:** If the ego no longer exists at all, then there is no question of signing! For them, when the body falls, then that is the end. A home without an owner is also bound to fall. It will not stay; it cannot stand. For the one with the illusion, the ego signs, and that is when he becomes become free. And those other people have no ego so they are free as it is. The body can fall whenever it wants.

It forces those without *Gnan* (Knowledge of the Self) to give their signature. For those who no longer die or live, for those who are separate, the body is separate; they no longer need to sign. ‘You’ no longer have to sign.

Yes, signatures only happen in ignorance. And if a person has taken *Gnan* (Knowledge of the Self), then the Knowledge does not sign, it is the ignorance that signs. It is with ignorance that the agreement happens. The agreement happens with the signature made in ignorance.

### **Do the Tirthankaras Have Signatures?**

**Questioner:** When *Tirthankaras* attain *nirvana* (the final death of a fully enlightened human being, immediately followed by *moksha*), they too must be signing at that time, right?

**Dadashri:** Definitely, without the signature, it is not possible! The signature happens, but it happens in the relative. And these ignorant people believe the relative to be real, and that is why they sign in the real.

**Questioner:** Up to today, ascetics,

saints, great *Gnanis* (the awakened Ones), and so on; so many *mahatmas* with extraordinary energies (*shakti*) have already died, so does that mean that their egos have not truly gone?

**Dadashri:** Hey, how would the ego go? How would the ego dissolve? It would not dissolve even after ten million lives. Just because your ego has dissolved here free of cost, you feel that it is an easy thing to be rid of the ego! This is *Akram Vignan* (the spiritual science of the step-less path to Self-realization)! This *Akram Vignan* manifests after a million years and that is when such a thing happens! Otherwise, this does not happen. Otherwise, it would not happen even after a hundred thousand lifetimes. The One whose ego dissolves becomes a *Gnani*. And in the *kramic* path (traditional step-by-step path of spiritual progress), even *Gnanis* have egos. Only the *Tirthankaras* do not have such an ego. They do not have to give signatures. Signatures are taken from those who do not wish to die. It is for those who run in this direction and run in that direction, and hide in a corner. After giving their signature, they revoke it the next day, saying, “No, now I don’t want to go.” One gives his signature at the time when a lot of suffering arises.

### **The Function of the Antahkaran While Reading**

**Questioner:** Which part of the *antahkaran* functions in reading, understanding, speaking?

**Dadashri:** All functions are of the *antahkaran*. Without the help of the *antahkaran*, nothing can be done.

**Questioner:** In the *antahkaran*, whose function is it to read letters?

**Dadashri:** Reading? All that is the function of the *chit*. If it is clean, then accordingly all the work will get accomplished.

**Questioner:** Then whose function is it to understand?

**Dadashri:** That is the function of the intellect.

**Questioner:** And at that very moment, these words that come forth?

**Dadashri:** All that is the function of the ego.

**Questioner:** Then what function is left for the mind?

**Dadashri:** The mind does not take part in this. The mind is separate. Its vote is separate. The three votes of the *chit*, intellect, and ego are on one side, and the vote of the mind is separate. Three votes are on the winning side.

**Questioner:** Whatever has been read, can be retained. Whose function is that?

**Dadashri:** That is the function of the ego. It retains. It is blind, but it can retain.

**Questioner:** And what if it cannot be retained?

**Dadashri:** Then the ego is lacking in competence by that much.

The one that concentrates is the ego and that too, with the permission of the intellect.

### **The Veto Power of the ego in the Parliament**

**Questioner:** Does the ego fear that if it does not obey the intellect, it will become a non-entity?

**Dadashri:** Its very sustenance is based on the intellect. The intellect is the basis for its life. It lives because the intellect lives. That is why 'we' tell you to become *abuddha* (without intellect). Why do 'we' tell you this? It is because if the intellect is absent, the ego is absent too. And now that you have the guiding light of the Self, why should you have to carry around the dim light of the intellect? The ego only exists because of the intellect; it cannot exist otherwise. And what's more, the two are separate. Many times, they are they are at odds with one another. The intellect may declare, "There is no need for so much egoism." Then the ego will say, "There is. What are you going to do?" So they are actually separate. It is when both of them have a dispute that there is true enjoyment in 'seeing'. The ego is blind, and the intellect can see. The one that sees has an air of arrogance. Now, the blind one does not let go of its egoism. Despite this, the ego endorses whatever the intellect tells it to.

The intellect will get the ego's endorsement. Once the ego signs, all the work gets done right away. Now, for whatever work that is not meant to get done, the ego will separate from the intellect. The ego will raise objection there saying, 'Not here, it will not do here.'

Whichever side the ego takes, saying, 'No, I absolutely want to do this,' then the other side falls away, and if it takes that side, then this side falls away. It depends on which side the ego takes. On what basis does the ego take a side? It depends on knowledge (*gnan*). Unwavering knowledge is needed, hollow knowledge (*shushka gnan*) will not do.

**Questioner:** Is it possible that the ego

does not sign off on something that the intellect has made a decision on? Then what happens to those 'papers'?

**Dadashri:** No, once a decision has been reached, it will inevitably be endorsed by the ego and that specific work will get accomplished. And if the ego becomes separate, the intellect will stand alone like a widow. Without its president (partner), it is very much like a widow!

### **To Place a Signature that is Separate From Intellect is Called Purushartha**

Sometimes the mind will say 'no' and sometimes the *chit* will say 'no'. But the ego will always be with the intellect; it is never alone. Only the ego will not separate from the intellect. For the most part, the ego and the intellect will never separate; only on the rare occasion do they separate. The ego has in fact made an agreement with the intellect. Now, when it makes a separate signature that does not side with the intellect, it is called *purushartha*.

**Questioner:** It is *purushartha* to separate the ego and the intellect?

**Dadashri:** It is *purushartha*; it is relative *purushartha*.

**Questioner:** Now please explain this a little more.

**Dadashri:** Yes, to separate intellect and ego is considered *purushartha* in worldly life. The intellect and the ego (naturally) become one in the worldly life, no *purushartha* has happened there at all. The intellect and ego should remain separate in worldly interaction; that is when *purushartha* is said to have taken place. Here, (in the *Akram* path) however, there is no need for that.

### **We are the Knower, the Antahkaran is That Which is to be Known**

‘Your’ relationship with the mind, *chit*, intellect, and ego is that of the Knower and the object to be known. ‘You’ are the Knower (*Gnata*), and the *antahkaran* is the object, that which is to be known (*gneya*). It is a relationship of Knower and object to be known, not like the one of matrimony. Therefore, You can remain separate from it!

**Questioner:** We gain nothing when we take the support of the mind, intellect, *chit*, and ego and yet we repeatedly take their support.

**Dadashri:** Yet You are not the one taking the support. It simply seems that way to you. And based on that, depending on which side you take, you give your signature and ‘stamp of approval’.

**Questioner:** But the habit of taking their support now and again from time immemorial has become deeply ingrained.

**Dadashri:** It has become an *adhyas* (false attribution that has become entrenched)! If only that *adhyas* goes away!

**Questioner:** That much awareness (*jaग्रuti*) does not remain.

**Dadashri:** Entrenchment of false attribution (*adhyas*) has happened, but behind this *adhyas* is Your awareness and that awareness is who You are. And this *adhyas* is just *adhyas*. You do your work; the *adhyas* will do its work.

**Questioner:** That is right. ‘We’ do our work and *adhyas* does its work. Then, later, the one with *adhyas* will eventually become uninterested in any attribution!

**Dadashri:** That is verily what ‘our’ *Gnan* says!

**Questioner:** Your *Gnan* clearly states that, ‘We should not do anything nor should we encourage anyone else to do anything,’ but still we get involved in the ‘doing’ process.

**Dadashri:** Yes, it feels as though you got involved and yet You have not; it appears that way to you. Becoming involved in it and the feeling of being involved are two different things. It seems to appear that way to you and that is why you give your endorsement to it. Even if it appears that way, do not endorse it by simply saying, ‘Oh ho! It just feels (appears) this way. How is it possible for this to happen at all?’

### **The Gnayak can Never Become the Gneya**

How can the Knower (*Gnayak*) become that which is to be known (*gneya*)? How can the Knower become the object to be known? The entity that becomes involved is *gneya*. You are claiming that the *Gnayak* becomes *gneya*; you are saying that the *Gnayak* gets involved in it. This means that the Knower becomes the object to be known. But no! *Gnayak* and *gneya* can never be one; they are always separate.

**Questioner:** You say that in reality they are separate. But this interference generally continues, in which the branch of *gneya* becomes the *Gnayak* and does the work.

**Dadashri:** But that is your belief, why would ‘we’ ever believe that *gneya* to be the *Gnayak*?

**Questioner:** There are only two; the *gneya* (non-Self) and the *shuddha Chetan*

(the Self). Even the *gnayak* (knower) is *gneya*. The ‘*gnayak*’ that arises in the middle, is that part also not *gneya*?

**Dadashri:** No. The *Gnayak* is *Gnayak*.

**Questioner:** Now, it is not a creation of *sangikriya* (activities of the mind, speech, and body in conjunction with the mind, speech, body activities of another), is it? What you refer to as *Gnayak* is not the dissolution of the *sangikriya* is it?

**Dadashri:** That *Gnayak* has nothing to do with it, does it?

**Questioner:** That is true. Now, are the mind, intellect, *chit*, and ego in the form of *gneya*?

**Dadashri:** Yes, they are in the form of that which is to be known (*gneya swaroop*).

**Questioner:** So what is the *gnayak*, what is the feeling of ‘I-ness’ (*hoopanu*), which arises from that?

**Dadashri:** Yes, the ‘I-ness’ that arises from it is what we call ‘*bhranti*’ illusion!

**Questioner:** Yes, that knower (*gnayak*) who is under the illusion; that is the one that is most bothersome.

**Dadashri:** The one who is under the illusion claims, ‘I know,’ and ‘I am doing’. This entity is neither the Self (*chetan*) nor the non-Self complex (*jada*). So it appears to you that you have become one with it. ‘I am Chandubhai’ is all *gneya*, the whole ‘department’.

**Questioner:** But since time immemorial, due to the entrenched false attribution (*adhyas*), the one who has become the knower, through some deep-seated

expectations, keeps himself separate from that which is to be known, and is known (thus perpetuating the state of ‘I know’, relative knowledge).

**Dadashri:** That verily is called a thrashing, is it not! That is called weakness of awareness. What is considered complete awareness (*sampurna jagruti*)? Awareness is indeed visible, but even then the *Gnayak* becomes *gneya*, does he not? Now, in reality, the *Gnata* (Knower, the Self) never becomes *gneya* (non-Self), but it believes that it does; that is verily the illusion.

If someone were to ask me, ‘Did the *gneya* and the *Gnata* become one?’ I would tell him, ‘No, You did not become one, but you mistakenly believed it to be so.’

What is the state of the *antahkaran* of *mahatmas* (Self-realized ones) of the *Akram* path? Interference and its reactions (*dakho dakhal*) have stopped for them. However, when effects of the past *karma* unfold, he becomes confused with, ‘These are indeed my effects.’ When he asks Dada, ‘Are these my effects or someone else’s?’ I tell him, ‘These are someone else’s effects.’

### Remain the *Gnata-Drashta* of the *Antahkaran*

On what basis does the worldly life exist? If the mind is shouting in the *antahkaran*, then one takes hold of and answers its ‘phone calls’. The ego answers the intellect’s phone calls, the *chit*’s phone calls. ‘You’ (the Self) are to ‘know’ and ‘see’ the mind, intellect, *chit*, and the ego as they carry out their functions (*dharma*). ‘You’ should not answer anyone’s phone calls. ‘You’ are the Knower-Seer (*Gnata-Drashta*) of what functions the eyes, ears,

nose, and so on are carrying out. If You answer the calls of the mind, the *chit*, or any anyone else, conflicts will arise. So let whoever the call was meant for answer the phone; 'You' should not.

After eating, have you ever investigated what happens to the food in the stomach or intestines? Every organ of the body is carrying out its own natural function. If the ears did not carry out their natural function, one would not be able to hear. If the nose did not carry out its own function, one would not be able to smell anything, whether fragrant or foul-smelling. In the same way, You have to check to see whether the mind, intellect, *chit*, and ego are functioning according to their own nature. There is no problem if You remain in your own pure state as *Shuddhatma*. If the *antahkaran* carries out its natural function, such that the mind shows different pamphlets, the *chit* shows the scenes, the intellect makes the decisions, the ego endorses those decisions, then everything functions properly. It remains in its natural state, and the pure Soul (*Shuddhatma*) remains in its natural state as the Knower and the Seer, so then everything is fine. Every component is indeed in its own *gunadharma* (intrinsic property that has a specific function). All You have to do is to know whether any of these components in the *antahkaran* are not functioning properly and if so, how to restore them to their natural state. Instead, people claim, 'I thought about it,' 'I am speaking,' 'Only I am doing it.' Even the arms and legs carry out their natural function and yet people say, 'I am walking.' They are merely expressing their ego and what is more, they believe the ego to be their Self. That verily is the interference.

### Whose Interference? What is the Solution?

**Questioner:** Now, show us a solution to stop the interference and its reactions (*dakho dakhal*), Dada.

**Dadashri:** Become the Knower-Seer and interference and its reactions will stop. Your intrinsic nature (*gunadharma*) is of Knower-Seer. When *charitra moha* (illusory attachment in discharge *karma*) arises, 'know' that this is *charitra moha*. You should 'know' and 'see' it. It will go away if You 'see' it.

**Questioner:** The one who is the Knower-Seer is verily the one who does the interfering (*dakhal*)

**Dadashri:** Would the Knower-Seer do that? The Knower-Seer is the one who 'knows' and 'sees' the one doing the interference. Discharge ego is doing the interference.

**Questioner:** Does the intellect interfere?

**Dadashri:** The intellect interferes, everyone interferes. The ego, intellect, *chit*, and mind, they are all with interference! But the main culprit is the ego. This is because it is the one doing the endorsement.

In reality, the self is not at fault (*doshit*), but the self asserts, "I did this." Whether he does something wrong or something right, he says, "I did this." So then he has to suffer his endorsement of doership.

Who does the act of eating? Only the non-Self complex (*pudgal*) does the eating. It is simply due to illusion (*bhranti*) that one believes 'I am eating'. The ego has not suffered (*bhogavyu*) it either. The ego



unnecessarily takes it upon itself. It gives the signature that, 'I did it.' 'I did,' the ego says. Hey you! You have not done it. Why are you saying so unnecessarily? The ego unnecessarily takes it upon itself, it gives the endorsement.

Thus, you are not to give endorsement to the allegation of 'I am the doer'. One gives his signature to the allegation and therefore a 'charge sheet' is prepared for him. Now, how is one to understand that, 'I have become trapped due to my view of false attribution (*aropit bhaav*)'?

### To Know and See Pudgalbhaav is Atmabhaav

**Questioner:** The mind shows 'pamphlets', the *chit* wanders, the intellect gives a decision, the ego signs on it. There is no bondage in 'knowing' all of that as it is happening, is there?

**Dadashri:** Yes. Bondage is not there only if you 'know' that. The Knower has to be separate, only then there is no bondage.

When one becomes the Knower, if he remains the Knower, then everything goes away! But one does not always remain as the Knower, does he? There is a state of complete *Gnani*, and a state of partial *Gnani*! On one side, there is state of Knowership (*Gnatapad*), and on the other hand that other (involvement with the non-Self) also continues, both continue until the *Gnan* becomes complete (*sarvansha*).

Until it becomes complete, it does not suddenly happen. The state of Knowership does not always remain; it remains for a short time. Then it goes back to the way it was. In this way, it starts to become complete.

Because the past (*karmic* forces) continue to push, don't they? When you have to climb the stairs, just because you climb a step at a time does not mean you have reached at the top. You have reached only as far as the steps you have climbed.

The mind carries out its *dharma* (intrinsic role), the intellect carries out its *dharma*, the ego carries out its *dharma*. They are all *pudgalbhaav* (intents of the non-Self), they are not *Atmabhaav* (intents of the Self). To 'see' and 'know' all these *pudgalbhaav*, that is *Atmabhaav*. To 'know', 'see', and be in eternal bliss (*Gnata-Drashta-Parmanand*) is verily *Atmabhaav*. *Pudgalbhaav* are infinite. The entire world is trapped in *pudgalbhaav* only.

It is the *pudgal* (non-Self complex) that creates images but if you become engrossed (*tanmayakar*) in them, then you are endorsing them. But if you do not become engrossed in them and maintain awareness (*jaग्रuti*) and simply 'know' and 'see' the images, then you are indeed separate from the images.

### One is Bound to the Prakruti with the Signature of the ego

*'Prakrutik yantravat manama, bhadey chhe atmabhaavasti;*

*Buddhi teje sahi karta, ahamne vishve aasakti.'*

In the inherently mechanical mind, the self gets engrossed;

Placing a signature in the light of intellect, the ego is attracted to the universe.'

*Prakrutik* means that which has arisen in nature. *Prakrutik yantravat manama* means the mind is mechanical because it is

inherently of that nature. The entire non-Self complex (*prakruti*) is mechanical. The phrase here is '*munma atma bhade*': the self joins in the mind. '*Prakruti yantravat*' means that the thoughts come within mechanically, just like machinery. In the mind, joins the intent of the self. Intent of the self means, 'I am this body complex and I am getting the thoughts.' What happens when one joins them? A signature is placed in the light of intellect that, 'I got this nice thought.' The ego is attracted to the universe (*ahamne vishve aasakti*). Do you understand this? It hasn't clung on to you, has it? This is indeed what you have been doing. Not only you, but the whole world is doing this. Once this stops, it will be over; there will be success!

### **The Signing Happens When one Becomes Absorbed in the Situation**

One is constantly forgetting the situations of the past, while remaining absorbed (*tanmayakar*) in new situations (*avastha*). To remain absorbed in the situation is called worldly life (*sansaar*). This is what sows the seeds of the worldly life, and to remain absorbed in the Self is called *moksha*.

What is it like in this worldly life? People forget whatever pain (*dukha*) they have suffered, whatever pleasure (*sukha*) they have had; they even forget the vengeance (*veyr*) they bound in their childhood. They will then sit together to have tea and forget about everything. However, they endorse and sign whatever situation happens to arise at that time. Once signed, the 'signatures' cannot be erased. Therefore, the problem is with the signing. People tend to sign on just about everything. They unnecessarily oppress others and 'sign

away' on that as well. Hey! Even if someone abducted your daughter, you still cannot 'sign' on that. People just go on painting all kinds of things in all situations. They even draw up a picture about killing!

### **Make a Firm Decision, Then you Will Become Free**

**Questioner:** I suppress these thoughts but even then, they come.

**Dadashri:** What I am saying is that there is nothing wrong with the thoughts coming, but keep 'seeing' those thoughts and do not come under their influence. Do not place Your signature under its influence. They may tell You, 'Sign it.' 'You' should say, 'No, I will not sign anymore. I signed for many days, but I will not do that anymore.' What 'we' are saying is that you should firmly decide that You do not want to be involved in this anymore. Remain separate and keep 'seeing' them. Therefore, one day you will be free.

### **One Invites Liabilities by Signing**

Thought, speech, and action are all fleeting and changing. All You have to do is know what kind of thoughts are occurring. 'You' are not responsible for thoughts that come. This is because these thoughts are merely sprouting of tubers of the past life. They come forth now because they were endorsed in the past life. As a result, You are not responsible for them in this life. But if you were to endorse them again in this life, then you will incur a tremendous liability.

**Questioner:** So at that time, I felt within that, 'This is wrong.' But (the mind) still kept going in that direction. I listened to my mind at that time.

**Dadashri:** So you now know that you made a mistake. If one knows that he can die by jumping into the ocean, is the ocean going to say 'no' to anyone who jumps in it? The ocean will say, "Come on, I have a big stomach. I have accommodated a lot of people."

**Questioner:** I have been resisting it for the past year.

**Dadashri:** Your mind is very strong, but if you are weak in nature, you will get married again.

**Questioner:** Can the mind be considered strong if that happens?

**Dadashri:** Man is considered weak, is he not? The mind is not considered weak. On the contrary, it is the mind that dragged him there. The mind is seriously strong.

**Questioner:** In his case, you called the mind strong and the man weak. By man, whom are you calling weak?

**Dadashri:** The ego and the intellect (*buddhi*) are weak. If there is a governmental rule in this, then it is that of the ego and the intellect. Now, if it becomes the rule of the mind, then that is the end of it. There is only one role of the mind in a parliamentary system. The ego will endorse it only if the intellect accepts it, otherwise it will not.

### **The Ego is Verily Blindness**

**Questioner:** You said that the ego is blind. That does not make sense.

**Dadashri:** It is blind. It goes around using the sight of the intellect. It does and follows whatever the intellect tells it to sign.

**Questioner:** If the ego is not

present, then would the intellect not work properly?

**Dadashri:** No. If the ego is not present, then intellect cannot exist. The intellect-*chit*-mind only exist if the ego is present. Ego means doer-sufferer (*karta-bhokta*). The doer-sufferer is all part of the ego; the one who gets hurt is the ego. The intellect and all stand far back.

**Questioner:** Yes, the ego is the one that gets hurt.

**Dadashri:** Yes, this stupid one (ego) continues to take beatings without any faults. The intellect and the mind have no issues.

The ego and a blind person are both considered equal. The greater a person's ego is about something, the greater his blindness in that thing. However much awareness (*ajagruti*) there is, the ego will vaporize by that much. The ego exists because of a lack of awareness (*ajagruti*), and a lack of awareness exists because of the ego. However much lack of awareness leaves, that much ego will also vaporize.

Ego means blindness. The blindness is in proportion to the ego. What is more, this ego has four divisions: anger, pride, deceit, and greed. If one becomes involved by greed, if one becomes involved in money, one becomes blind in that area (*lobhandha*). If one becomes involved in pride and recognition, one becomes blind in that area (*maanandha*). If one becomes involved in anger, one will become blind there (*krodhandha*). Blindness can exist for all matters. Ego in any matter is blindness itself. Ego is born out of illusion (*bhramanti*).

Because the ego is blind, it keeps turning everything upside down. It is blind by

nature. It can see a little through the intellect and is guided by the intellect. The intellect will say, 'Brother, do it this way,' and the ego will go ahead and do it. The ego means 'I am the doer'. This is the state of 'I-ness' (*hoon pada*). Otherwise, once the ego is dissolved, one is able to maintain a state that benefits the Self; one is able to understand what benefits the Self. That is when one can see one's own faults. Otherwise, as long as the ego exists, (the self) is blind.

### **That is When You can see 'your' Faults**

As I 'saw' my ego dissolve, my eyes gradually opened (I saw things as they are). One is not able to see one's own faults because of the blindness. One will be able to see one's faults as the ego diminishes. This man here sees only his own faults, he sees his egoism. He sees the ego as clearly as I see you in front of me. He can see the madness of the ego. He described all of it this morning. Now, where can you find such awareness? He is able to see his ego in this way. He can even see the madness of the ego. Even then, he describes everything. Something like this has never happened in the past. This is a new phenomenon altogether. Therefore, we should get our work done.

You have become *Shuddhatma* (after attaining this *Gnan*). You know that 'I am pure Soul' and that you have to do the play that you do not like. You may not like to go out, but because you have signed previously, you have to perform the play. For infinite past lives you were acquainted with ignorance, and that ignorance continues to resurface. To that you should say, 'Now I am not going to listen to you no matter how much you scream.' Nevertheless, the habit of countless past lives will not go away.

### **Settle While Remaining in the 'Home' Department**

**Questioner:** If someone at curses me, how should I settle with that while remaining in the 'home' (as the Self)?

**Dadashri:** The fact that he swore at you was *Vyavasthit* (Scientific Circumstantial Evidences), and it was a *karmic* account (*hisaab*) from the past life. If You do not remain in the 'home' and settle it, then your mind will begin to bother you. To remain in the 'home' verily means *shuddha* (pure). If You remain as the pure Soul, then *pragnya* (the awakened energy of the Self) will settle it on its own; *pragnya* will get to work at that time. There will be an understanding within of, 'This is *Vyavasthit*, and that is why he swore at me. Why did he use only four words? Why did he not use twelve? He swore using four words; can there not be twelve words too? There can, but he used only four words, therefore it is *Vyavasthit*.' Therefore, you should say that it is *Vyavasthit* and that it is your own *karmic* debt (*hisaab*). When you say all this, there will be closure (in the mind).

### **Remain in the 'Home' Department With This Gnan**

**Questioner:** How does one remain in the 'home department' (in the Self) when the mind, intellect, *chit*, and ego are active?

**Dadashri:** You certainly can remain! The 'home department' is verily Your own state (*swarupa*). It is the state of *Shuddhatma* (the pure Self); it is *jagruti* (awareness). 'You' are to remain in the 'home department' (the Self) and settle worldly interactions.

**Questioner:** The mind goes where there is fear.

**Dadashri:** ‘You’ have nothing to do with the mind. If people in the room next door are arguing and fighting, what does that have to do with you? Similarly, the mind, intellect, *chit*, and ego are causing a commotion in the next room; so what do they have to do with You? ‘You’ have to just ‘see’ what is going on.

**Questioner:** Dada, when all these thoughts are coming and I keep seeing them, then the intellect starts to interfere; it begins to show profit and loss. When these thoughts come, how should I remain separate from them?

**Dadashri:** ‘You’ just have to keep seeing them.

**Questioner:** But it (*intellect*) is pulling me to sign...

**Dadashri:** What are they doing? Just see what the intellect is doing, and also see what kinds of thoughts are popping up in the mind.

**Questioner:** Dada, I may be seeing, but what is the part within that is pulling me to decide whether this is correct or not? Moreover, it makes me sign. It makes my ego sign, and I get pulled, and it takes the signature from me. At that time, the awareness (*jagruti*) does not remain that, ‘No, no, no.’

**Dadashri:** The one that ‘knows’ this is indeed alert (*jagrut*). You are falling on the other side. If you were not alert, then you would not know this.

**Questioner:** So then what should I

do so that I do not fall on the other side?

**Dadashri:** You fall on that side because you like all that. If you did not like it, you would not fall on that side.

**Questioner:** So, are you trying to say that I do not find it *fikku* (uninteresting)? Does it mean that if I find it uninteresting, then I will not fall on that side?

**Dadashri:** Yes.

**Questioner:** So, how can I do this (feel uninterested)?

**Dadashri:** If you do not like something, then you will not become engrossed (*tanmayakar*) in it. You will (just) ‘see’ it.

### Separation Happens by Saying, ‘Not Mine’

**Questioner:** I feel from within that there is pleasure in these temporary things, and immediately I get engrossed in them and derive pleasure from them. Then afterwards, he (the self) realizes that he has tasted relative pleasure. When will it happen that whenever there is the attraction from within to go for pleasure, then at that moment awareness will prevail, and he will not go for pleasure?

**Dadashri:** It is like this; now it is your discharging form that wants pleasure. ‘You’ do not want pleasure from this. You can stay separate by saying, ‘This is worldly and there is not the slightest bliss in it.’ This is because You have recognized eternal bliss (*sanatan sukha*). This is worldly pleasure; it is discharge. ‘You’ should tell the discharge, You should tell Chandubhai (the relative self), the one suffering this pleasure, ‘Why

are you doing this?' Yet, he will enjoy (suffer) that pleasure.

Have the habit of conversing with Chandubhai. If You converse with him, then everything will be separate.

**Questioner:** Yes, I do it all the time.

**Dadashri:** No, you are not doing it properly. If you become engrossed like this, then that means you are not doing it properly.

**Questioner:** Dada, there are so many arguments going on within, that the head aches.

**Dadashri:** If you get a headache, then stop (the conversation).

**Questioner:** When many arguments come forth, then my head starts aching. Then, in order to divert it, I watch TV.

**Dadashri:** No, no. TV will cause you a bigger loss.

**Questioner:** Then what should I do? When the 'seeing' increases, then the peace does not remain within. I get a big headache. There is a battle going on within.

**Dadashri:** When that happens, You can keep the separation by saying, "Not mine." This is mine, and that is not mine; that line of demarcation has been placed within. So, even if you say, "Not mine," You can become separate.

**Questioner:** All of last year, instead of having peace, this mind was pestering me a lot. I feel a lot of frustration due to that.

**Dadashri:** That has nothing to do with You; how can it pester You? It has nothing to

do with You. Can you be burned by 'seeing' the fire? The eyes will not be burnt.

And what is the work of the mind like? It cannot leave the body. Only those *karmic* tubers (*gaantho*) that are within will sprout. There are *karmic* tubers within. When those *karmic* tubers sprout, at that instant, thoughts will arise within!

### **If the Ego Moves With the Thoughts Then...**

Just as we light fireworks, it all gushes out from within it. For fireworks, that is fine; but for the mind, the intellect can read what sprouts from the mind. Then the intellect tells the ego that, 'This is fine.' So the ego gets engrossed. The intellect can read that, 'This is good and that is bad.' Now, at the time the mind exhausts, they are not considered thoughts.

If the intellect says that, 'Whatever the mind is thinking is for our benefit, then the ego becomes one, becomes engrossed (*tanmayakar*) in those thoughts; and if the intellect says that, 'This is not beneficial for us,' then at that time, the ego does not get engrossed, it remains separate. The intellect says that whatever vacillating thoughts that are arising in the mind are beneficial, therefore it reads (deciphers) these instantly. The intellect reads the thoughts, and states to the ego that this is what the thought is trying to say. So then the ego moves in those thoughts. It is called a thought when the ego gets engrossed while moving in it. Until then, it cannot be called a thought.

The mind does not think. When two (ego and mind) come together, then thought happens. When the mind does this alone, then it is nothing. Then it has all gone to

waste, it does not cause any damage. And when the two come together, thereafter *karma* is charged. When good thoughts are coming, then the intellect becomes engrossed in them, so the mind signs, the intellect signs. Wherever the intellect signs, the ego also signs, and then the three members of the parliament make the final decision. If the *chit* disagrees, then it keeps on wandering. In this parliament, the vote of the *chit* becomes worthless. And if the intellect sides with the *chit*, then the vote of the mind is nullified.

Now at the time when bad thoughts arise, (the ego, the self) does not get engrossed because it does not move in those thoughts. When good thoughts arise, it gets engrossed; then it forgets (the Self) instantly. Therefore, if one does not get involved in the good or the bad, then one is completely separate.

### What is the Function of the Antahkaran in This?

**Questioner:** Is it the mind that gets all entangled when someone swears at me?

**Dadashri:** Yes, the mind becomes perplexed! What else would get perplexed? The effect is on the mind only; and in addition, the intellect comes to help! The intellect will instigate things in this way.

**Questioner:** How does it do that?

**Dadashri:** The intellect knows that you are distracted at present and so it will instigate things.

**Questioner:** If awareness (*jagruti*) is present when the mind becomes entangled, then the intellect cannot instigate, right?

**Dadashri:** The awareness knows that the intellect is going to speak negatively. Would it not know this? The one with awareness will immediately recognize this.

**Questioner:** What kind of entanglement arises in the mind when someone swears at me?

**Dadashri:** Have you not experienced that?

**Questioner:** Can you please put it into words?

**Dadashri:** It constantly hovers over the same place; it wanders around and returns back to the same place. That is considered being perplexed. It will get perplexed in the same place (matter). Just as flies hover around a piece of jaggery; it flies away for five minutes and then returns to sit on it again.

**Questioner:** One feels, 'Why did he scold me? What did I do wrong?'

**Dadashri:** 'What does he think? What does he think of himself? How dare he do that?' Thus, the problem arises in the 'foreign'.

**Questioner:** So is it the function of the mind or the ego to say all these things?

**Dadashri:** It is of the mind, who else? The intellect will instigate. Just as the wives wind up their husbands, the intellect will do the same.

**Questioner:** What does the intellect say in this?

**Dadashri:** It will say, 'He needs to be sorted out'. The moment it says this, the commotion starts with full force. As soon as it

says, 'He needs to be sorted out,' things start to go the wrong way very quickly!

**Questioner:** What does the ego do in this?

**Dadashri:** The ego will even strike back at the other person. The ego is blind. It endorses whatever the intellect says.

**Questioner:** The mind brings all that with it but it shakes up the *chit*, the intellect, the ego, and the body with it! It is not a problem if it straightens out on its own, but it affects all the others in the process.

**Dadashri:** This is all a kind of an empire, isn't it! This is all part of *anatma* (non-Self); it is of the 'foreign department'. Whatever was previously filled is what will continue to discharge. It discharges on its own. We have nothing to do with it. It does not hinder us after it discharges.

### Against the Interference of the Intellect

**Questioner:** If the intellect is interfering, should we just 'see' it or should we do something?

**Dadashri:** What else do you have to do? Just keep on 'seeing' it. 'We' recognize that the intellect is up to its antics again. So, 'we' should tell the intellect, 'You stay away'. 'We' don't want anything to do with you. Our work is done if 'we' understand who is causing the commotion. Then it cannot make us sign from within. The intellect makes you sign sometimes, and you used to go ahead and endorse it. And it would feel bitter to you afterwards.

**Questioner:** When will our intellect improve?

**Dadashri:** Why do you want to make

it better? Now that we are not in accordance with it, it will leave on its own, but we should not endorse it. We should just 'see' what the intellect is presenting to us.

**Questioner:** What does it mean not to endorse it?

**Dadashri:** Not to endorse it means...see you have just endorsed it! By saying, 'I feel from within that all men are like this, I am bothered within,' that is endorsing it.

**Questioner:** But Chandubhai endorsed it, not I.

**Dadashri:** Yes, Chandubhai endorsed it, not You. You are speaking like that now. At that time, you were indeed completely engrossed in the situation. It is when you have forgotten (to keep the awareness) that you speak like that. Otherwise, no one would not speak like that.

### Opinions Verily Exist Within the Endorsement

**Questioner:** To endorse is like giving an opinion, isn't it?

**Dadashri:** No, the opinions verily exist within the endorsement. That is why one gets engrossed at that time. Then it takes a long time for the awareness to return. Therefore, now 'we' say to the intellect, 'It is best that you go away as quickly as possible.' Even if it shows profit or loss, we do not want the profit nor are we in the least concerned about the loss. Now all You have to do is distance yourself a little from the intellect.

**Questioner:** The intellect not only makes us unhappy, it also makes us forget both the meditation of the pure Soul and to recite



‘Dada Bhagwan Na Aseem Jai Jaikar Ho.’  
It makes us suffer in pain.

**Dadashri:** How much loss does it bring you?

**Questioner:** It makes us incur a great loss.

**Dadashri:** Moreover, it does not let You ‘see’ other people as pure (*shuddha*).

**Questioner:** Yes, it does not let you see that. So, do we have to do *pratikraman* (apology coupled with repentance) for that?

**Dadashri:** Yes, then again you have to do *pratikraman* for that. You have to keep washing the ‘clothes’.

### Is it Also an Effect When Endorsement Happens in Effect?

**Questioner:** With every different circumstance, because of the old stock, I retaliate that, ‘This man is harassing me.’ Now am I not giving a signature, with those retaliatory intents (*pratibhaav*)?

**Dadashri:** That will happen; there is no problem even with that.

**Questioner:** Then if the *Gnan* remains present, then I retract that endorsement or else I do *pratikraman* at night. But, if I still maintain in the mind that, ‘This man is harassing me,’ then does that not go into charging again, if I do not retract it or do *pratikraman* for it?

**Dadashri:** Nothing of the kind is going to be charged or otherwise. It will charge only if you yourself say, ‘No, I am indeed Chandubhai.’

**Questioner:** But if someone were to

slap me, then at that time, for an instant it feels as if ‘I am Chandubhai.’

**Dadashri:** Nothing like that happens, it is all an effect. All this that you are saying, it is all an effect. In this world, whatever one can see, one can hear; it is all an effect. This giving of discourses is an effect, and the listener is also an effect.

**Questioner:** That is fine, but I am putting my signature in that effect, am I not?

**Dadashri:** Yes, even when you sign, that is an effect.

**Questioner:** Yes, so then how can we become free?

**Dadashri:** You are indeed free. But, this is a doubt that has arisen in your mind that, ‘What is happening here?’ Someone may have a desire of eating *ladva* and *jalebis* (Indian sweets); that too is an effect. That which is seen with the eyes, heard through the ears is all indeed an effect.

**Questioner:** So if we recognize the cause during each effect only then would we sow new causes properly, isn’t it?

**Dadashri:** No. ‘We’ have stopped any new causes from being charged for you, but if you deliberately sow new seeds, then what can one do?

### Intellect will not Remain Then

The two modes of intellect, one that takes one towards humility (*namrata*), and the other that takes one towards straightforwardness (*saradata*), will get all the work done. However, the nature of the intellect is such that it does not take one towards humility, but if one has such cultural values (*sanskaar*) instilled in him, that it might

take one towards humility. Otherwise, the intellect does not take one towards humility. It will take one towards I, I, I, I, I. It takes one towards I-ness.

**Questioner:** So, if the two modes of intellect, that of humility and of straightforwardness, are both beneficial, then they are of use, aren't they?

**Dadashri:** They are beneficial, that is why they have remained. If they were not of use, then they would leave. When I found them of no use, they left. As long as you still find them of use, they will remain.

You have attained Knowledge (*Gnan*), but it is only the Knowledge of the Self (*Atma*); you have only attained Knowledge of who You are. Still, as the use of intellect becomes increasingly less, the ego will correspondingly go down. As the ego goes down, You will be able to see the entire absolute Knowledge (*keval Gnan*).

### The Antahkaran of the Gnani

**Questioner:** Please explain the sentence in the *Aptasutra* (compilation of Dadashri's aphorisms), "How does the *Gnani's antahkaran* work? If *potey* (the one who believes 'I am this body') moves away (from the non-Self complex), then the Self is separate from the *antahkaran*."

**Dadashri:** If the *Atma* becomes separate, then all the worldly interaction work continues through the *antahkaran*. After separation, the *Gnani's antahkaran* continues to work naturally (*swabhavik*).

That *antahkaran* carries out the worldly activities on the one side and the Self 'does' its work on the other. The *Gnani* does not

have *dakho dakhal* (interference and hence its effect thereof).

What is *antahkaran*? It is that from which arises the intent of doership (*karta bhaav*), that 'I am the doer'. The *Gnani* remains separate from the *antahkaran*. After attaining *Gnan*, Your real doership does not remain, but your relative doership does. This means that the discharge doership remains. However, for You, there remains a slight *dakhal* (the effect of seemingly becoming Chandubhai), whereas for the *Gnani*, there is no *dakhal*; *potey* (the one with the wrong belief) moves away. Because the interference stops, the work of the *antahkaran* is done in the best way possible and only when it is necessary. What is more, it becomes beneficial to people. The worldly interaction activities will carry on naturally when the *Atma* (the Self) becomes separate; that verily is called *sahaj* (natural and spontaneous).

The mind, intellect, *chit*, and ego remain in the present; because of that, there is complete awareness (*jaग्रuti*), freedom from all attachments and abhorrence (*vitaraग*). Now, in the presence of the mind, body, *chit* and ego, the 'Self' is in awareness of 'this (part) is that' and 'this is 'us' (the awakened One and the absolute One within)'. 'We' (the *Gnani Purush* and the Self) completely remain in *vitaraगbhaav* (a state absolutely without a trace of attachment or aversion). The *Gnani's antahkaran* becomes just like the pure Soul. Hence, people think, 'This man is just like God.' Otherwise, people will never accept one who has interference (*dakho dakhal*) as God. And one becomes God when the *antahkaran* becomes clear; God here on this earth!

~ Jai Sat Chit Anand



With Param Pujya Dada Bhagwan's infinite grace, Pujya Niruma's blessings and in the presence of Atma Gnani Pujya Deepakbhai Desai, We all mahatma pariwar of North-Central USA invite you and your family to attend and participate in the grand celebration of Param Pujya Dada Bhagwan's Gurupurnima.

With Param Pujya Dada Bhagwan in our hearts and his love for all in our eyes, we offer our greetings and namaskars to The Divine within you. On his behalf, with a deep sense of gratitude and humility, we accept the high privilege of hosting this celebration of The Self, The awakened Guru.

Jay Sachchidanand

Date	Spiritual Discourses	Morning Session	Evening Session
Tue. July 8	GP Shibir	9:30 to 12.30 pm	4:30 to 7:00 pm
Wed. July 9	GP Shibir	9:30 to 12.30 pm	4:30 to 7:00 pm
Thu. July 10	Aptputra Satsang	9:30 to 12.30 pm	
	GNANVIDHI		4:00 to 8:00 pm
Fri. July 11	General Satsang	9:00 to 12.30 pm	4:30 to 7:00 pm
Sat. July 12	GURUPURNIMA	8:00 to 12.30 pm	4:30 to 6.30 pm
Sun. July 13	GP Shibir	9:30 to 12.00 pm	-

### Satsang Venue

St. Louis Union Station Doubletree by Hilton Hotel, 1820 Market Street,  
St. Louis, MO 63103

Contact: 1-877-505-DADA(3232) Ext.10, Email: [gp@dadabhagwan.org](mailto:gp@dadabhagwan.org), Web: [www.dadabhagwan.org](http://www.dadabhagwan.org)

**Puja Deepakbhai's USA-Canada Satsang Schedule 2014**

**Contact no. for all centers in USA & Canada: 1-877-505-DADA (3232) &  
email for USA - info@us.dadabhagwan.org, for Canada - info@ca.dadabhagwan.org**

Date	Day	City	Session Title	From	To	Venue	Contact No. & Email
28-Jun	Sat	Charlotte	General Satsang	4-30 PM	7-00 PM		
29-Jun	Sun	Charlotte	Aptputra Satsang	10-00 AM	12-30 PM	Hindu Center Of Charlotte, 7400 City View Drive, Charlotte NC 28212	Ext. 1027 charlotte@ us.dadabhagwan.org
29-Jun	Sun	Charlotte	<b>Gnanvidhi</b>	<b>4-00 PM</b>	<b>8-00 PM</b>		
30-Jun	Mon	Charlotte	Follow up - Aptputra	6-30 PM	9-00 PM		
30-Jun	Mon	Jackson MS	General Satsang	6-30 PM	9-00 PM		
1-July	Tue	Jackson MS	Aptputra Satsang	10-00 AM	12-30 PM	Agricultural Museum, 1150 Lakeland Dr, Jackson, MS 39216.	Ext. 1030 jackson@ us.dadabhagwan.org
1-July	Tue	Jackson MS	<b>Gnanvidhi</b>	<b>4-30 PM</b>	<b>8-00 PM</b>		
2-July	Wed	Jackson MS	Follow up - Aptputra	6-30 PM	9-00 PM		
3-July	Thu	Dallas	MHT Satsang	6-30 PM	9-00 PM		
4-July	Fri	Dallas	General Satsang	6-30 PM	9-00 PM	D/FW Hindu Temple, Ekta Mandir, 1605 N. Britain Road, Irving, TX 75061	Ext. 1026 dallas@ us.dadabhagwan.org
5-July	Sat	Dallas	Aptputra Satsang	10-00 AM	12-30 PM		
5-July	Sat	Dallas	<b>Gnanvidhi</b>	<b>2-00 PM</b>	<b>6-00 PM</b>		
6-July	Sun	Dallas	Follow up - Aptputra	10-00 AM	12-30 PM		
18-July	Fri	San Jose	MHT Satsang	6-30 PM	9-00 PM		
19-July	Sat	San Jose	General Satsang	4-30 PM	7-00 PM	Sunnyvale Hindu Temple, 450 Perisian Drive, Sunnyvale, CA 9408	Ext. 1024 northcalifornia@ us.dadabhagwan.org
20-July	Sun	San Jose	Aptputra Satsang	10-00 AM	12-30 PM		
20-July	Sun	San Jose	<b>Gnanvidhi</b>	<b>2-00 PM</b>	<b>6-00 PM</b>		
21-July	Mon	San Jose	Follow up - Aptputra	6-30 PM	9-00 PM		
22-July	Tue	Pheonix	Mahatma Satsang	6-00 PM	9-30 PM	Indo-American Community Center, 2809 West Maryland Avenue, Phoenix, AZ 85017	Extn : 1008 phoenix@ us.dadabhagwan.org
23-July	Wed	Pheonix	Aptputra Satsang	6-00 PM	9-30 PM		
24-July	Thu	Los Angeles	MHT Satsang	6-30 PM	9-00 PM		
25-July	Fri	Los Angeles	General Satsang	6-30 PM	9-00 PM	Jain Temple 8072 Commonwealth Ave, Buena Park, CA 90621	Ext. 1009 losangeles@ us.dadabhagwan.org
26-July	Sat	Los Angeles	Aptputra Satsang	10-00 AM	12-30 PM		
26-July	Sat	Los Angeles	<b>Gnanvidhi</b>	<b>2-00 PM</b>	<b>6-00 PM</b>		
27-July	Sun	Los Angeles	Follow up - Aptputra	9-30 AM	12-00 PM		

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**Satsang & Gnanvidhi Programs in the presence of Puja Deepakbhai**

**Pune**

Dt. **8-9 August** (Fri-Sat), 6 to 8-30 pm- **Satsang & 10 Aug.** (Sun) 5 to 8-30 pm - **Gnanvidhi**  
**Venue :** Vardhman Sanskrutik Kendra, Nr. Aai Mata Mandir, Gangadham Chawk,  
Market Yard, Shatrunjay Mandir Road. **Ph.:** 9422660497

**Adalaj Trimandir**

Dt. **14 August** (Thu), 4-30 to 7 pm - **Satsang**

Dt. **15 August** (Fri), 3-30 to 7 pm - **Gnanvidhi**

Dt. **17 August** (Sun), 10 pm to 12 am - Bhakti - **Janmashtmi Celebration**

**Note :** Now **Janmashtmi** will be celebrated at **Adalaj Trimandir** in presence of **P.Deepakbhai**.

Dt. **22 to 29 August** - **Paryushan Parayan** on **Aptavani-3 & 7** - **Reading-Satsang-Questions**

Dt. **30 August** (Sat), 9 am onwards - **Special Darshan Program**

**Pali**

Dt. **6 September** (Sat) - 4 to 6 pm- **Satsang & 7 Sept.** (Sun) - 3 to 6 pm - **Gnanvidhi**

**Venue :** Anuvrat Nagar, Nr. Ramlila Ground, Pali (Rajasthan). **Ph.:** 9461251542

**Kolkata**

Dt. **9-10 September** (Tue-Wed)-**Satsang & 11 Sep.** (Thu.)-**Gnanvidhi** (Timings to be Announced)

**Venue :** Vidya Mandir (Hindi High School), Nr. Minto park, 1, Moira Street, **Ph.:** 9830006376

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- India**
- ✦ **Sadhna**, Every day, 9:30 to 10 PM (Hindi)
  - ✦ **Aastha**, Every day 10:20 to 10:40 PM (Hindi)
  - ✦ **DD-Bihar**, Every day 7 to 7:30 AM & Sunday 4 to 4:30 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)

**All over the World** (except India) on 'Sab TV' Every Day 8 to 8:30 AM (Hindi)

**Watch Puja Deepakbhai on T.V. Channels**

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  - ✦ **DD-National**, Every day Tuesday 9:30 to 10 AM (Hindi)
  - ✦ **DD-Girnar**, Every day 3:30 to 4 PM & 9 to 9:30 PM (Gujarati)
  - ✦ **Arihant**, Every day 8:30 to 9 PM (Gujarati)
  - ✦ **DD-Sahyadri**, Every day 7 to 7:30 AM (Marathi)

**USA** ✦ 'TV Asia' Everyday 11:00 to 11:30 AM EST

**USA-UK** ✦ **Aastha** (Dish TV Channel UK-849, USA-719), Everyday 9:30 to 10 PM (Gujarati)

## There is a Parliamentary System Running Within

When a person goes out, the thought will arise in the mind that, 'Should we take a taxi, or since the station is close by, should we walk? The station is close by, so why spend two rupees for no reason?' Then another thought will arise, 'No, let us take the bus!' Then a third thought will come that, 'No, instead of taking the bus, let us take a taxi. That way, we can all sit together.' So, the mind will think of numerous possibilities and will think, 'We'll do this, we'll do that.' The chit will go to all these places and see everything. The chit has the ability to see all this. Then, that which sees profit and loss is the intellect. It sees, 'Where will I profit the most, and where will I not have a loss?' That is the function of the intellect, and eventually it makes the decision between, 'Should I do this, or I should I do that?' It will ultimately decide, 'We will go by taxi.' The one that makes a decision is the intellect. So then all the others will be silent. The mind, chit, and ego are not able to make a decision. The intellect makes a decision, and the ego immediately gives its signature on it. Work gets done if the ego gives its signature on it. Therefore, there is an entire parliamentary system running within.

-Dadashri

