

December 2017

# Dadavani



I am full of infinite energy  
I am subtle  
I am the abode of infinite bliss  
I am invisible  
I am free from association  
I, by nature, do not increase or decrease  
I can never hurt others nor can I be hurt  
I am the immiscible pure Soul  
I am formless  
I am absolute bliss  
I am pure Soul  
I am full of infinite Knowledge  
I am the absolute pure Soul  
I am full of infinite Vision

Siddha Stuti is considered the greatest samayik, Siddha samayik.  
It is considered absolute pure applied awareness as the Self,  
it falls under shukladhyān.

## The Siddha Stuti Is for Attaining the Absolute State

### EDITORIAL

With the grace of absolutely revered *Gnani Purush* Dadashri, *mahatmas* have assuredly attained Self-realization. Now the experience of the Self will gradually increase, and when all the fractions accumulate, when all the properties of the Self become expressed, then One will come into the full manifestation of all the properties of the Self, the state of completion. The Self is indeed liberated, it is indeed the absolute Self. However, *mahatmas* have attained *Gnan* without discharging their karma, therefore the Self has not yet come into complete experience.

If the Self is Known completely, if it is experienced completely, then One himself is indeed God. However many properties there are of the Self; if one Knows them, thinks about them, contemplates on them, meditates on them, then those properties will arise. That many *pradesh* (the smallest amount of space that a single *parmanu* occupies on the Soul) of the Self become unveiled; that much Knowledge illuminates, and that much bliss increases. This is because the self is *achintya chintamani* (a 'jewel' that cannot be envisioned, but can fulfill all that one envisions), it immediately becomes whatever it envisions. But one should know how to use this wish-fulfilling gem. One should constantly envision only the Self.

In the middle portion of the *Nischay-Vyavahar Charan Vidhi*, the Vidhi for the Real and the relative, the *Gnan* sentences that contain 'I am...', such as, 'I am full of infinite Knowledge, I am full of infinite Vision, I am full of infinite energy, I am the abode of infinite bliss, I can never hurt others nor can I be hurt, I am invisible, I am subtle; I, by nature, never increase or decrease; I am permanent, I do not wear away, I never fall from My stage, I am formless, I am immiscible, I am immortal, I am indestructible'; by reciting these, worship of the original properties of the pure Soul takes place. The Lord has referred to this as the *Siddha Stuti*. The *Siddha Stuti* gives immediate result. It is considered the greatest *samayik*, *Siddha samayik*. It is considered complete pure applied awareness as the Self, it falls under *shukladhyan* (internal state that renders the constant awareness of 'I am pure Soul').

Dadashri has undoubtedly made us pure Soul. However, thereafter we do not go within, into the Self. We go outside, into *dehadhyas* (the belief that 'I am the body'). This is because we do not have any practice of going within. Truly speaking, these properties should be recited every day, all day long. You should recite them when you have free time. If you do not have free time, then you should recite them when you come across some difficulty. If one has studied the properties beforehand, then no matter the situation that arises, when there is internally- or externally-induced suffering, then one's steadiness remains unshaken.

In the current compilation, Dadashri explains the importance of the *Siddha Stuti*, how it should be done, so that the infinite properties of the Self manifest. It is our ardent prayer that the application of the *Siddha Stuti* becomes helpful to all *mahatmas* as a stepping stone in the progress to the state of complete experience that Dadashri prevails in.

~ Jai Sat Chit Anand

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## The Siddha Stuti Is for Attaining the Absolute State

*In order to enhance the reading experience of the English Dadavani, a glossary with the translations of the Gujarati words used in the matter has recently been added at the end of the English Dadavani. Please share your feedback about this change and the overall reading experience of the English Dadavani's on [engvani@dadabhagwan.org](mailto:engvani@dadabhagwan.org).*

*Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self or non-Self complex. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, 'Y' You refers to the awakened Soul or Self, and the 'y' you refers to the worldly self. Also note that round brackets are for translation purposes and square brackets are for clarity that has been added in English which is not originally present in Gujarati.*

### The Self is Kalpswaroop

**Questioner:** What is the real form (swaroop) of the Self?

**Dadashri:** The Self is *kalpswaroop* (in the form of infinite creative ability through envisioning), the embodiment of bliss.

**Questioner:** What does *kalp* mean?

**Dadashri:** The Self has infinite energies; of those, there is one energy that is referred to as *kalp*. *Kalpshakti* (imaginative energy) goes outside. The ego arises through *kalpshakti*. All this indeed happens through illusion (*bhranti*).

**Questioner:** The ego arises through *kalpshakti*; what does that mean?

**Dadashri:** It means that whatever the self (*pote*) imagines, so he becomes, and whatever he envisions, so he becomes. It then gives rise to such result.

So, the (*vibhaavik*) relative 'I' [the 'I' that arises from the view of the non-Self] imagines, and in that, there is leakage in the [original] energy of the Self called *kalp*. *Kalp* gives rise to *vikalp* (the belief that 'I am Chandubhai'), and *vikalp* gives rise to worldly life. If *vikalp* does not arise, then worldly life would never arise.

**Questioner:** So does *vikalp* arise

through the imagination, envisioning of the Self?

**Dadashri:** The original Self (*muda Atma*) is such that it does not envision, but as soon as the false attribution of the ego, the relative 'I' takes place, *vikalp* are envisioned. The Self does not remain as the Self (*kalp*) so *vikalp* ('I am Chandubhai') arises. When he (ignorant of the Self) does any kind of imagination, *vikalp* arises.

The Self is fundamentally free from attachment and abhorrence (*vitaraag*), it does not have attachment or abhorrence. Desire does not exist in its nature at all. However, the Self is touched by the circumstances of the other eternal elements, so its natural bliss becomes *upaadhibhaav* (takes on the view as the non-Self) and *vikalp* arises; it assumes the view of the non-Self (*vibhaavik*). Through *upaadhibhaav*, being imaginative (*kalp*) by nature, it becomes whatever it envisions.

### One Becomes What one Envisions

What is the nature of the Self? It is *achintya chintamani* (a 'jewel' that cannot be envisioned, but that can fulfill all that one envisions). So, the self immediately becomes whatever it envisions!

The Self is *kalpswaroop*. Therefore,

once its light goes 'out', the ego arises. The Self itself does not envision on its own, but according to the planting (*aropan*) of the ego, the envisioning (*chintavan*) happens, and the corresponding *vikalp* arise!

**Questioner:** So does the form of the Self (*Swaroop*) change from one second to the next? We change our envisioning from second to second!

**Dadashri:** Not from second to second, but it changes within the most infinitesimal fraction of a second. However, no one has that much applied awareness as the Self (*upayog*).

What should one envision? The Self. I am the Self, I am not like this. The Self is not like this. It is not like this, it is not like this, it is not like this. What should the envisioning be like? There should be uninterrupted envisioning.

The *chintamani* form of the Lord is such that it cannot be imagined. *Chintamani* means you get whatever you ask for. It gives result based on whatever you envision. *Achintya* means that it will not come into your imagination. You will never be able to appreciate [its value].

**Questioner:** So then how can it be envisioned?

**Dadashri:** It is not possible. This vision (*drashti*) of yours is towards material things, isn't it? It is when the *Gnani Purush* washes away your demerit karma and turns your vision towards spirituality, towards the Self, then that vision will reach, otherwise it will not reach, will it! The *achintya chintamani* comes into your hands thereafter.

**Questioner:** We should definitely envision upon the element that is the Self, and are doing so too, aren't we?

**Dadashri:** Yes, one should do it. But as long as the *Gnani Purush* does not awaken the Self, the envisioning is not considered to be pure, but one does the envisioning through words. It is one kind of solution. It is a midway station along the journey.

Now, one attribute of the self [worldly interacting self] is that it becomes whatever it envisions, at that very moment. Any other envisioning besides that of the Self attracts the *pudgal*. Now, whichever circumstance of the *pudgal* that comes together, *vyavasthit shakti* will dissipate it. But who will dissipate the circumstance of the Self that has happened?

### **If One Envisions the Self, Then One Attains the Self**

The Self has infinite sides, whichever side it is turned on, it will appear that way. Whichever side you turn it on, it appears that way. Does it not have infinite sides? Whichever side you put it on, it becomes like that.

In this worldly life, from the time of one's birth, our people present him with ignorance that, 'This is a baby boy. Baby boy, this is your daddy, this is your mummy.' In so doing, ignorance is presented. Thereafter, the entire wrong belief becomes established. No one is able to fracture that wrong belief. Besides, if one were to baselessly say, "You are pure," then how would that work? It should fit into your understanding; only then will

the wrong belief be fractured. Otherwise, the wrong belief will not be fractured, and until then, no one will ever accept that, 'I am pure Soul.' So far, your entire life [the belief that], 'I am Chandubhai [reader should substitute his or her name here], I am Chandubhai,' has permeated each and every *parmanu*. Now, to remove that, to fracture that wrong belief, that is something that can only be done by the *Gnani Purush*.

You will attain attributes (*guna*) according to your belief. If you remain as Chandubhai, then you will attain attributes of the *prakruti* (non-Self complex), and if You become the pure Self, then Your natural attributes will arise! 'Sit' wherever you wish.

The Self does not have the property of pain, it does not have the property of worry. But by envisioning the inverse, the view of the non-Self (*vibhaavik*), properties of the non-Self arise. Upon envisioning, 'I am trapped,' one becomes trapped. If one begins to envision, 'It is worth stealing,' then he will indeed become a thief.

### These are all Psychological Effects

**Questioner:** The Self is indeed pure, so then how can these things come upon the Self?

**Dadashri:** The Self indeed remains pure, but whatever the ego does, whatever it envisions, it becomes like that. This is referred to as the *vyavahar atma*, mechanical self, or *pratishthit atma*. Upon envisioning 'I am broke', one becomes broke. Upon envisioning 'I am sick', one becomes sick.

**Questioner:** If the self becomes what it envisions, then if I envision, 'I would like to receive one thousand rupees,' or some other thing, then why does it not come into effect?

**Dadashri:** It comes into effect on the moment (instantly); however, it can only be understood if you understand it in the *Gnani's* language. The moment one envisions a thousand rupees, he becomes a beggar. He does not receive the money, but he becomes a beggar. If one envisions 'I am very unhappy', then one's infinite bliss becomes veiled and one becomes miserable. If one envisions 'I am full of happiness', then one becomes full of happiness. If one bickers with his mother-in-law, then one becomes a bickerer. Then one will even bicker for tea. This is because one has done envisioning on bickering!

The Self is full of infinite energy. It is possible for all kinds of energies to emerge from within; however many energies you are able to extract, that many are Yours. However, the awareness of those infinite energies should arise at least once. Here, it is because one envisions the inverse that the puzzle arises. When envisioning of the pure Soul is attained just once, it will remain on its own thereafter. One does not have to do anything at all. Wherever you go, envisioning of the pure Soul keeps happening for You, does it not?

**Questioner:** Yes.

**Dadashri:** This *Gnan* indeed works on its own. This has not happened for hundreds of thousands of years!

**Questioner:** If a crazy person

envisions 'I am wise', then will he become wise?

**Dadashri:** Yes, if he does that, then he will start becoming wise. These are all effects that have happened within, psychological effects. 'We' do not allow even a single effect to arise within.

**Questioner:** What about when people say, "You are like this and you are like that?"

**Dadashri:** People may say anything, but You should not have the effect that 'I am like this'. For You, 'I am pure Soul, I am pure Soul' is all that should prevail.

### **Not Actions or Thoughts, But the Intent is the Envisioning**

Nothing envisioned by the self goes to waste. It is good that such envisioning (*chintavan*) happens at a gross level and things get by. In the envisioning of higher levels, there are five thousand revolutions per minute. Each person has different envisioning, and there are infinite types of such envisioning. That is why you see all kinds of people in this world!

**Questioner:** What is referred to as envisioning?

**Dadashri:** What is the attribute of the self? It becomes whatever it envisions. Now, what is referred to as envisioning? All these activities that you do, that is not considered envisioning. The thinking you do is not considered envisioning. The intent (*ashaya*) is referred to as envisioning. What is your intention? One may have decided on an intention in his mind that, 'Now [I want] a bungalow, a

garden, I will educate my children like this'; one may envision all this within. Would one do so or not? And 'There is nothing wrong in accepting money as a bribe, everyone does so these days'; so he becomes like that.

If he envisions stealing, then he becomes like that, if he envisions giving to charity, then he becomes like that, and if he envisions becoming liberated, then he will become liberated. But he should know the path to become liberated. One can become liberated after knowing the Self. Otherwise, in worldly life one progresses without knowing the Self; he becomes whatever he envisions.

[If he envisions] 'I am a *Gnani*,' then [he becomes] a *Gnani*. If you say, "Nothing touches me," then nothing will touch you at all, nothing will smear you at all, but if you say, "It touched me," then it will stick.

On the contrary, people tell me, "Why do you say, 'I am a *Gnani*'?" I respond, "Tell me, what I can say? Now you teach me. I will say what you tell me to." Then they say, "You should not say that at all." I ask, "Why is that? What should I say when someone asks me, 'Who are you?' Should I say, 'I am a devotee'?" This is because the self becomes whatever it envisions. Then if I say, "I am a devotee," then I will go back to being a devotee, thus losing the state of the *Gnani*.

### **The Worldly Interacting Self is a Wish-Fulfilling Gem**

**Questioner:** If one envisions the Self, then will he become like that?

**Dadashri:** If he envisions the Self, then he will attain the Self. Whatever one envisions, so he becomes; that is referred to as a wish-fulfilling gem (*ratna chintamani*).

**Questioner:** So can it be said that the worldly interacting self (*vyavahar atma*) too is like a wish-fulfilling gem?

**Dadashri:** This self is indeed a wish-fulfilling gem, but what does it envision? 'I am his son-in-law.' You *mooah* (mortal one), do you want stay like that? Do you want to take advantage of the wish-fulfilling gem like this? Is the purpose of this [life] to become a son-in-law? And he says, "I am his father-in-law, I am his brother-in-law." Is it for envisioning such things? The wish-fulfilling gem will help you all the way to attain the Self.

**Questioner:** Dada, how grand it is that even the relative self has been referred to as a wish-fulfilling gem. Then what must the pure Soul be like?

**Dadashri:** What can even be said about it! The Self itself is in the form of bliss, it itself is the form of liberation, it is indeed the absolute Self (*Parmatma*). In every way, it is the Self indeed; it is *achintya chintamani*. It itself is God, yet the envisioning of the relative self works so powerfully on people that if one envisions, 'I have become an *upadhyaya* (spiritual preceptor), now I am going to become an *aacharya* (a spiritual sect head), then the Self (*Nischay Atma*) will say, "Go ahead, become an *aacharya*." Tell me, who is doing the envisioning? The worldly interacting (*vyavahar atma*) self!

## Attain Energy by Reciting the Properties of the Self

The nature of the self is to become exactly as it envisions. That is its attribute, so whatever people have envisioned, so the self has become. Now what is it fundamentally? What is the fundamental [original] meditation (*dhyani*)? It is very difficult to make one envision that. That is why 'we' have established the conviction (*laksha*) as the pure Soul and 'we' have explained the intrinsic properties (*gunadharma*) of the pure Soul. If those intrinsic properties and attentive awareness has set in, if you keep envisioning those intrinsic properties, then you will indeed keep becoming that form, day by day. What is one's intrinsic nature? One keeps becoming what he envisions, that is all.

**Questioner:** Whatever one envisions, he becomes that form!

**Dadashri:** Yes, becomes that form. That is indeed the reason behind the existence of countless forms, and that is indeed the reason behind having so many forms (*bahuroop*). So, the self becomes whatever it envisions, and this attribute is not present in any eternal element, that of becoming whatever it envisions. It is considered the *achintya chintamani ratna* (a wish-fulfilling jewel that cannot be envisioned, yet can fulfill all that one envisions).

**Questioner:**

*Jenu kariye chintavan tevo j thai jaay,  
Anantant guni swabhavik swadhyaya,  
Dadane darshane Gnan je samaji jaay.  
- Navneet (Kaviraj)*

Whatever one envisions, so he indeed becomes,

The one who understands *Gnan* through the Vision given by Dada,

Through the study of the infinite properties of the Self, he naturally becomes that.

**Dadashri:** The Self is the abode of infinite properties; in that, the self becomes whatever it envisions. It naturally becomes that form. If one envisions the *Gnani Purush*, then he becomes like that.

This wish-fulfilling gem has been placed in your hands. With it, you can attain whatever energies you want, simply by reciting Your own intrinsic properties for just one hour. You should know how to take benefit of it, you should know how to use this wish-fulfilling gem. That is how these wish-fulfilling gems are; if you do not know how to use them, then they will 'burn' you. And if you know how to use it, then it will make you the absolute Self.

The main attribute of the self is that one becomes how he sees the circle around him. Whoever one worships, he becomes that form.

### Through Worship of the Properties of the Self, One Becomes That Form

**Questioner:** You said to recite the properties of the Self; I want to understand more about that.

**Dadashri:** There is nothing in this world for which there should be 'my-ness' (*mamta*). I am telling you, Know the Self, and the Self is indeed

Yours, and You should have 'my-ness' towards its properties. I am full of infinite Knowledge (*Gnan*), I am full of infinite Vision (*Darshan*), I am full of infinite energy (*shakti*), I am the source of infinite bliss (*sukh*), I can never hurt anyone nor can I be hurt (*avyabaaadh*), I am invisible (*amurta*), I am subtle (*sookshma*), I do not increase or decrease (*agurulaghu*), I am immiscible (*tankotkirna*). How many properties it has! That is its *mamatva* (natural 'my-ness').

**Questioner:** The my-ness of the Self, is that it?

**Dadashri:** Yes, [when you say] 'my properties', there is no *mamatva*, but when you say, "I am this," then where [else] will this my-ness go? It will go indeed there with it [the Self]. And then if one is going to liberation, then even that will go away, as just one form! Thereafter, one does not even need to say, "I am pure Soul."

**Questioner:** If one meditates on the intrinsic properties of the Self, on the infinite Knowledge-Vision, then will he attain that?

**Dadashri:** He will, he definitely will. However many properties of the Self one has Known, if he meditates on them, then that much will be attained.

The *Gnan* that 'we' give you, 'we' give it in such a way that the mind-speech-body will never come into your memory. Along with 'I am pure Soul,' if You recite each property of the Self one by one, then it will give rise to tremendous result. For example, I am pure Soul, I never hurt anyone nor can I be hurt, I am [full of]



infinite Knowledge-Vision-Conduct, I do not carry out any actions, I am steady, I am immortal.

### Discover the Treasure Buried in the Home

**Questioner:** When we say from within, “I am full of infinite energy, I am full of infinite Vision, I am full of infinite Knowledge, I am the abode of infinite bliss,” then from where do those energies arise? How can I increase them?

**Dadashri:** If you say, “I am the abode of infinite pain,” then you will become full of pain. If you say, “I am the abode of infinite bliss,” then you will become blissful. The self is a wish-fulfilling gem. It becomes whatever it envisions. [If you envision] I am full of infinite Knowledge, then all the Knowledge will be illuminated. I am the abode of infinite bliss. One is full of all happiness, if that can be confirmed, then that is referred to as *Gnan*. Can it not be confirmed? You should get the confirmation from one place or another. When you balance your accounts, do you get confirmation or not? In that, there are just one or two confirmation points, but in this there should be many confirmation points. There should be confirmation in every matter.

One has infinite energy but it lies veiled, and one has infinite Knowledge, infinite Vision, but there are veils lying over it. If there is treasure buried in the home and you do not know about it, then how will it be discovered?

### There is no Ego in Worshipping the Self

**Questioner:** We say, “I am pure

Soul, I am pure Soul,” so a subtle type of ego remains there, doesn’t it?

**Dadashri:** No, no. It is considered ego when one does not know who he is. Ego is to falsely attribute oneself to be what one is not. You are pure Soul, so there is no ego in saying, “I am pure Soul.” But in spite of being pure Soul, if you say, “I am Chandubhai,” then you have made a false attribution there; that is wrong. You do not know Your Self and people named you Chandubhai, and so you believed yourself to be Chandubhai. Then, ‘I am this lady’s husband, I am his maternal uncle, I am his paternal uncle,’ you became entwined in all the webs thereafter; that is ego. To falsely attribute yourself to be what you are not, that is called ego. Here, you have attained your Self state and then are saying so; that is not considered ego.

### Figure Out How to Enter Into Your Swabhaav

**Questioner:** Dada, in the *kramic* path (traditional spiritual path), it has been said to do *japayagna* (the activity of chanting or repeating a mantra) to attain mental stillness. Now, if we recite ‘I am pure Soul, I am pure Soul’, then we too will attain mental stillness in the same way, won’t we?

**Dadashri:** No, we do not need mental stillness.

**Questioner:** That too is a type of *japayagna*, isn’t it?

**Dadashri:** No, we do not have *japayagna*! What is *japayagna*? It is child’s play, at the kindergarten level. So if the

mind does not remain at peace, then say, “Rama, Rama, Rama,” “*Sohum, Sohum, Sohum* (I am That).” Say something, any word. Someone tells me, “I keep reciting only *Sohum*.” I respond, “No, keep reciting *khiti* (a small peg), even then you will get that result. Even if you say, ‘*Sohum*,’ you will get the same result.”

What is *japayagna*? It is to keep reciting any word. So, when those things that sprout in the mind are not heard, they will dissipate. That is referred to as concentration. If concentration prevails, then peace will prevail. So then instead of ‘Rama’ if you keep saying ‘*khiti, khiti*,’ even that will work. This is concentration on words. We do not have anything like that, do we! We do not have to lash out at the mind, we have to analyze the mind and See what karmic stock it has brought along [from the past life]. It is that which is to be Known (*gneya*), and You are the Knower (*Gnata*). And the *Gnata* has a value because of the existence of the *gneya*. We no longer have to do any chanting or penance. Ultimately, you have to remain as the Knower of that which is being Known (*gneya*). There is no place for chanting there.

To bring the Self into its *Swabhaav* (the natural properties of the Self) is called liberation. And these people have gone ahead into ‘doing’; do chanting and do penance. Hey mortal (*mooah*), why are you doing this? Why don’t you figure out how to enter into Your *Swabhaav*! Why have you gotten involved in this confusion?

### It is not Mechanical for Mahatmas

**Questioner:** Does it not become

mechanical to keep saying, “I am pure Soul”?

**Dadashri:** It does not become mechanical for our *mahatmas*, but it does become so for others outside [those without *Gnan*]. Others are mechanical themselves, therefore it definitely becomes mechanical for them.

**Questioner:** What if one says, “I am pure Soul,” mechanically in the state of ignorance of the Self?

**Dadashri:** He attains nothing by that, and one who has attained *Gnan* does not say it mechanically. It may seem mechanical, but he does not say it mechanically. And for one who has not attained *Gnan*, nothing will be attained even if he says, “I am pure Soul, I am pure Soul,” all night long.

**Questioner:** Is it mechanical even if he simply says it?

**Dadashri:** Yes. Even if he simply says it, it is still mechanical. This is because the belief of who he is has not been shattered yet. And he says, “I am Chandubhai,” he says that too.

### With ‘I am Pure Soul’ One Worships One’s Own Self?

**Questioner:** Before attaining *Gnan*, I would not say, “I am Chandubhai, I am Chandubhai.” But it was understood, it was certainly in my conviction. Now after attaining *Gnan*, after you have given us the attentive awareness as the pure Soul, you tell us to keep saying, “I am pure Soul, I am pure Soul”; so what is the reason behind this? What is the significance behind this?

**Dadashri:** There is a need to say it if a debt has been incurred. And when you say, “I am pure Soul,” you are saying it while being in that place, you say “I am pure Soul” while being at the original place. Once you Know it, then it will remain in your attentive awareness; then that is it. However, we have walked a thousand miles in the wrong direction from here, and at that point we realized that, ‘I am pure Soul,’ so then we will have to walk back. There if you ask, “Sir, have I become pure Soul now?” Mortal one, you went so far in the wrong direction, so you will have to turn around and come back, then you will become the original pure Soul. That is why you have to keep saying, “I am pure Soul, I am pure Soul.” That is why you have to do all this. It is fine is one simply says, “I am pure Soul, I am pure Soul” for a couple of minutes or so, for five minutes. And it is good when he says it during *vidhi* (silent auspicious blessings performed by the *Gnani*) over here. Just as you are Chandubhai; if you go on the terrace and keep saying, “I am Chandubhai, I am Chandubhai,” then people will tell you, “You are that, so why do you keep saying it over and over again?” Similarly, you are indeed pure Soul, nevertheless you have to say “I am pure Soul” because you have walked so far in the wrong direction and so you have to come back by that much. Otherwise, ‘I am pure Soul’ definitely continues to remain in your attentive awareness. This [belief that] ‘I am Chandubhai’ [made you] go in the wrong direction. Hence, you used to say, “I am Chandubhai,” so now you are saying, “I am pure Soul.” So by doing that, it turns around.

When you were saying, “I am Chandubhai,” the effect of Chandubhai was taking place. And now if you say, “I am pure Soul,” then the effect of the pure Soul will take place. Then You will become one, the two will become one. One had become separated; it will become one.

The *chit* (subtle component of vision and knowledge in the inner functioning instrument called antahkaran) that had become impure has now turned around, therefore the *chit* becomes pure; it indeed becomes one [with the original Self]. Then bliss similar to that [of the Self] prevails. Thus, if someone falls short from within, then he should say, “I am pure Soul, I am pure Soul.” What is the problem in saying what we are?

### Remain in the Applied Awareness as the Self

**Questioner:** I do not want to stay outside any longer, I want to remain only in the Self, so how can I do that?

**Dadashri:** How did you remain in Chandubhai before? Was there a room or something like that for it? You were Chandubhai before, were you not? Were you really Chandubhai?

**Questioner:** Yes.

**Dadashri:** If someone were to talk about Chandubhai and you were to overhear it, even if there was a wall in between, you would hear it and then your face would spoil. Therefore, it is an undisputable fact that you were Chandubhai. Now, if You are the Self, then You are absolutely not Chandubhai, it does not matter how much talk there

is of Chandubhai. Even if they say things to your face, You are the Self! What have You got to do with Chandubhai? So, there is no such thing as a room or anything similar there. In the same way, set the applied awareness as the Self (*upayog*) to remain in the Self. The applied awareness that 'I am Chandubhai' has gone, and the applied awareness that 'I am pure Soul' remains. Now Know whether the other applied awareness [of I am Chandubhai] does not enter into this applied awareness [of the Self]; maintain that awakened awareness (*jagruti*). Are there any problems there? That is all. Just as when Chandubhai was there, you did not need to have a room. Inevitably, the hands, legs and everything, the entire body was indeed Chandubhai. And now everything should become the Self. 'I am the Self' may or may not come into conduct, You do not have anything to do with it. But the awareness that 'I am the Self' should remain constantly.

The awareness of 'I am pure Soul' happens first, then it comes into experience accordingly, and one gradually becomes that form.

### **By Understanding the Intrinsic Properties, the Formless Self can be Experienced**

**Questioner:** The Self is formless (*aropi*), so how can we see it?

**Dadashri:** You cannot see the air, but you know that air is flowing, don't you? You also know if there is no air, don't you? Therefore, if you know the intrinsic properties of air, then you will be able to detect air. If you know the intrinsic

properties of the Self, then you will be able to detect the Self. Therefore, it is necessary to See and Know the intrinsic properties.

Air is formless yet everyone understands that hot air is blowing, cold air is blowing. Based on that, it can be understood that there is air. Similarly, the Self is formless. We can understand and experience its properties; that is indeed the Self. Therefore, the Self cannot be seen through the eyes, or through anything with a form, it can be seen through that which is formless. It can be Seen through the formless Vision, it can be Known through the formless Knowledge, and it can be recognized through the formless Conduct.

You smell perfume, but can you see the fragrance? Nevertheless, you have assurance that there is perfume around, don't you? In the same way, we have the assurance that the Self exists! Just as perfume can be detected through its fragrance, the Self can be detected through its bliss. Thereafter, you will be able to see the world as it is. Based on that, you will get assurance that the Self has infinite properties.

**Questioner:** One cannot see the wind, but the breeze comes; it can be felt and also experienced that the wind is blowing. Similarly, the *Tirthankars* must have a special experience of the Self?

**Dadashri:** The experience of the *Tirthankars* is even more than that; they have a very special experience of the Self. 'We' too indeed have an experience like that of the breeze. And the experience of

the Self that you have is for the purpose of making the conviction [as the Self] extra strong.

### **With Meditation on the Properties of the Self, the Self Is Experienced**

**Questioner:** Dada, how can the properties of the Self be experienced?

**Dadashri:** ‘You’ experience the properties of the Self after attaining *Gnan*, don’t you?

**Questioner:** Yes, yes. So which property is it actually?

**Dadashri:** It is the property of *nirakudata* (bliss of a state that is free of agitation-disturbance). There is neither disturbance nor agitation. One-eighth part of the property of *nirakudata*, a property of the fully liberated ones, prevails here. *Nirakudata*! Then infinite Knowledge, nothing will perplex one. The *Gnan* will present itself and inform you. Infinite Vision, nothing will cause you any difficulty. At that time, understanding arises and gives you the solution. Infinite energy, no matter how grave a situation, you come out of it with equanimity, without creating any worries.

**Questioner:** Dada, to come out of a situation with equanimity, those are the infinite energies?

**Dadashri:** Yes.

**Questioner:** Are they permanent?

**Dadashri:** No, when all these fractions are put together, it becomes complete.

**Questioner:** After attaining *Gnan*, how can one meditate more on the Self?

**Dadashri:** You have become the Self, but if You hold the meditation of Your own properties, infinite Knowledge, infinite Vision, infinite Conduct, infinite bliss, if You hold the meditation (*dhyan dhare*) on all these properties, if that goal remains within; if you recite them, then the meditation will arise.

**Questioner:** Can the *pradesh* (smallest amount of space that a single *parmanu* occupies on the Soul) become unveiled by meditating upon one’s intrinsic properties of infinite Knowledge, infinite Vision?

**Dadashri:** They can, they definitely can. If you meditate upon as many properties of the Self as you have come to Know, then that many *pradesh* of the Self begin to unveil; that much Knowledge illuminates, and that much bliss increases.

### **Meditation Arises Through Worship of the Properties**

These properties of the Self have been given to you to recite independently. I am invisible (*amurta*). The mind-speech-body are visible, I am invisible. All the entanglements of this worldly life are visible; I am invisible. Religion and irreligion are visible; I am invisible. When these people insult, who are they insulting? They are insulting the one that they see. How can ‘I’ be insulted? I am invisible. Worship of these properties is indeed worship of that which is invisible, and by meditating on that, by reflecting

on that, *Gnan* arises. This is reflection (*manan*), meditation (*dhyān*) arises from that. Meditation does not happen directly. Meditation cannot be done directly. Whatever thing is reflected upon, meditation arises from it. Then one says, "I am unable to do meditation." Mortal one, what do you have to mediate on now?

**Questioner:** I am invisible; how can meditation of the invisible be done? That is something that is beyond the mind-speech-body.

**Dadashri:** No, that is indeed considered meditation. That indeed is meditation; meditation of the invisible continues all day long for you within. 'I am pure Soul, I am pure Soul'; were You not aware of that while you were going over there?

**Questioner:** I was.

**Dadashri:** That is *shukladhyān* (the constant awareness of 'I am pure Soul'); that is meditation of the invisible.

### By Studying the Properties, the Attentive Awareness Becomes Strong

**Questioner:** The properties of the Self that we worship such as, 'I am full of infinite Knowledge, I am full of infinite energy, I am full of infinite Vision, I am the abode of infinite bliss,' and other properties, does the function as the Knower-Seer become stronger through that, or do we have to worship what comes before the state as the Knower-Seer?

**Dadashri:** 'I am pure Soul' can be said before, in order to strengthen it, and moreover it becomes helpful.

**Questioner:** Correct.

**Dadashri:** Someone might say [to you], "I will kill you." In a fearful situation like this, one may feel, 'I can never hurt others nor can I be hurt, how is he going to kill me?' If he does not know that 'I can never hurt others nor can I be hurt,' then he will say, "What will happen if someone kills me?" If someone says, "I will cut you into pieces," even then mind will show, 'I can never hurt others nor can I be hurt, the body may be cut into pieces.' Therefore, you should study the properties [of the Self] from the beginning, and make them strong.

### Awareness as the Self with Study of the Charan Vidhi

**Questioner:** Is it necessary to turn rosary beads while saying 'I am pure Soul'?

**Dadashri:** There is no need to turn rosary beads for that. Do not turn rosary beads for the Self. It is not in the form of rosary beads. It is not in the form of words. 'I am pure Soul' should remain in your awareness (*khyal*); that is all. And when the attentive awareness (*laksha*) of 'I am pure Soul' remains, that is considered meditation as the pure Soul. It means that *shukladhyān* prevails. Then You are blessed, you do not need to do anything else. Do you read that book? The *Charan Vidhi*?

**Questioner:** Yes, I read all of it. I read the *Charan Vidhi* and the Vidhi of Salutations (*Namaskar Vidhi*) daily.

**Dadashri:** Read it. That is all you need to do. Secondly, See the pure Soul

in everyone! That does a lot of good. That is the best way. And if you follow the *Agnas*, then it [the awakened awareness] will remain very well. The *Agnas* are its protecting fence, otherwise all of this will rot away!

Even now, after becoming pure Soul, you are not going within, you keep going outside. This is because you do not have the practice of going within. There is the lack of practice, isn't there? So you should practice some of this, shouldn't you?

### **When the Link of Attentive Awareness Breaks**

**Questioner:** How can the attentive awareness of the Self remain constantly? The link breaks.

**Dadashri:** When the link of attentive awareness (*laksha*) breaks from within, You have to say, "I am full of infinite Knowledge" or "I am full of infinite Vision." When you say all of this, then the link gets established. The link will break; the link is all of the non-Self (*paudgalik*).

**Questioner:** Does that really happen?

**Dadashri:** Yes, it does happen. This happens many times and it is in the form of *gneya*. And the link of Seeing the *gneya* gets broken. The *Gnata* is indeed present, but if the link gets broken, then when You say that, it gets reestablished.

'You' Know when the link gets broken, You are *Gnata* of that, and You are also the *Gnata* of when it remains continuous. 'You' are indeed as the *Gnata*. If it is going to break, then it will break; You just need to Know that.

### **Attributes of Pudgal Exhaust Only If Properties of the Self Prevail**

**Questioner:** The properties of the Self will only prevail after all that is of the *pudgal* finishes off, isn't it? Can they be experienced before that?

**Dadashri:** Only when they prevail will the attributes of the *pudgal* exhaust. Without the presence of the Self, the *pudgal* will never exhaust.

**Questioner:** So, yesterday I was thinking that when my *pudgal* is cleared off, then the properties of the Self will automatically manifest.

**Dadashri:** It is not after; both indeed run parallel.

**Questioner:** So then Dada, how can the properties of the Self be manifested?

**Dadashri:** What is there to manifest when they are already there? You do not know this; that is indeed the cause of all this interference. Its properties have indeed already manifested.

**Questioner:** They have come into Vision, now how are they to be brought into experience?

**Dadashri:** Only that which is in the Vision can come into experience. Without coming into experience, it will not come into Vision.

### **Dwelling in the Self Through the Grace of the Gnani**

Here, the Self is attained through the grace of the *bhed Vignani* (spiritual Scientist who has the experiential Knowledge that separates the Self and the non-Self);

thereafter dwelling (*ramanata*) in it [the Self] arises, and when this dwelling arises, one begins to become that form.

The *Gnani Purush* removes you from dwelling in situations and places you into dwelling as the Self. Then the dwelling in situations of infinite lives comes to an end, and constant dwelling in the Self arises permanently.

Once a person encounters the *Gnani Purush* and makes a connection with him, attains the Self, begins to dwell as the Self, then attachment and abhorrence leave, and one becomes *vitaraag*! Otherwise, until then one keeps dwelling only in the *prakruti*! When the *prakruti* comes to an end, one becomes *vitaraag*!

The entire world believes that *Swabhaav ramanata* (dwelling in the properties of the Self) is the most difficult thing. That is true, but when a *Gnani Purush* is present, he does this [places his hand on your head, gracing you] and it happens. *Gnani Purush* is referred to as the bestower of liberation.

After Knowing the Self, no other worship (*bhakti*) remains to be done! After Knowing the Self, only dwelling as the Self is required. This [other] worship is dwelling as the non-Self. So, if the Self has been Known from the *Gnani Purush*, then dwelling as the Self arises. So thereafter, one should only remain in dwelling as the Self.

### **To Remain in the Swabhaav is Swaramanata**

Dwelling as the Self, 'I am the Self and these are my intrinsic properties,' for

such envisioning to take place, meaning to remain in the *Swaroop* (State as the Self) and *Swabhaav* (natural properties of the Self), that is *Swaramanata*.

When attentive awareness as the Self prevails constantly, without becoming interrupted for even a moment, then it is considered *Swaramanata*. Only Your *Swaroop* is *Swaramanata*. *Swaramanata* means dwelling in the absolute Self, and dwelling in the non-Self means dwelling the *pudgal*, dwelling in the temporary. Dwelling in the temporary is worldly life and dwelling in the permanent state is liberation.

If 'I am pure Soul' remains constantly in awareness and one Sees others as pure, that is considered *shuddha ramanata*. That dwelling is considered dwelling as the Self. Then secondly, when settling [files] with equanimity, it is *ramanata* of the Self. If you settle [files] with equanimity, then it is *ramanata* of the Self. Then the fifth state [the fifth *Ajna*] is the 'ledger of the pure Soul,' so coming here, that is *ramanata* of the Self. Therefore, all five *Agnas* are *Atmaramanata* (dwelling as the Self).

One should become such that he remains continuously as the Self. Once that is accomplished, then it is complete, it will always remain. One should continuously remain only in the Self. *Ramanata* should only be of the Self.

**Questioner:** Then there will be confusion in worldly interaction, won't there?

**Dadashri:** When one has no need for worldly interactions, only then he will



be able to remain as the Self! One will have to complete worldly interactions, will he not! That is why there is slightly less bliss, isn't there? In this manner, as worldly interactions come to an end, there will be bliss. Continuous *Atmaramanata* is required.

Upon realizing the Self, if one follows the five *Agnas*, then at that time he learns how to slip into *Atmaramanata*. That dwelling then slowly begins to become still, and this *pudgal ramanata* (dwelling in the non-Self complex) begins to cease. Then he becomes free from dwelling in the *pudgal*. That is considered constant freedom; that is the state of eternal bliss. He has become free from dwelling in the non-Self. He is indeed free; he is free even as he resides here.

### **One Who Dwells in the Permanent has Liberation in the Palm of His Hand**

This world is characterized by dwelling in the non-Self. To remain engrossed (*tanmayakar*) in situations is referred to as worldly life. To remain engrossed in situations is *pudgal ramanata*. 'I am Chandubhai, I am a lawyer, I am his maternal uncle, I am his father-in-law, I am his paternal uncle.' To keep on singing, "There is this much profit in the business, there is this much loss," that is all *pudgal ramanata*. To keep singing, "I earned money this way, and I went that way and I incurred this loss, and this and that," just as worldly people do. This commotion all day long! "I have a habit of waking up early in the morning. As soon as I get up in the morning, I have

to have tea in bed. Then the second tea [with breakfast]...." If one keeps going on about such things, then know that this is *pudgal ramanata*. Whatever situation arises, there is dwelling in only that. Dwelling in the situation of sleeping, dwelling in the situation of dreaming. In the waking state, when he sits down for tea, then he becomes engrossed in that. When he goes to his business, then he becomes engrossed in the business. Foreigners have a *prakruti* that is natural and spontaneous, that is why they remain engrossed. Whereas these people [Indians] are not even engrossed. When they are at home, they think of the business, they are engrossed in the business. While eating, their *chit* is engrossed in the business. That is how much perversity we have! And the one who remains engrossed in the Self attains *moksha*.

Until now, there was dwelling in temporary things, day and night. Now there is dwelling in the permanent. The one who has dwelling in the permanent has liberation in the palm of his hand.

### **With Siddha Stuti, the True 'Taste' Arises**

**Questioner:** How can *mahatmas* increase *ramanata* as the Self?

**Dadashri:** *Ramanata* can happen in two to four ways. If you do not know any other *ramanata*, then even if you say, "I am pure Soul, I am pure Soul," for one to two hours then that is acceptable. By doing so, the *ramanata* will increase.

**Questioner:** Dada, you mentioned

two to four kinds of *Swaramanata*, can you please explain that in some detail.

**Dadashri:** Some do it by saying, “Pure Soul, pure Soul.” Some do it by writing ‘pure Soul’. So when they do it by writing, then even the body becomes involved in the dwelling. The body and the speech both enter into it, so the mind is indeed involved. And for some, the external interactions are going on, yet if they really dwell on the pure Soul and its properties, that is considered *Siddha Stuti*. That is very beneficial, it gives tremendous result.

First, one does it at a gross level, so *pudgal ramanata* begins to leave. By doing so, it becomes subtle, and if one just keeps reciting its properties, and dwells in the properties of the pure Soul, by saying, ‘I am full of infinite Knowledge,’ ‘I am full infinite Vision,’ ‘I am the abode of infinite bliss,’ ‘I am full of infinite energy,’ then the real ‘taste’ (*ras*) will arise! That is considered true *ramanata*. That gives immediate result, on the moment! One’s own bliss will come into experience.

**Questioner:** If I suppress the pleasures derived from the non-Self complex, then will the *ras* (taste, pleasure) of the Self arise?

**Dadashri:** No, there is no point in suppressing them. They will become insipid on their own. If You recite the properties of the Self for an hour, then it immediately gives a lot of result. This is something that gives instant result. Otherwise, if you go around Seeing the pure Soul in everyone, then even that will give rise to bliss.

## With Worship of the Self, the World Becomes Forgotten

For the world to remain absent from one’s memory, that is indeed the ultimate tool. Now, it cannot remain absent from the memory just like that. Without memory becoming displaced onto something else, the world cannot remain absent from memory. Therefore, without true worship arising, the false [worship] will not withdraw.

Therefore, when the worship (*aradhana*) of the Self’s own form begins, when the dwelling begins, that is when this world will remain absent from one’s memory. As long as this [worldly] dwelling continues, that other [the Self] will remain absent from one’s memory. Without attaining the Self, dwelling as the Self will not arise, until then it is all dwelling as the non-Self.

When it decreases on this side, it sets in on the other side. When it decreases on that side, it sets in on another side. But in moving from one side to the other, the dwelling is only in worldly life. When one tastes the bliss of the Self, from then on all his *aasakti* (inner tendency inclined towards attraction that attaches) begins to dull and he comes into *Atmaramanata*. In place of the *aasakti* that was in the dwelling of worldly life, when he gets a taste of the dwelling as the Self, that dwelling arises from that very point. The attentive awareness that ‘I am pure Soul’ sets in. [To have] That dwelling is itself considered to have gotten a taste of it. One got a taste of it, therefore there is dwelling. The ‘taste’ is of higher quality

than of that [the non-Self]. Therefore, the dwelling in worldly life ceases and this dwelling begins. That is why the attentive awareness sets in, otherwise the attentive awareness (*laksha*) would not set in for a person! Thus, however much he gets a taste of, that much awareness (*bhaan*) will arise that, 'This is of high quality.'

### Through Worship of the Properties, Awareness as the Self Increases

**Questioner:** Earlier you said that dwelling as the Self is simply to Know and See the activities of the *pudgal*. And you also said to recall the properties of the Self, so what is the difference between the two?

**Dadashri:** To Know and See, that is *Atmaramanata*. These activities of the *pudgal* of yours that take place, to Know and See what Chandubhai is doing and to enter deep into it in every way, for the subtlest of matters, that is *Atmaramanata*. And to recall the properties is for the purpose of increasing Your strength as the Self (*Nischaybud*), it is for increasing the awakened awareness (*jagriti*), it is for the absolute state.

By recalling the properties of the Self, the firmness as the Self, the strength as the Self increases. Therefore, recall the properties. You are attaining Your state of completion (*purnahuti*) by recalling the properties. And to Know and See the activities of the *pudgal* happens only after attaining the state of completion. They are two different things.

### Worshipping the Properties of the Self is Itself the Siddha Stuti

Reciting the intrinsic properties of

the Self, that is considered *Siddha Stuti*. If one continues to recite it, a great deal of his work will be accomplished.

When one recites, 'I am full of infinite Knowledge, I am full of infinite Vision, I am full of infinite energy,' ten times, then what is there to say of the heights he will reach! So much applied awareness will result! And that is complete *shuddha upayog* (pure applied awareness as the Self)! That is referred to as the *Siddha Stuti*! The Self is beyond the reach of the senses and so it can only be [worshipped] through its properties. Oh! Even if you do exact *darshan* (live connection with an enlightened One through eye contact) of this Dada Bhagwan, then that is the absolute *Siddha Stuti*.

**Questioner:** *Siddha Stuti*! That is correct, if one wants to worship the absolutely liberated state, then it can be done by reciting the properties of the Self.

**Dadashri:** Yes, the *Siddha Stuti*. Over here, in this world, it has been referred to as *Siddha Stuti*. Have you ever recited it? Never?

If this *Siddha Stuti* is done, then infinite bliss will result. Is it difficult? You have the whole night to yourself, don't you? Does anyone else share a part in it?

**Questioner:** It is my own!

**Dadashri:** No one shares a part in it? Your dad must have a share in it?

**Questioner:** Not at all.

**Dadashri:** You're saying that it's

your own? No one has a share. Hmm...say it leisurely for an hour. What do you think? And it is very difficult, isn't it? Is there anything difficult in this?

**Questioner:** It is not difficult, Dada.

**Dadashri:** It is just that you have not formed a habit of it; that is all. If You make a practice of it, then everything will become easy.

**Questioner:** The properties of the Self are with us; while reciting them, do we have to understand them?

**Dadashri:** No, you just have to say them. There is certainly no need to understand the properties beforehand. The properties are considered to be a different thing. When reciting them, it is considered *upayog*, You come into Your own *shuddha upayog* and the *Siddha Stuti* is done. So all You have to do is recite it. Even that, recite it so that only you can hear it. Try that process for more than eight minutes. If it does not suit you, then discontinue it. If it suits you, then do it. However, it definitely suits everyone.

### All the Veils Break by Dwelling in the Siddha Stuti

**Questioner:** 'All obstacles break by dwelling as the Self in the absolutely liberated state!' Please explain that.

**Dadashri:** Yes, the *Siddha Stuti* of the Self, in the dwelling of that *Siddha Stuti*, all the obstacles break.

The [original] Self is indeed the absolutely liberated [state], and if You say its *Siddha Stuti*, if dwelling in that takes

place, then everything else will depart. In the state of dwelling as the Self, all obstacles break, one indeed becomes God.

**Questioner:** What should I do when the *jagruti* falls short? Should I do *pratikraman* or should I keep a firm determination?

**Dadashri:** Do the *Siddha Stuti*. From the *Charan Vidhi*, take out the phrases that contain, 'I am doing' and anything related to that, and whatever is left, that is *Siddha Stuti*, say that.

### It is Only Necessary to Say It

**Questioner:** Can a time be set to say it?

**Dadashri:** Say it at any time, not at a set time.

**Questioner:** Suppose I decide to say it for an hour between seven and eight in the morning. Now if I do that with such a firm determination every day, then is that better or can I say it whenever I feel like, and when I don't feel like it, then I don't do it?

**Dadashri:** No, it is better to do it at set time. If it is not possible to maintain a set time, then say it whenever you can. A set time is possible for only some people, it is not so for everyone.

**Questioner:** Suppose I decide to [do it] for an hour between seven and eight, and I sit down at that time to say it, at that time the intent may or may not be there, even then I say it.

**Dadashri:** I have no need for the intent, do I! Where have I said that?

There is no such condition. This is just an envisioning [that I am this, the Self]. Whether there is an intent in it or not, I am not concerned with that. Say it so your ears can hear it. There is no intent in this at all. There is no such thing as intent here. The intent (*bhaav*) has been cancelled here, that is called *Akram*. And the word intent that you speak of, you are actually referring to desire. Therefore, intent has been cancelled here.

**Questioner:** Can I say them if *kashay* (anger-pride-deceit-greed) are present in the mind?

**Dadashri:** It is best when it is said while *kashay* are present. The *kashay* will have to stop, they have to leave at that time, they have to vacate the home. Just as when a tigress comes, does anyone stick around? So when You say it, the *kashay* make their way out.

### While Doing Charan Vidhi, Shuddha Upayog Remains

**Questioner:** So when should the *Charan Vidhi* be done?

**Dadashri:** It can be done any time of the day, when one is wide awake. At that time, You should say, ‘Chandubhai, do *Charan Vidhi*.’

And *Charan Vidhi* is for the purpose of the Self (*Atmapaksha*). Whereas all the other *vidhis* (prayers that increase awareness as the Self), such as the *Vidhi* of Salutations, Nine *Kalams*, they are not for any side (the Self or the non-Self). With them, one says, “I am like those who became free from this worldly life.”

So are You the Self? Then he says, “I am indeed the Self, what is there for me to question in that? However, I am becoming free from this worldly life!

**Questioner:** Otherwise, if we had not remained in these *vidhis*, then worldly life...

**Dadashri:** Then one would get sidetracked into something entirely different. As it is, one is indeed in worldly life, he is not able to come out of worldly life. And that is why I have generated the highest of solutions and it has been going on for a long time, even before I attained *Gnan*.

**Questioner:** Now, while the *vidhi* is going on, we are also the Knower-Seer (*Gnata-Drashta*) of that, aren't we?

**Dadashri:** Yes, that too is correct! ‘Our’ *vidhi* is never [done] without remaining as the Knower-Seer. It is with applied awareness as the Self, meaning I am aware of a mistake when it happens. If there is a ‘photo’ of someone within, then I can see the exact face. When I say, “*Namo Arihantanam*,” I can see the living Lord (*Arihant*).

**Questioner:** When I am free, if I say, “I am pure Soul” or I keep reading the *Charan Vidhi*, then is that considered *upayog*?

**Dadashri:** Yes. You should memorize the *Charan Vidhi* to the extent that while being seated, you can recite it with your eyes closed, without the book. You can visualize every word; there is no greater *Gnata-gneya* (Knower-object

to be Known) relation than that! That is considered *shuddha upayog*! To recite the *Charan Vidhi* without looking and at the same time to visualize it; that is all *shuddha upayog*!

### **The Charan Vidhi is an Ode to the Absolutely Liberated One**

**Questioner:** Now, in the *Charan Vidhi* when we say, “I am pure Soul” and “I am full of infinite Knowledge,” what does all that fall under?

**Dadashri:** All that falls under the side of the Self. You should read the *Charan Vidhi* daily. The Nine *Kalams*, the *Vidhi* of Salutations, and all that is included in the *vidhis*. It is fine even if you fall asleep while saying those. When you wake up and become alert again, then it is fine if the *vidhi* starts up again. But that will not do with the *Charan Vidhi* [referring to the *Nischay-Vyavahar Charan Vidhi*; the *Vidhi* for the Relative and the Real], there cannot be any breaks in it.

**Questioner:** Then Dada, what benefit do we gain from doing the *Charan Vidhi*?

**Dadashri:** The *Charan vidhi* is really *vyavahar siddhanu stavan*. Meaning it is a worshipful recitation (*stavan*) to the *Siddha* (absolutely liberated One). Therefore, it is something that should most definitely be done.

**Questioner:** What does *vyavahar siddha stavan* mean?

**Dadashri:** Worshipful recitation to the absolutely liberated One (*siddha stavan*). This is the interaction that takes

You to the absolutely liberated state. That is the very reason You have been given the *Charan Vidhi*!

Do you read it once a day?

**Questioner:** Yes, but the *Charan Vidhi* that we do, is it considered charge or discharge?

**Dadashri:** It is considered charge. Whenever we say, “It has to be done,” that is charge, and that too is something that is in the form of a special directive.

### **By Saying it, Separation Prevails**

Both are in the *Charan Vidhi*; the *Charan Vidhi* and *Siddha Stuti* are both there. It gives support, meaning that it makes one stronger when he keeps reading it.

**Questioner:** If we keep saying the *Charan Vidhi*, then we will continue to know the intrinsic properties of the Self and the non-Self.

**Dadashri:** Yes...

**Questioner:** So, whenever an occasion arises, when an appropriate situation arises, then I Know ‘I am separate.’ If I keep reciting these intrinsic properties in order to maintain this, then will that do?

**Dadashri:** It is such that, when one does the *Charan Vidhi*, he experiences greater separation. However, for one who has never said the *Charan Vidhi* but has attained the Self, he will remain separate during the time of illness. That is when he will Know, ‘I am separate.’ That is the intrinsic nature of the Self. The effect of

becoming engrossed does not arise in this. Whereas the one who does it [*Charan Vidhi*] every day will experience a greater result, a higher result. But one who does nothing remains separate only in the time of illness. The *Gnan* has been given, and the separation has happened, and that is experienced only during the time of illness. There is indeed separation, but what is the need to say such things? With the result of discharge that comes forth, suffocation arises within, so by saying this, it all departs swiftly. Thereafter, it all remains clear.

### By Worshipping the Properties, Steadiness Remains

**Questioner:** Whenever there is the unfolding of *nikaachit* karma (karma that can only be shed by suffering the results), at that time if I start chanting 'I am pure Soul', then will that karma become lighter?

**Dadashri:** Yes, it certainly becomes lighter! Then when one keeps saying, "I am pure Soul," his steadiness will not be shaken, so it becomes lighter. *Nikaachit* means that even if God were to come down to move it, it will not move; *nikaachit* karma is such. One has no choice but to suffer it. But if You keep saying, "I am Pure Soul," then it will not touch You. The karma will remain in the place of karma and discharge as the non-Self complex. It will not touch You.

If the health is weak, then You should say, "Chandubhai's health is weak." Otherwise, if you say, "My health is weak," then there will be an effect. One becomes as he envisions! When the doctor

asks me, then 'we' say out loud, "I have a cough." But 'we' immediately erase that. 'You' should say, "Chandubhai has a cough." However, does the pure Soul have the cough? The one with goods in his shop has to declare it, but what is the point of taking it upon Yourself?

The *shuddha upayog* that remained for Lord Mahavir for all twenty-four hours; if that prevails for You for five minutes, ten minutes, or fifteen minutes, then that is very good. What did the Lord do? He Saw the one who threw rocks at him as pure, He Saw the one who slapped him as pure, He Saw the one who threw mud on him as pure, He Saw the one who hit him as pure. This Science of absolutism is of the twenty-four *Tirthankars*, it is the Knowledge of *shuddha upayog*! It can grant liberation here, while living the worldly life.

There are still many storms that will take place within, so bring about a solution with steadiness even there! What kinds of storms will come? Of past karma. So, it is the filled stock of karma. It had been charged and when it discharges it kicks up a storm. At that time, You should maintain steadiness that, 'The storm has come.'

If the properties [of the Self] are worshipped, then steadiness will prevail! "This is My real state and this cannot be; whatever is happening, that cannot be My real state." Even if you say this, the inner result of disturbance will cease, it will not affect You. When one speaks of what the Self is and Sees it with awareness of its properties; that is when it will come to light.

## During Vidhi, the Gnani Instills the Properties

**Questioner:** When we do *vidhi* (attain auspicious silent blessings) at your feet, at that time what is going on within you? What are you doing?

**Dadashri:** I am doing instillation (*pratishtha*). The pure Soul that I have given You, I am doing the instillation through its established properties. Therefore, the energy keeps increasing.

**Questioner:** What does *pratishtha* mean?

**Dadashri:** *Pratishtha* means that I instill the energies that had depleted in you. ‘You are full of infinite Knowledge, You are full of infinite Vision, You are full of infinite energy’; I instill such energies. When you say, “I am pure Soul,” at that time I say, “You are full of infinite Knowledge, You are full of infinite Vision, You are full of infinite energy, You are the abode of infinite bliss.” Therefore, [the energies] get embedded within; the *pratishtha* takes place. Therefore, however more the *pratishtha* takes place, that much more energy is attained.

## Dhaatu Milaap is the Union With the Intrinsic Nature of the Self

The Self is the Knower-Seer, and if You gradually enter into the [state] of Knower-Seer, then for both You and it [the original Self], there is *dhaatu melaap* (Your intrinsic nature meets that of the original Self).

**Questioner:** Dada, please say something about *dhaatu milaap* (*melaap*),

because that word comes up many times. What does *dhaatu milaap* mean?

**Dadashri:** *Dhaatu milaap* means the properties of His [of the absolute Self, God] infinite Knowledge, infinite Vision, infinite energy; when Yours become the same, then *dhaatu milaap* is considered to have taken place. Whatever intrinsic properties He is of, Ours should become the very same. Infinite Knowledge, infinite Vision, infinite energy, infinite bliss, can neither hurt others nor be hurt, and all that; when those properties become Your properties, that is when *dhaatu milaap* is considered to have taken place. As it is, even if there is difference in metal, then it will not do, will it! What happens if you combine pure gold with impure gold? That is not considered *dhaatu milaap*.

What is the activity of *dhaatu milaap*? It is only when You recite the properties of the Self that *dhaatu milaap* happens. And if you recite other attributes, then *dhaatu milaap* will not happen. *Dhaatu milaap* means union with the intrinsic nature of the Self (*Swabhaav melaap*). To become Your own intrinsic nature, like the intrinsic nature of the Self. And where have I left any hard work for you to do at all? That is precisely why I have said, “Get Your work done.” As quickly as possible, accomplish *dhaatu melaap*.

So, from iron You start to become gold, and that is the philosopher’s stone. However, when Your *dhaatu melaap* takes place, His *Swabhaav* [that is] becomes Your *Swabhaav*. But it is only if you worship the One within, isn’t it?



**Until the Waxing Gibbous, it is  
Property, Upon the Full Moon it is  
Swabhaav**

**Questioner:** Infinite Vision, infinite energy, these are all properties (*gunas*) of the Self, and ‘I am pure Soul with my *Swabhaav* of the Self’; so what is the difference between *Swabhaav* and *guna* (property)?

**Dadashri:** The properties have to be said individually, whereas when you say *Swabhaav*, it encompasses everything.

**Questioner:** But Dada, I did not understand that. We discussed that the *Swabhaav* and properties are to be said, but what does property refer to and what does *Swabhaav* refer to.

**Dadashri:** The properties can be said individually, not collectively. Collectively, they are considered *Swabhaav*. Two properties may have arisen, and a third may not have; until then it cannot be considered *Swabhaav*. When is it considered *Swabhaav*? In the full state. *Swabhaav* means the full state. Therefore, when all the properties are fulfilled, it is considered *Swabhaav*. Nevertheless, if you want to mention its properties, then you can do so. If you want to refer to them individually, then you can call them properties, and if you want to refer to them collectively, then you can call them *Swabhaav*.

**Questioner:** If one property, for example infinite Knowledge (*anant Gnan*), if one comes into it completely, then all the rest will indeed follow, won’t they Dada?

**Dadashri:** No, they all have to come. As long as there are only one or two properties, it is not considered *Swabhaav*.

On the thirteenth day of lunar phase it is considered property, on the fourteenth day it is considered property, and when it is the full moon it is not considered property, it is considered *Swabhaav*. It cannot be called *Swabhaav* on the fourteenth day. On the day of full moon it can be called *Swabhaav*, it can be said that the moon has come into its real nature. Thereafter, if you do not say that it is the fourteenth day or the thirteenth day, then it will do, and if you do say that, then it will not do. People will not accept that! This is because it is considered its nature (*swabhaav*).

**Reciting the Properties of the Self is  
the Siddha Samayik**

If one spends one hour reciting the properties of the Self, if he spends forty-eight minutes on it, oh ho ho! That is considered the greatest *samayik*. It is considered the *Siddha samayik*, *Siddha samayik*! Can you not occasionally find time for this? Is Chandubhai or the government really after you? Can you spare an hour or not?

**Questioner:** Yes, I can.

**Dadashri:** If You do as ‘we’ say, then You will get a lot of result. ‘We’ are making you proceed the way ‘we’ have proceeded. And if You do according to that, then it is possible get a lot of result, and it is instant result, not a bit of it is on credit. It is never on credit. When you come here, You get instant [result] for that much time, don’t you? So do according

to what the *Gnani* says, Chandubhai spare one hour of your time. Your own properties, those properties are the highest of properties, only the major properties!

### With Worship of the Properties, the Ruling of the Pudgal Stops

You have not done such study, have you?

**Questioner:** From where would we get such insight, Dada? We did not have such insight.

**Dadashri:** The old *mahatmas* have done this. It is the new *mahatmas* who come here that get left out. One asks, “So are we to read the books the entire day?” You are to keep describing Your own properties all day long.

Everything that Krupadudev [*Gnani Purush* Shrimad Rajchandra 1867-1902] has described is encompassed within this. Now only if you understand that! You can give the reign of a kingdom to a child, but he has to try to understand it, does he not! Only then will the kingdom last. Nevertheless, no one is going to take the kingdom away from him. But there will be no ‘taste’ of it; he will not get a ‘taste’ of what it is to be king. A bit of *samadhi* (state free from the effects of mental, physical, and externally-induced problems) remains, doesn’t it? That is good! In this way, you will understand all this. And whenever you have free time during the day, keep reciting the properties of Your own Self, so the *pudgal* will stop.

**Questioner:** The *pudgal* stops!

**Dadashri:** Yes....You do not even

remain under the rule of the *pudgal*. This falls under the realm of the Self. You should keep reciting Your own properties. The Lord has referred to this as the *Siddha Stuti*.

‘Your’ own properties, “I am full of infinite Knowledge (*anant Gnan*),” recite that twenty-five to fifty times, “I am full of infinite Vision (*anant Darshan*),” recite that twenty-five to fifty times. Then, “I am full of infinite Energy (*anant shakti*), I am the abode of infinite bliss (*anant sukha*), my form is such that I can never hurt others nor can I be hurt (*avyabaadh*), I am invisible (*amurta*), I am subtle (*sookshma*); I, by nature, never increase or decrease (*agurulaghu*); I am permanent (*avinashi*), I do not wear away (*avyaya*), I never fall from My stage (*achyuta*), I am formless (*aroopi*), I am immiscible (*tankotkirna*).” ‘You’ should recite, “I am immiscible,” a hundred times or so. By immiscible, it means to say that I have nothing at all to do with the *pudgal*, right from the beginning. Then the *pudgal* will realize, ‘These people have broken relations with me.’ ‘You’ should say something like this... this is a Science. If You do not do according to the Science, then You will not get this result. This can give You a state like that of Lord Mahavir, but provided You do this, isn’t it so?

### To Become Absolute, Pragnya Makes One do the Siddha Stuti Daily

You should certainly do the *Siddha Stuti* every day. You have to do that *stuti* (adoration of the absolute properties of the Self), because You want to become liberated (*siddha*). Do the *stuti* of

whatever you want to become. Make Chandubhai do it, You have already become that. 'You', *Pragnya* are to make Chandubhai do it. Tell the 'I', 'You do it and become like Me. Thereafter, you [the *pudgal*] are free and I am also free. You take your share, and I take mine. Yours is the nature of *pudgal*, and Mine is the nature of the Self.'

Even in this, You have to make Chandubhai say it. [Chandubhai,] Say, "I am pure Soul." So it will resonate. And You should make him say it the way I was saying it [in the *Gnan Vidhi*]. Will it suit You or will it not suit You? Or should I make him say it? Shall I come every day to make him say it? 'You' will make him say it, won't You?

'We' did *Siddha Stuti*; does everyone know how to do it or not?

**Questioner:** We know how.

**Dadashri:** Recite these sentences twenty-five times, "I am full of infinite Knowledge, I am full of infinite Vision, I am full of infinite energy, I am the abode of infinite bliss." And [recite] the rest five times. Complete it in this way. Whichever way you know how, there is no problem with that. Go ahead and do it. I am sitting here, I am sitting here myself, and I am the one who has to approve it, don't I! Do it the way you know how. Because any mistake you make is really my mistake, isn't it!

**Questioner:** Dada, a mistake will not be made. How can a mistake be made?

**Dadashri:** Yes, at times someone

may make a mistake, but it is really my mistake. I did not teach him, that is why he made a mistake!

Now, everyone close your eyes and recite, "I am full of infinite Knowledge," not twenty-five times, but one hundred times if you can. Start from there; say that first...

**Questioner:** We only have to say it internally, don't we?

**Dadashri:** Say it only internally. But the first thing You have to say is, "I am separate from Chandubhai [reader should insert his or her name here], the mind-speech-body complex, subtle discharge *karma*, charge karma, and gross discharge karma of Chandubhai." "I am full of infinite Knowledge"; who is the 'I' in that? I was having You say it yesterday and You were saying it. Today, You make Chandubhai say it. Who makes him say it? 'You' are the Knower and the one saying it is Chandubhai. Come, You will start now.

**Questioner:** What should be experienced upon reciting the *Siddha Stuti*?

**Dadashri:** Nothing at all. There should not be any experience, should there! After becoming the Self, what other experience should take place? However, the *Siddha Stuti* certainly gives instantaneous result. You will definitely receive it. You will receive it immediately. So then there is no need for me to ask, "Have You received it or not?"

**The Science of the Siddha Stuti: Cash Bank**

If you say it five to twenty-five

times, then it will be cleared off. This is Science (*Vignan*)! All of you still do not completely understand the Science. If one comes to understand it methodically, then Science indeed continues giving result. Science means it will indeed give result. It is indeed a 'cash bank', but it needs to be understood. The Self that cannot be attained even after hundreds of thousands of years has become present for us, and that too has become present in an hour. So what kind of Science is this? It has become present within an hour, and now, when you get up in the middle of the night, 'I am pure Soul' comes to You on its own. Does it not come to You?

**Questioner:** It does.

**Dadashri.** Otherwise, even if you were to try and remember the pure Soul, you would not find it. But this comes to You on its own. So when this Science has given You the realization of the Self, then what else can it not do? But one needs to understand it. You should constantly recite the properties of the Self whenever you have free time during the day. If you do not have free time, then recite them whenever you face any difficulty.

### With Worship of the Properties of the Self, Bliss Arises

**Questioner:** This *Gnan* is such that it does not disregard worldly interactions in any way. And this *Gnan* opens up the *divya chakshu* (divine eyes through which the real and the relative is Seen as separate) within. This *Gnan* is such that it gives complete protection against

any ignorant situation, and therefore the *Gnan* is never affected by time, karma, or illusion. Dada himself remains completely in the state of experience, and we all have to come [to such a state].

**Dadashri:** For infinite lives, our *mahatmas* have praised the attributes of their own *pudgal*. Now sing praise of the properties of the Self all day long. 'I am full of infinite Knowledge, I am full of infinite Vision.'

'In front of infinite *gneya* (that being Known), I am the Knower full of infinite Knowledge. In front of infinite *drashya* (that being Seen), I am the Seer full of infinite Vision. I am the pure Soul that is full of infinite Knowledge, infinite Vision, infinite energy. I am the pure Soul that has the infinite activity of Knowing, infinite activity of Seeing, and I am full of infinite active energy.'

'I am the pure Soul that is completely free from all of God's relative entanglements.' By reciting the original properties of the pure Soul, bliss arises. When You recite the original properties it is the *Siddha Stuti*, and that is indeed this pure Soul. The bliss that arises while reciting it, that is indeed the Self. Here there is a state of bliss; what is there outside?

**Questioner:** There is transient pleasure (*masti*).

**Dadashri:** This is not considered transient pleasure, it is considered bliss; and bliss is indeed the Self.

~ Jai Sat Chit Anand

Glossary**Gujarati****Meaning****A**

*aasakti*  
*achintya chintamani*

inner tendency inclined towards attraction that attaches a ‘jewel’ that cannot be envisioned, but can fulfill all that one envisions

*Agna*

five directives that preserve the awareness as the Self in *Akram Vignan*

*Akram Vignan/Akram*

step-less Science of Self-realization

*amurta*

invisible

*aroopi*

formless

*Atmaramanata*

dwelling as the Self

**C**

*Charan Vidhi*

also known as *Nischay-Vyavahar Charan Vidhi*, the *Vidhi* for the Relative and the Real; a spiritual booklet that contains prayers for *mahatmas* to sustain awareness after attainment of Knowledge of the Self

*chintavan*

envisioning

*chit*

inner component of knowledge and vision

**D**

*darshan*

live connection with an enlightened One through eye contact the belief that ‘I am the body’

*dehadhyas*

*dhaatu milaap/dhaatu melaap*

when the intrinsic nature of the awakened Self meets that of the original Self; same as *Swabhaav milaap (melaap)*

*dhyan*

meditation

*drashti*

vision

*drashya*

object to be Seen

**G**

*Gnan*

Knowledge of the Self and who the doer is

*Gnan Vidhi*

Dadashri’s unique forty eight minute scientific process that separates the Self and the non-Self

*Gnani Purush/ Gnani*

One who has realized the Self and is able to do the same for others

*Gnata*

the Knower

*Gnata-Drashta*

Knower-Seer

*gneya*

object to be Known

*guna*

Properties of an element

*gunadharma*

intrinsic properties that have a specific function

**J**

*jagruti*

awakened awareness as the Self

*japayagna*

the activity of chanting or repeating a *mantra*

K

|                    |  |
|--------------------|--|
| <i>kalpshakti</i>  | imaginative energy   |
| <i>kalpswaroop</i> | in the form of infinite creative ability through envisioning                 |
| <i>kashay</i>      | anger, pride, deceit, and greed  |
| <i>kramic marg</i> | traditional step-by-step path to attain the Self; traditional spiritual path |

L

|               |  |
|---------------|--|
| <i>laksha</i> | attentive awareness; also means conviction |
|---------------|--|

M

|                  |   |
|------------------|---|
| <i>mahatma</i>   | those who have received Self-realization through <i>Gnan Vidhi</i>  |
| <i>mamatva</i>   | natural 'my-ness'   |
| <i>mamta</i>     | 'my-ness'   |
| <i>moksha</i>    | liberation  |
| <i>mooah</i>     | classic term used by Dadashri to shake up the listener, it literally means 'one who is destined to die'; mortal one |
| <i>muda Atma</i> | original Self   |

N

|                         |  |
|-------------------------|--|
| <i>Namaskar Vidhi</i>   | also known as the <i>Vidhi</i> of Salutations; a <i>vidhi</i> that consists of obeisances addressed to spiritually exalted beings as well as to all living beings in the world |
| <i>Namo Arihantanam</i> | I bow to the living One who has annihilated all internal enemies of anger, pride, deceit and greed   |
| <i>nikaachit karma</i>  | karma that can only be shed by suffering the results   |
| <i>Nine Kalams</i>      | nine statements in which one asks for energy to the pure Soul within for the highest spiritual intents   |

P

|                         |   |
|-------------------------|---|
| <i>parmanu</i>          | the smallest, most indivisible and indestructible particle of matter                                    |
| <i>Parmatma</i>         | absolute Self   |
| <i>paudgalik</i>        | of the non-Self complex of input and output   |
| <i>pote</i>             | the developing 'I'  |
| <i>pradesh</i>          | smallest amount of space that a single <i>parmanu</i> occupies on the Soul                              |
| <i>Pragnya</i>          | direct light of the Self  |
| <i>prakruti</i>         | the non-Self complex  |
| <i>pratikraman</i>      | exact method of reversal from aggression through recall, apology and resolution not to repeat the error |
| <i>pratishtha</i>       | instillation  |
| <i>pratishthit atma</i> | energized non-Self complex consisting of thoughts, speech, and action                                   |
| <i>pudgal</i>           | non-Self complex of input and output  |

|                          |  |
|--------------------------|--|
| <i>pudgal ramanata</i>   | dwelling in the non-Self complex; to remain engrossed in worldly situations  |
| <i>puṇnahuti</i>         | state of completion  |
| <b>R</b>                 |  |
| <i>ramanata</i>          | dwelling   |
| <i>ras</i>               | taste; to derive interest or pleasure from something   |
| <i>ratna chintamani</i>  | wish-fulfilling gem  |
| <b>S</b>                 |  |
| <i>samayik</i>           | introspective analysis as the Self   |
| <i>shuddha ramanata</i>  | pure dwelling as the Self; to remain in the awareness of 'I am pure Soul' and to See others as pure  |
| <i>shuddha upayog</i>    | pure applied awareness as the Self   |
| <i>shukladhyan</i>       | internal state that renders the constant awareness of 'I am pure Soul'   |
| <i>Siddha Stuti</i>      | sentences in which the properties of the Self are recited  |
| <i>stuti</i>             | hymn of praise   |
| <i>Swabhaav</i>          | intrinsic nature of the Self; the natural properties of the Self   |
| <i>Swabhaav melaap</i>   | union with the intrinsic nature of the Self; same as <i>dhatu milaap</i> ( <i>melaap</i> )   |
| <i>Swabhaav ramanata</i> | dwelling in the properties of the Self   |
| <i>Swaramanata</i>       | to remain in the form and full manifestation of all the properties of the Self; to remain in the envisioning of 'I am the Self and these are my intrinsic functional properties'; to dwell as the Self |
| <i>Swaroop</i>           | real form; state as the Self   |
| <b>T</b>                 |  |
| <i>tanmayakar</i>        | engrossed  |
| <i>Tirthankar</i>        | the absolutely enlightened Lord who can liberate others  |
| <b>U</b>                 |  |
| <i>upayog</i>            | applied awareness as the Self  |
| <b>V</b>                 |  |
| <i>vibhaavik</i>         | that which has deviated from its own nature  |
| <i>vidhi</i>             | silent auspicious blessings performed by the <i>Gnani</i> for the salvation of the <i>mahatma</i> ; prayer that increases awareness as the Self  |
| <i>Vignan</i>            | Science  |
| <i>vikalp</i>            | the belief that 'I am Chandubhai'  |
| <i>vitaraag</i>          | free from attachment and abhorrence  |
| <i>vyavahar atma</i>     | worldly interacting self   |
| <i>vyavasthit shakti</i> | the energy of scientific circumstantial evidence   |



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**Websites :** (1) www.dadabhagwan.org (2) www.dadashri.org



**Spiritual Retreat (Parayan) on Aptavani-13 (U) in Adalaj Trimandir**

**23 to 30 December** - 10 to 12-30 pm & 4-30 to 7 pm - **Satsangs**

**31 December (Sun)** - 10 am to 12 pm - **Pranpratistha of Idols of Lord Simandhar Swami**

**Important instructions for those who want to attend above programs:**

- ♦ Mahatma-Mumukshu who wish to attend this retreat must register his/her name.
- ♦ For registration from foreign countries: pl.visit <http://simcityarrival.dadabhagwan.org/simcityarrival.aspx>
- ♦ Satsangs will be in GUJARATI language but simultaneous ENGLISH translation will be available.

**Special Program on occasion of Dadashri's 30<sup>th</sup> Death Anniversary**

**2 January (Tue)** 7-15 to 9 am **Kirtan Bhakti, Vidhi, Pujan-Aarati**  
5 to 7 pm **Special Program on Grand opening of**  
**'Gnani Purush-1' Book**  
8-30 to 10 pm **Special Bhakti**

**6 January (Sat)**, 4 to 7 pm- **Satsang & 7 January (Sun)**, 10am to 12 pm- **Aptaputra Satsang**

**7 January (Sun)**, 4 to 7-30 pm **Gnanvidhi**

**Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai**

**Kadi**

**8 & 10 January (Mon & Wed)** 7-30 to 10-30 pm - **Aptaputra Satsang**

**9 January (Tue)** 7 to 11-30 pm- **Gnanvidhi** **Ph. : 9773145031**

**Venue :** Khetiwadi Utpann Bazar Samiti, (Market Yard Ground), Kadi, Dist.-Mehsana (Gujarat).

**Godhara**

**7 & 9 February (Wed & Fri)** 6 to 9 pm - **Aptaputra Satsang**

**8 February (Tue)** 5-30 to 9 pm- **Gnanvidhi** **Ph. : 9825431503**

**Venue :** Trimandir, Bhamaiya village, Opp. FCI Godown, Dist.-Panchmahal (Gujarat).

**Mumbai**

**VASHI**

**12 & 14 February (Mon & Wed)** 6-30 to 9-30 pm - **Aptaputra Satsang**

**13 February (Tue)** 6 to 9-30 pm - **Gnanvidhi** **Ph. : 9323528901**

**Venue :** Deshbhakt Babu Genu Ground, Sec-17, B/h Chadda Crescent CHSL, Vashi.

**MIRA ROAD**

**14 & 16 February (Wed & Fri)** 6-30 to 9-30 pm - **Aptaputra Satsang**

**15 February (Tue)** 6 to 9-30 pm - **Gnanvidhi** **Ph. : 9323528901**

**Venue :** S.K. Stone Ground, Mira-Bhayandar Road, Mira Road (East), Dist.-Thane.

**VILE PARLE**

**16 & 17 February (Fri & Sat)** 6-30 to 9-30 pm - **Satsang**

**18 February (Sun)** 5-30 to 9 pm - **Gnanvidhi** **Ph. : 9323528901**

**19 February (Mon)** 6-30 to 9-30 pm - **Aptaputra Satsang**

**Venue :** Jamnabai Narsee School Ground, Opp. Options Mall, JVPD Scheme, Vile Parle(West).

### **By Meditating on the Properties of the Self, One Becomes The Self**

There is nothing in this world for which there should be 'my-ness'. I am telling you, Know the Self, and the Self is indeed Yours, and You should have 'my-ness' for its properties. I am full of infinite Knowledge, I am full of infinite Vision, I am full of infinite energy, I am the source of infinite bliss, I can never hurt others nor can I be hurt, I am invisible, I am subtle, I do not increase or decrease, I am immiscible. How many properties it has! However many properties of the Self one knows, if he meditates on them, then that much will be attained. The Gnan that 'we' give you, 'we' give it in such a way that You will never remember the mind-speech-body. Along with 'I am pure Soul,' if You recite each and every property of the Self, then tremendous result will arise. For example, I am pure Soul, I can never hurt others nor can I be hurt, I am infinite Knowledge-Vision-Conduct, I am a non-doer, I am still, I am immortal. The self is a wish-fulfilling gem. It becomes whatever it envisions.

- Dadashri

