

Dadavani

February 2017



What is there to do for that which carries on automatically?

"The worldly life went on before birth and it will continue after death, worldly interactions will never stop, the worldly life is relative ..."

DADAVANI

If you 'Die While Living', Then You Will
Never Have to die Again

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February 2017

Year : 12 Issue : 4

Conti. Issue No.: 136

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Dadavani - 8155007500

Total 32 pages including cover

Printed & Published by

Dimple Mehta

on behalf of

Mahavideh Foundation

5, Mamtapark Society,
Bh. Navgujarat College,
Usmanpura, Ahmedabad-14.

Owned by

Mahavideh Foundation

5, Mamtapark Society,
Bh. Navgujarat College,
Usmanpura, Ahmedabad-14.

Printed at

Amba Offset

Basement, Parshvanath
Chambers, Nr.RBI,
Usmanpura, Ahmedabad-14.

Published at

Mahavideh Foundation

5, Mamtapark Society,
Bh. Navgujarat College,
Usmanpura, Ahmedabad-14.

EDITORIAL

Upon attaining *Gnan* (Knowledge of the Self and who the doer is) from the *Gnani Purush*, and with His grace, the subtlest ego gets destroyed at its root. Then the subtler, subtle and gross levels of ego that exist, are in the form of discharge and remain to be settled. So, the ego which binds *karma* is destroyed, while the ego which suffers *karma* remains. That is the discharge ego, the lifeless ego.

This discharge intellect and ego are in fact non-living, but nevertheless their effect sometimes results in daily worldly interactions in the form of anger, pride, deceit, and greed. At that time, because awareness does not remain one becomes affected. Actually, if the five directives that preserve the awareness as the Self in *Akram Vignan* are set at that time, then one can remain free from becoming affected. But in the circumstances where one becomes affected, if he uses the supportive knowledge, 'Die while living,' then too it is possible to remain free from effects.

In simple language, 'To die while living,' Dada is referring to a life without interference and worries. As the relative continues to be devalued, the awareness of the real increases. Through inconvertible principles such as: there is no difference between circumstances of like and dislike, fearlessness, to maintain the penance of silence, to act out a drama, whatever happened is justice, the *Agna* of Scientific Circumstantial Evidence, to let go of the reins of ego, and so on; makes it easy to die while living.

In the current edition Dadashri says, "The Self-realized ones are 'dead' in the worldly life, and only alive in the Self!" While giving us a range of understanding of how to live after dying he explains, "Chandubhai (reader should insert his or her name here) does not want to get his work done, but You have to get Your work done." Therefore, You have to remain on Your side (of the Self), and settle the discharge ego.

... continue on next page

As *Mahatmas* who are progressing on the path to final liberation, continue to understand the line of demarcation between the real and relative, the relative will be devalued more and more. And thereafter using the key of, 'Die while living' becomes easy. By devotedly following the five *Agnas* of *Gnani Purush Dadashri*, and therefore becoming free from the effects of circumstances of like and dislike in worldly interactions, it is easy to continue to progress as the Self towards final liberation.

It is to be clarified here that in this edition the word corpse has repeatedly been used to refer to a state free of ego. Dadashri tells us to die while living; this should be taken to mean one's tendency to support the intellect and ego should be dissolved, and with the Knowledge of the Self, 'files' (Dadashri's term for anyone or anything that takes one away from the Self and into worldly life) should be settled.

After attaining the Knowledge of the Self one is certainly pure Soul, and file number one is the discharging self, a corpse. One takes upon himself the effects that happen to the corpse. That is why a veil covers over the Knowledge-Vision of the Self. Now instead, if one remains aware, remains as the Knower-Seer, then the awareness will increase and gradually the degree of experience of the Self increases.

~ Jai Sat Chit Anand

**If you 'Die While Living', Then You Will
Never Have to die Again**

{ 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. }

**Remain as Though you do not Know
Anything at all**

Questioner: Many years have passed since I have received *Gnan* (Knowledge of the Self and the doer), but anger still happens, so how can this anger be killed?

Dadashri: Instead of killing anger, what's wrong with only 'you' dying? Shrimad Rajchandra (*Gnani Purush* 1867-1901) has said that, "If one dies while living, then he will not have to die again."

Questioner: If one attains a state of living as if one is dead, then that is very good.

Dadashri: But it should happen, shouldn't it, to live as if you are dead! If one were to live as if he is dead, then if his son were to squander money, then what would the dead person do? He will keep on Seeing. That is how life should be.

Questioner: If the child does something wrong, then in order to improve him I should tell him, shouldn't I?

Dadashri: *Vyavasthit* (Scientific Circumstantial Evidences) runs everything; it is not worth saying anything. It is worth attaining Your own religion (the Self). Before, you used to think that you are running it, and therefore you have to stop

it. You no longer have to run it, do You! Now this is a spinning top and that too is a spinning top! Let go of all the trouble! Glasses may break, the *kadhee* (yogurt soup) may spill, the wife may scold the children, but you should just look the other way and sit down comfortably. Only if you look will she be able to say, “You were looking, then why didn’t you say something?” If nothing else, just turn the beads of a rosary, then she will think, ‘He is busy turning the beads of a rosary. Forget this problem!’ What have you to do with that anyway? If you are not going to end up in the cemetery, then go ahead and bicker! Therefore, it is not worth saying anything. Even the cows and buffalos talk in limit to their offspring, but they do not talk excessively, whereas humans keep bickering and on. He who bickers is foolish. He destroys the entire household. When will all that come to an end? For endless lives, you have wandered about in the worldly life. Neither did you do good for others nor for yourself. Only he who does good for himself, can do good for others.

Say, ‘Whatever Happened is Correct’ and Bring About a Solution

The Lord said, “If you improve, then everything will improve by your presence!” Everything is mandatory. You should say, “Whatever happened is correct.” If you accept, ‘The fault is of the sufferer, whatever happened is correct,’ then a solution will come.

Whatever happens at home say, “It is correct.” If you say, “It is incorrect,” then nothing will be gained. The one sees it as incorrect will undergo grief. When one’s one and only son dies you cannot

say, “That is correct.” There, you should have to say, “What happened is very wrong.” There you should show that you are sorry in a dramatic (detached) way. However, understand from within that, ‘This is indeed correct’. Glass is a glass as long it is in your hands! Then if it falls and breaks, say, “It is correct.” Tell your daughter to be careful as she picks up the broken glass, but from within say, “It is correct.” If angry words do not come out, it will not hurt the other person. That which is expressed verbally is not all that constitutes anger, that which churns suppressed within is also anger. To tolerate [anger] is actually double the anger.

In These Times it is not Worth Saying Anything to Anyone

In this *kaal* (the current era of the time cycle), there is nothing better than speaking as little as possible. In this era of the time cycle, the words that come out hurt others like stones, and each person’s (speech) is indeed like this! Therefore, it is better to speak less. It is not worth saying anything to anyone. Things get worse by speaking. If you tell someone, “Get to the train station early,” then he will go late, and if you do not say a word, then he will go on time. Everything will run even in your absence. This is just your false ego! The day you stop nagging the children is the day they will start to improve. Pleasant words do not come out from you and that is why the other person becomes upset. He does not accept your words, on the contrary, those words bounce back. You should provide food for the children and fulfill your obligations; it is not worth saying anything else. Are you able to come to the conclusion

that there is no benefit in speaking? The children are grown up now, so are they likely to fall down the stairs now? Why are you not remaining in Your religion of the Self (*Atma dharma*)? Your duty towards the children is a relative duty. It is not worth interfering there needlessly. Instead of bickering, it is better to remain silent. By bickering you ruin your mind and the minds of others.

Questioner: Children do not understand their responsibilities.

Dadashri: The responsibility is of Scientific Circumstantial Evidences (*Vyavasthit*). He already understands his responsibility. You do not know how to communicate with him, that is why interference (*dakho*) happens. Your words are useful if the other person accepts them. But here, parents talk nonsense, then the children behave senselessly.

Questioner: Children speak rudely.

Dadashri: Yes, but how will you stop that? If the provocative speech ceases, then all will be served well.

Live as if you are Dead and Take up Silence

Once a dispute enters the mind, its link continues. Then a prejudice (*graha*) gets formed in the mind that, 'This person is like this.' At that time, take up silence and give the other person the benefit of the doubt. Nothing improves through constant negative speech. Improvement happens through the speech of the *Gnani Purush* (one who has realized the Self and is able to do the same for others). Parents are responsible for their children. Will it not do if we don't say anything? It will

do. That is why, God has said, "Live as if you are dead." That which has been spoilt can improve. You should not cut off that which has become spoilt. To improve that which has been spoilt is something 'we' can do; you should not do it. You should act in accordance with my *Agna* (five directives that preserve the awareness as the Self in *Akram Vignan*). Only the one who has improved can improve others. How can one who has not improved, improve others?

If you want to improve the children, then follow my directive (*agna*). Take up silence (*maun*) at home for six months. Do not say anything unless children ask for your advice, and even then you should tell them, "It would be better if you did not ask me." If negative thoughts about them arise, then immediately do *pratikraman* (apology coupled with repentance and affirmation never to repeat the mistake) for that.

If one Lives as if Dead, Then he Will not Interfere

Questioner: If my son is making mistakes in worldly interaction, I don't say anything to him. Then in worldly life, in worldly interaction, what people say is that, "You should tell him. You should tell him and make him understand." But I never say anything to him, I don't tell him anything, so there is no *dakho* (interfering in that which is happening). This is because after taking this *Gnan* I understand that whatever is happening between them is due to their *udayakarma* (unfolding *karma*). I cannot change anything about that, so then why should I say anything at all?

Dadashri: That is correct, then?

Questioner: That's all I wanted to ask. Is it correct if I don't say anything?

Dadashri: One hundred percent. And if you have said anything, then repent for it. It is wrong, therefore repent for it. Otherwise, what will he do when you are not around (have died)? He is acting according to his unfolding *karma*. It is his unfolding *karma* that is why he acts that way.

For people of the world, it is wrong even if they do not say anything. This is because one will not know that there is a mistake. That speech does not produce any result, yet people believe it to be a helpful advice.

Questioner: Yes, but that is where the problem arises. If anything happens, people say, "Shouldn't you say something! For the sake of [what is right in] worldly interaction, you should say something."

Dadashri: They will certainly say that, then you should tell them, "Yes, that is correct. That is true." Whether to say it or not, is that matter in your hands? To not say anything is best.

Questioner: Yes, to not say anything is best.

Dadashri: Oh, even when you don't want to say, you end up saying it.

Questioner: Yes, that is correct. But not to say ...

Dadashri: There is nothing better than that. What would he do when you are not around?

Questioner: Yes, that's what I am

saying! Once I had said, "What would happen if I were dead?"

Dadashri: That is why Shrimad Rajchandra said, "Die and then live."

Questioner: Yes, that is true. I have told everyone, "Just assume I am no longer here."

Dadashri: Yes, the one who dies once does not have to die again.

Let the Relative Remain as Just the Relative

You should remain superficial with your children. In reality, no one is Yours at all. It is through this body that they are yours. When the body is cremated, does anyone accompany you? But for the one who claims, "They are mine," a leash is strapped around his (own) neck and he has a lot of externally-induced problems (*upadhi*). Thoughts of strong empathy (*laagni*) are not of use. The son is yours in worldly interaction. If your son gets burnt, then arrange for his treatment, but you have not made a deal to cry, have you?

You should relate with your child as you would with a step-child. This is *Kali-yug* (current era of the time cycle which is characterized by lack of unity in thought, speech, and action), all relationships are relative. Keep the relative as relative, do not consider it as real. If it were a real relationship, then you could tell your son, "Stay on your own until you improve." But, these relationships are all relative; therefore adjust everywhere.

Act out the Drama Without Becoming Involved

This is a drama! In a drama, if you

make the wife and children yours forever, then will that do? Yes, there is nothing wrong in saying it as you would in a drama that, “This is my elder son, may he live to be hundred years old.” But it should be in a superfluous manner and dramatically (as one would in a drama, not real).

All this is dramatic (as in a drama, not real) worldly interaction; besides, is anyone going to join you [when you leave this world]?

You are pure Soul (*Shuddhatma*), and all these worldly interactions (*vyavahars*) are superficial, and so should be done superfluously. You should remain in the ‘home department’ (the Self), and remain superfluous in the ‘foreign department.’ To remain superficial means absence of any tendency that gets involved (*tanmayakar vrutti*), that which is dramatic. One only has to perform the drama. In this drama, if there is a loss, then you should smile, and if there is a profit, then too you should smile. In a drama, you also have to put on a show; if you have incurred a loss, then you have to put on such a show. You actually say, “I have incurred a great loss,” but do not become one (*tanmayakar*) with the body and mind from within. You should maintain a superficial interaction. Don’t many people say, “My relation with this person is superficial!” That is the same way you should interact with the whole world. One who learns to interact superficially with the whole world becomes a *Gnani* (the One who has Known the Self)! A superficial interaction even with this body! We constantly keep a superficial interaction with everyone. Even then everyone tells ‘us’, “You have very good feelings for us.” I carry out

all the worldly interactions, however I remain in the Self.

The Gnani Lives as if he is Dead and Performs the Drama

When someone is playing the role of King Bhartruhari, he plays the role very precisely. He will shout, he will show aversion towards worldly pleasure, he will cry, he will perform the role. People will think that he is in a lot of pain, but if you ask him, “Did you suffer a lot of pain?” then he will tell you, “No, I am Laxmichand. I was simply playing the role of King Bhartruhari.” If I don’t play the role, then my salary will get cut. And I am Laxmichand Targado; how can I be King Bhartruhari? And I know that when I go home I have to eat *khichadee* (a rice and lentil dish). So life should be like a drama.

I have only been acting out a drama up until now. My entire life is simply a drama. This is all dramatic, isn’t it! If someone slaps me, even then it will not appear as if I am ‘living.’ You will feel that I am ‘dead.’ Does anyone actually live as if they are dead?

Questioner: I have no experience of that.

Dadashri: Once you live as if you are dead, then you will never have to die again.

If one Lives as if he is Dead, Then his Salvation Will Happen

In life, if one lives as if he is dead, then everything will be solved. Have you ever tried to ‘die’ and then ‘live’? Have you ‘died and then lived’ even for one day?

Questioner: How; through understanding?

Dadashri: No, the entire world is living a dying life [that which is already destined to die]. (People of) Our world are living a dead life. How is the world?

Questioner: Living a life that is destined to die.

Dadashri: They are living a dead life. But if one dies and then lives, then there will be salvation! The entire world is living a dead life [life without salvation, destined to die]! One says, “Oh I’m dying, I’m dying, I’m dying.” He must be saying, ‘I’m dying’ a thousand times before actually dying. Do they or do they not say this?

Questioner: They do say it!

Dadashri: People are living a dead life. They are living lifelessly. But it is a different matter if one lives as if he is dead. Practice ‘dying’ as you live.

Live as if you are Dead, but After Asking the Gnani

If you ‘live as if you are dead,’ then there is no problem at all, is there?

Questioner: So, should every living being live as if he is dead?

Dadashri: Yes, if you live as if you are dead, then there is no problem of any sort at all, is there? But ‘die’ after asking the *Gnani Purush* (One who has realized the Self and is able to do the same for others). For the one who does not know how to die, how can he die? One should know what part comes in ‘dying’ and what part comes in *Chetan* (the Self); that is when he can die. One dies to the extent of what One Knows. Otherwise in the remaining part where there is no Knowledge [Experience of the Self], how can one die? So, one has

to know from the *Gnani Purush* before [proceeding] to ‘die’.

Living as if you are ‘Alive’ is the Interference

One man had a lot of pain (*duhka*). Pain from his wife, pain from his mother, pain from his father. His son had grown up and spoke negatively, the in-laws spoke negatively, everyone spoke negatively. He went to Krupadudev (Shrimad Rajchandra). Krupadudev told him, “Your pain is not likely to go. Instead I will show you a way. Live as if you are dying once, and then live at ease.” Then there is no problem at all, is there! What would you do if you were dead? Did I say anything wrong?

Questioner: Die while living.

Dadashri: Yes, without any purpose you are living as if you are ‘alive’, that is why there is *dakho* (interference of ego and intellect in the unfolding *karma*)!

Questioner: But Dada, if one dies while living, then it is over, he becomes free.

Dadashri: There was pain from all sides, so what solution will Krupadudev show? If it was just from one person, then there can be a solution for it. But what about when everyone opposes? That is why he said, “Why don’t you just die while living!”

Questioner: That is the most difficult of all. If one dies while living, then there is bliss (*sukha*) everywhere indeed.

Dadashri: People die after they are dead. The entire world dies, but one who ‘dies while living’ is a true hero.

Questioner: That is a true hero; that is the courageous one indeed.

Dadashri: Yes, everyone dies after dying. Why not die while living!

Does the one who Lives as if he is Dead Have any Clashes?

Do clashes happen at home, sometimes?

Questioner: I don't have the desire, but of course they happen!

Dadashri: Hey! How can that happen? If that happens, does that mean that you are dead? You are indeed alive! Clashes happen where one is living a life destined for death. How can one give into clash? Would one burn his own home?

Questioner: Yes, but for a human being, will clash not arise some time or other? After a person dies, clashes do not remain, do they! Then he is at peace.

Dadashri: Yes, but should one have to die for that? Then live as if you are dead. 'You' remain alive, yet remain 'dead' within. So, if the wife has broken glassware worth two hundred dollars, then one who lives as if he is dead would just keep Seeing. There, if you live as if you are dead, there will not be any clashes.

Understand; on What Basis Does it Come?

Questioner: Utensils [People] living together are bound to quarrel, aren't they?

Dadashri: How can you afford to quarrel every day? One does not understand, that is why he quarrels. If the one who has (*jagruti*) awareness gets into

even one *matabheda* (divisiveness that develops due to difference in opinions), then he would not be able to sleep the entire night! These people have vibrations, even as they sleep at night they emit vibrations like, 'He's like this, he is awkward, he is wrong, he is unworthy, he deserves to be thrown out!' Whereas, do those other utensils (pots and pans) emit any vibrations? Our people give assent without understanding that, "When two utensils (people) are together they make a noisy clash!" You foolish one, are we utensils? Do we need to have such commotion? No one has ever seen this Dada making such a commotion! It has not even come in their dreams! What is all this commotion for? The responsibility of this commotion is on oneself. How can someone else be responsible for the commotion? If the tea has not come quickly enough and you bang the table three times, then whose liability is it? Instead of that, become a fool and stay seated. It is fine if you get tea; otherwise go to office without it! What's wrong with that? There must be timing for the tea, mustn't there? This world isn't outside the law of nature, is it? Hence, we have said that, "It is Scientific Circumstantial Evidence (*Vyavasthit*)!" When the time comes, you will get tea, you will not have to bang the table for it. If you don't create any vibrations, then it will come to you, and if you create vibrations, then also it will come to you. But from these vibrations, an account of *karma* will be entered in your wife's ledger, 'You had banged the table that day'!

Suppose [the wife] has cooked a very delicious meal, there are excellent mangos, she has made mango pulp. If she

has made mango pulp and *rotli* (Indian flat bread), and when you sit down to eat at the table and find the yogurt soup a little salty, then you will say, “Did you make the yogurt soup this way?” So then everything gets ruined. Now you should scold her if she has made it. Who made it?

Questioner: *Vyavasthit* made it.

Dadashri: This is your own, it is *prarabdha* (effect of karma unfolding in this life) of the sufferer. So, if you don’t want to eat, then don’t eat it and eat everything else. Then if the wife says, “You didn’t say the yogurt soup was salty!” Then tell her, “Will you not know when you eat it? You will realize, won’t you! What is the need for me to tell you?”

It is Indeed Vyavasthit, Then why the Worry?

This body that has been acquired, it must have brought everything with it, mustn’t it? It must have brought its *karmic* account with it, mustn’t it? There is no desire to grow a beard, yet it happens. Then will you not get food? This world is such that even for a moment if ever this *prakruti* (non-Self complex) takes offence, then even with your eyes wide open the ‘light’ will be shut off completely [to the extent that one may die]! The ‘light’ stays on; then won’t the food also come? The *Vyavasthit* (Scientific Circumstantial Evidence) is such that it has brought everything for you. Therefore, there is nothing to worry or stress about.

Nonetheless, [You, as the Self,] should never sit on *Vyavasthit*; make it sit on you [make full efforts to remain in the awareness of the Self]. If you sit on

Vyavasthit [expecting it to bring results for you without making any efforts] you will be in trouble. Until then, *Vyavasthit* is not to be recalled.

On the day you do not get anything to eat, fast with deep devotion according to the directive given by the *Vitaraag Bhagwan* (Lord Mahavira). But the day one gets food he says, “I am fasting today.” The next day when there is not enough food and he is served very little, he does *kashaya* (anger, pride, deceit, and greed) that, “Where did you get such food from? This cold leftover bread and all this?” You mortal one (*mooah*), if you want to do *kashaya* then don’t fast and if you want to fast then don’t do *kashaya*. You don’t have to fast to do *kashaya*, you have to fast to get rid of *kashaya*.

If one has not had anything to eat until two o’clock, then he will become frustrated and say, ‘There are no good restaurants in this town. This town is no good.’ Hey you *mooah*! Why are you criticizing the town unnecessarily! Instead, why don’t you say, “Now it is already half past one, it is one o’clock, I will eat whatever I find.”

On What Basis Does one Worry?

Questioner: In one place you have written that, ‘Worry is a sign of egoism.’

Dadashri: Yes, why is worry considered as a sign of egoism (*ahamkar*)? In his mind he feels that, ‘I am running this, I am the controller of this.’ That is why he worries. So he says, “What will happen to my daughter, what will happen to my son; what will happen to this, how will it happen, what will happen if the house is not completed?” He takes such

worries upon himself. He believes himself to be the doer (*karta*). He believes that, 'I am indeed the owner; I am the only one doing it.' He is not the doer and yet he takes on unnecessary worries. In fact, the circumstances are the doer. An act is done when all the circumstances, Scientific Circumstantial Evidences come together. The control is not in your hands. You are to See the circumstances as to how they are! When the circumstances come together, the work will automatically happen. The coming together of the circumstances means that, if a man expects rain in the month of March, that would be wrong. However, when fifteenth of June arrives, the circumstances will come together, the circumstance of time (*kaal*) comes together. Now if the circumstance of clouds does not come together, then how can it rain without clouds? So, it is when the circumstance of clouds came, the time came and lightning struck; when all the other evidences came together, that is when it rained! This is just Scientific Circumstantial Evidence! Man is under the control of the circumstances and [yet] he believes, 'I am doing something!' But that 'doer', he too, is also under the control of circumstances. What would happen if one circumstance were to disperse?

What is There to do for That Which Continues to run on its own?

The world runs on its own indeed, and people (try to) run it. Why run that which is already running on its own? And whether one wakes up or not, yet the sun and everyone else, is up and ready! The world is indeed continuously running!

Now, whatever you eat and drink is also all under the control of Scientific

Circumstantial Evidence (*Vyavasthit*). It will present itself to you even if you do not go to check for it. You don't have to investigate where the sugar came from? Do you have to investigate who grew the sugarcane? Doesn't that all come? How does it come? It has all been timely organized. Up until now, you believed that, 'I am the doer.' Actually, You are not really the doer, are you?

Questioner: No.

Dadashri: When you get up in the morning, who wakes you up? Does it seem as if some other energy (*shakti*) wakes you up, or do you wake up through your own energy?

Questioner: No, I don't wake up through my own energy.

Dadashri: Yes, so there is some other energy, isn't there! Then, after waking up, if you want to go to the toilet early, but it will not let you do so, then who doesn't let you? That is the energy of Scientific Circumstantial Evidence (*Vyavasthit shakti*). Then tea is ready for you, isn't it! It brings all the circumstances together. It brings them together, and then dissipates them; that too is the energy of Scientific Circumstantial Evidence. Even if you let go of the rein, everything will come to you.

If you let go of doership for a day, then will you still get everything, tea and all? The energy of *Vyavasthit* is indeed continuously keeping everything *vyavasthit* (systematic).

Questioner: If the energy of Scientific Circumstantial Evidence makes everyone do work, then there nothing left

for a person to do, is there? Then there will not be any progress at all.

Dadashri: He indeed does it, doesn't he! He says, "I did this," doesn't he! And that is why he wanders around in worldly life. If he understands *Vyavasthit* that, 'The doer is some other entity and I am not the doer, it just erroneously seems that way to me,' then he will become free. But that is not the case, he does the egoism of, 'No, I am indeed the one doing it.' It simply appears to him that, 'I am doing that, there is no one else, just me!'

The Guest of Nature Does not Have Worries

Every living being in this world is a guest of nature. Nature prepares everything for you. You remain in visible anger and internal disturbance (*kadhapo-ajampo*), because you do not have this understanding, and you believe that, 'I am doing this.' That is all an illusion (*bhranti*). In reality, no one can do anything at all.

Before one is born, when one is about to be born, people have everything ready for him! The Lord's procession is on its way! Before a baby is born, does he have to worry, 'What about my milk once I am born?' The baby's milk and all its needs are ready! A doctor and midwife are ready, and if there is no midwife, then at least the barber's wife will be present. So at least there is some preparation or the other, according to the type of guest! Those of 'first class' will have different preparations, (the preparations) for 'second class' will be different, and 'third class' will be different. There are all kinds of classes, aren't there? Therefore, you have indeed come with all

the preparations, then why is there all this external visible disturbance (*kadhapo*) and internal turmoil (*ajampo*) about?

It Went on Before Birth and it Will Continue After Death

*"Janma pahela chaalto ne mooah pachhi chaalshe,
atke na koi di vyavahar re,
sapeksha sansaar re..."*

~ Kaviraj

"The worldly life went on before birth and it will continue after death, worldly interactions will never stop, the worldly life is relative ..."

~ Kaviraj

Now what is there left for you to do? It went on before your birth and it will continue after death. You are needlessly stuck in the belief that, 'I have to run this life!' It is such that this (world) runs by itself and it will continue to run. You just eat, drink and go to sleep! Relax and go take a stroll on Juhu beach! Why are you so restless? You keep on spending your entire day just working in restlessness, believing as if you are never going to end up on a pyre (die)! Of course, if one was not going to die for another five hundred or a thousand years, then you would say, "Let him be restless. The poor man still has another thousand years to get through!" But there is no telling when you will go on the pyre! There is no saying when it (the heart) will fail. One may have passed all the exams in school, but one fails in this!

If you die While Living, Then Worries Will Cease

The ego (*ahamkar*) believes that,

‘Things cannot go on without me’. It believes that, ‘Things will not carry on without me,’ that is why it worries. The ego believes that, ‘What will happen to all these people if I’m not here?’ Hey mortal one (*mooah*), everything was carrying on even in your absence. When you did not exist, it was carrying on; and after you go, everything will continue to carry on.

When a person dies, why do the relatives keep everything ready?

Questioner: The body rots, so get rid of it quickly.

Dadashri: Is that so!

Questioner: Yes, Dada. Then what is its value?

Dadashri: Doesn’t the one who is dying have fear?

Questioner: No.

Dadashri: Why?

Questioner: After one dies those people (relatives) have fear that this will all rot. They will say, “It will stink, get rid of it quickly.”

Dadashri: And what about for the one who had died while living?

Questioner: Dada, he has no worries at all.

Dadashri: He has died while living.

Questioner: Yes, he has indeed attained liberation here, Dada.

Dadashri: Have you ever seen anyone who has died while living in relation to worries.

Questioner: All of us.

Dadashri: Is that so! Be careful telling anyone that, “I have died!” If you say that, then the policeman will say, “You are lying. You are living, and you are saying that, ‘I am dead’.” People cannot understand our terminology, can they! Outside there is *loksangnya* (societal influence), and here there is *Gnani ni sangnya* (the influence of the one with Knowledge of the Self).

Drown the World While Still Alive

People say that, “After I die, the world drowned” (It does not matter what happens after I die) So then *mooah* (mortal one), just drown it while you are still alive!

You should tell this body, ‘Hey body! Hey mind! Hey speech! Sooner or later people are going to cremate you. So instead of that, if I cremate you, then what is wrong with that?’

So become a *Kshatriya* (member of the warrior caste, be brave). Why suffer something which isn’t your state? Through the intellect, after understanding what the *Gnani Purush* has told you that, “This is not your real state,” then why the pain?

There is Safeside With the Understanding of Vyavasthit

Do you have any worries or problems?

Questioner: Now, all that I was worrying about is all part of Scientific Circumstantial Evidence (*Vyavasthit*), isn’t it! *Vyavasthit* does everything, so all the worries have gone.

Dadashri: Yes, if one understands the knowledge of *Vyavasthit*, then his

work is done, but if he does not, then it will be otherwise.

You have understood the knowledge of *Vyavasthit*, that is why nothing will unsettle you at all. When 'we' give you *Gnan* (Knowledge of the Self and who the doer is), 'we' give you liberation (*moksha*). Then liberation will not leave you, but if you understand *Vyavasthit*!

The Self has been freed from *aGnan* (ignorance of the Self). Now what is left to do with the *karmic* debt from the past? It, too, is *Vyavasthit* indeed. The effect will certainly come, You have to keep Seeing that. If You follow this *agna* (just described) of 'ours,' then *moksha* will remain constantly, You will not have to do anything. If You remain as the Knower-Seer (*Gnata-Drashta*), then the work will run smoothly, it will be regular, but if you try to be over-wise, then everything will be ruined.

Dada has given *Vyavasthit* as the safeside, if one understands it. But one becomes unsafe if he becomes over-wise.

It is Considered Freedom When Worldly Life Does not Affect you

The Lord says, "There are two punishments for the one who worries and one punishment for the one who doesn't worry." If a person's one and only eighteen-year old son dies, and he worries about it, grieves after him, suffers after it, bangs against his head, and all other such things, then he incurs two punishments. And if he does not do all these things, he only incurs one punishment. The death of the son is the only punishment and banging of the head is an extra punishment. 'We' never incur

two punishments. Therefore, we have told these people that, "If five thousand rupees has been picked from your pocket, then understand that it is *Vyavasthit* and move on and go home peacefully!" So no problems will remain, will they! That is considered freedom (*mukti*). When the worldly life does not affect You, that is freedom.

Surrender the Thoughts and Become Free From Worries

Everyone says, "Why are you worrying unnecessarily?" So what do you have to do? All you have to do is to think naturally and spontaneously. When thoughts become abnormal [more than normal], then it is called worry. When an abnormality happens in a thought, it is considered a worry and you should stop it right there. Just as if there was a tornado, then would you not close the door? In the same way, when the inner thoughts progress abnormally, put a stop to it. Otherwise, it will turn into the state of worry. Then it will show you all sorts of fear, and all sorts of things. So do not go in that direction. Thinking should be done to the point of necessity, and then you should put a stop to it. You should just think to the point of necessity, otherwise stop.

Whether you have good thoughts or bad thoughts, both have been surrendered. You have nothing to do with them. Would thoughts not come? When your health becomes a little poor, you will think, 'What if I die?' Such thoughts will also arise. Will they or will they not arise? They all have to be surrendered.

Go About Fearlessly

Questioner: After attaining *Gnan*, I

do not have any fear of dying, but I have fear of suffering pain (*duhka*) during death.

Dadashri: What suffering?

Questioner: Bodily suffering.

Dadashri: What is there to fear in that? It is *Vyavasthit*, isn't it! If it is in *Vyavasthit* to be blind, then blindness will be there! Then why fear it? You have accepted *Vyavasthit*. Then nothing is ever going to affect You. There is no fear worth keeping. Go about in a fearless state.

If you want to attain final liberation, then it is like taking on the highest of challenges. Bravery means bravery! A brave person is considered one who is not affected, even if an atom bomb were to fall. And if you are in the state of the pure Soul (*Shuddatma swarupa*), if You remain in the state that I have given You, then it is such that nothing will touch you.

You have now become doubt-free (*nishank*). Now remain in the *Agna* (instructions of the Gnani Purush for liberation). Let this body go if it wants to. If someone cuts off your ear, then let them cut it off. You have to give up the *pudgal* (non-Self complex of input and output). The non-Self complex of input and output is not Yours. That which is not Yours is not going to remain with You. It will go when it is time according to *Vyavasthit*. Therefore, just say, 'Take it away whenever you want to.' Do not have any fear. No one can take away anything from You. No one is free to do so either. Even if You say, "Here, take it away," no one is available. But it will let You remain fearless. Just say, "Let whatever is going to happen, happen."

The Gnani Suffers Calmly, and an aGnani Sufferers While Crying

Questioner: External 'files' (Dadashri's term for anyone or anything that takes one away from the Self and into worldly life) do not trouble me so much, but I become one (*ekakar*) with the inner experience of pleasure-pain.

Dadashri: You have to set aside the experience of pleasure-pain. In pleasure, laziness sets in, unawareness (*ajagruti*) prevails. You should not keep much regard for pleasure-pain. When pain arises, if your hand is burning, then you should say, 'Hey hand! If it is in *Vyavasthit* then burn, otherwise remain healthy.' So even if it is burning, it will stop. This is because if You talk about letting it burn; what else is likely to happen? It is never to be pampered. This *pudgal* (non-Self complex of input and output) is under the control of *Vyavasthit*. Whatever feeling of pain comes, let it come. Courage will be required, won't it? And isn't it better to suffer with a smile, rather than suffering while crying? That is why it has been said that, 'The *Gnani* (One who has realized the Self and is able to do the same for others) suffers calmly, and the *aGnani* (one without Self-realization) suffers while crying.'

If you lose half your leg, then tell yourself, 'At least I still have one and a half legs!' Then if you lose the other half say, 'Instead of two, at least I still have one leg!' In this way, if all the body parts break down, then at least the Soul (*Atma*) is there, isn't it! Eventually all the parts are going to break down, aren't they! If someone were to throw gasoline and set it alight, even then You are the state as the

Self (*Atma Swarupa*)! Sooner or later it is going to be set ablaze! Will it not happen? You only need to study this a little. How is an ascetic able to walk bare foot? How are farmers able to walk (bare foot)? You too would get used to it after you get burnt two to four times. How can that which can be cured by taking just one pill be referred to as suffering? That which cannot be reduced, even after taking hundreds of pills is considered suffering.

Now nothing is yours, You have surrendered everything to the *Gnani Purush*. The mind, body, speech and all illusory attachment, charge *karma* (*bhaavkarma*), subtle discharge *karma* (*dravyakarma*), gross discharge *karma* (*nokarma*) have all been surrendered. Then nothing is left remaining with You.

One who dies while Living Becomes Separate From the Mind

Now you have attained the state as the pure Soul (*Shuddhatma*), so all this is Scientific Circumstantial Evidence (*Vyavasthit*), and no one can change it. Yet the intentions (*bhaavo*) that are in the mind will not refrain from manifesting. This is because as the ears will not refrain from hearing, so too, the mind will not refrain from speaking. When it speaks, if it is useful for You, then listen to it. If it is of no use, then simply say, 'What you are saying is right, I will be careful from now on.' Then it will talk about the next matter. And whatever situation (*avastha*) and phases (*paryaya*) are seen, it is simply informing you, 'What if this happens, what if that happens.' What problem do You have with that? You Know that it is *Vyavasthit*. Then it will talk about the next issue. It

is not such that it wants to talk about the same topic. When there was ignorance of the Self, you were becoming one with the mind, and you were suffering pain.

There is no need to move the mind, nor is there any need to 'beat' it. To beat someone and attain final liberation can never happen. Tell the mind, 'Live by yourself.' I am in My location; in My realm (of the Self), you are in your realm.

How can one become separate from the mind? If he dies while living, then he can become separate from the mind.

The Trouble is due to Being Otherwise

Questioner: When a thought comes, it either leaves right away or I immediately recite the *Navkar Mantra* (mantra paying obeisance to all beings of the universe in various stages of Self-realization).

Dadashri: Yes, but You should keep Seeing what happens. Who are You in all that? What I am saying is that after I have given you *Gnan*, You are the pure Soul, and by worldly interaction (*vyavahar*) you are 'Chandubhai' (reader should insert his or her name here).

Questioner: If I could digest it like you and constantly for twenty-four hours...

Dadashri: It is possible to remain (in the same state) as me. After attaining this Knowledge of the Self, it is possible to remain in the state I am in, provided you do not become otherwise. Many people remain in such a state.

Questioner: But I become otherwise, so what should be done about that?

Dadashri: That is exactly what You

have to be careful of. What prevails for you? If such thoughts that come in the mind, then do You See them?

When the thoughts are there, then thoughts are not alive (*sajeev*), they are non-living (*nirjeev*). So tell the mind that, 'You can think of whatever you want to.' Even when you look in the pond to see your face, your mind will say, 'What if I were to drown in it?' The mind will tell you whatever it wants and it will also disgrace you at that time. When the mind thinks like that, You should just keep Seeing it. Its nature is to think; it is mechanical. Even if you say no to it, the thoughts will still continue to come, but if You become involved with them, then they will stick to you. If you don't get involved with them, then nothing will stick to You.

After Destroying Life as the Body You Have Been Awakened as the Self

If you express about a thought that you had five minutes ago, then I would know that you are 'alive'! I have killed 'you' [your belief that, 'I am this body']. So then why are you becoming alive again? To live as the Self (*Swa*) after being destroyed, is liberation (*moksha*). What does the *Gnani Purush* do? He destroys (the belief that 'I am the body'), and he awakens You in the (realm of the Self). Then if that remains, there is liberation. Otherwise, if you start thinking, then I will realize that, 'Oh ho ho, you are still alive'!

Where there is *Gnan*, a single thought about worldly life should not arise. 'We' do not have a single thought about worldly life. So, everything should empty out.

Questioner: Should it happen or should we do it?

Dadashri: It should happen. This path is such that nothing remains for You to empty, it will keep emptying on its own. If You remain in my *Agnas* (instructions of the *Gnani Purush* that preserve and complete the Self-realization of *Akram Vignan*), then it will keep emptying.

Vyavasthit Indeed Will Takes Care of Everything

Now, Scientific Circumstantial Evidences (*Vyavasthit*) indeed takes care of everything of yours. Everything that you need will present itself to you. Whatever thing you desire will come to you, you do not have to strain at all; such is this *Gnan*. This Science (*Vignan*) is beyond this world (*alaukik*). So you have to get Your work done here.

Questioner: After understanding *Vyavasthit*, there is no lingering effect (*tanto*) of any matter.

Dadashri: Then no interference remains, does it! 'We' have spoken of this *Vyavasthit* after having Seen it.

So you are not to worry about any external matters at all. You should just remain constantly in the Self! Everything will come to you according to your *karmic* account. I, too, get everything according to the *karmic* account. This is *Kaliyuga* (the current era of the time cycle characterized by lack of unity in mind, speech, and actions), *dushamkaal* (a time in which there is more pain than pleasure) and this city of Mumbai is full of *moha* (illusory attachment), and yet nothing touches me. For the past twenty years,

I have experienced nothing but *samadhi* (a state free from mental, physical, and externally induced problems). Now tell me, can that be possible in a city filled of illusory attachment? But this entire Science is different, it is *Akram Vignan* (step-less Science of Self-realization); and it instantly gives the result of liberation.

Keep Seeing What Happens

This is our step-less Science of Self-realization! Therefore, I have exposed the world 'as it is,' that, 'this part runs on its own'. Therefore, there is no need for you to worry about anything at all.

The exact meaning of *Vyavasthit* is that, in whatever is happening, your doership is not in it, You have nothing to do with it, no matter what it is like! Then even when Chandubhai (reader should insert his or her name here) is doing a terrible deed, You should not have the thought that, 'Now what will happen to me?' Keep Seeing that as well, such is the *Vyavasthit* that has been given to You. Keep Seeing what is happening to Chandubhai. Then that which is being Seen is the *drashya*, and the Self is the *drashta* (the Seer). This internal activity continues all the time. But what happens when one does not understand that? One has to be shown alternative ways. Otherwise, exact liberation has been given.

Vyavasthit is for the One who Follows the Agnas

Questioner: After receiving *Gnan*, the One who has *samkit* (right Vision that 'I am pure Soul'), is the One this *Vyavasthit* applies to. Those who have not attained *samkit*, and have not received

Gnan, for them, this word *Vyavasthit* does not exist.

Dadashri: The right Vision (*samkit*) that 'I am pure Soul' has happened, but *Vyavasthit* applies to the One who follows 'our' *Agnas* (five instructions that preserve the awareness as the Self in *Akram Vignan*). Therefore, for the one whose inner tendencies have come under control of the *Agnas*, he prevails in them. If one completely understands *Vyavasthit* and *Aгна*, then he will not repeatedly say, "This is *Vyavasthit*." He already understands that; he understands the fact that, 'What is this incontrovertible principle?' One who wants to follow the *Agnas*, they have become engrained within. That is why 'we' say that if one follows the *Agnas* by seventy percent, then that is fine with me.

Questioner: It is true that, those *mahatmas* who have attained Knowledge of the Self, and follow the *Agnas*, their discharge is now *Vyavasthit* (Scientific Circumstantial Evidence)? And those who have not attained Knowledge of the Self, their discharge is not *Vyavasthit*?

Dadashri: That is correct, absolutely correct!

The Gnani has Destroyed the ego and has Awakened You to Life

Questioner: As long as ego exists, the world is indeed *avyavasthit* (inexact and disorderly), isn't it?

Dadashri: The world is *vyavasthit* (correct as it is), but the ego is such that it cannot refrain from doing wrong. It will make that which is *vyavasthit* into *avyavasthit*. There is no telling when the ego will act crazy. One will make a deal

over the phone, 'Give me a thousand bundles.' He buys it just because someone else has bought it. The other person was a rich man, whereas this man will be ruined if he loses a hundred thousand rupees, won't he!

Questioner: Yes.

Dadashri: So he makes it *avyavasthit*. This is because the ego is still alive. If a person is alive, and is awake, then what would happen if crockery dishes worth two hundred to five hundred rupees were to break at night? What would happen if he was alive, awake, and he has not received *Gnan* (the Knowledge of the Self and who the doer is)?

Questioner: Visible anger and internal restlessness.

Dadashri: He will not be able to sleep at all. If he blames the one [who broke them], then there will be a quarrel. So he feels aggrieved within that, 'Where did this [foolish boy come from], why did I get such a son? If he says something to him, then there will be a quarrel. He cannot say a word, and he is distressed the entire night.

Now, what if he were asleep? If the broken pieces are thrown somewhere far away, then would that do or not?

Questioner: It would do; he would not know anything.

Dadashri: And what if he were dead.

Questioner: If he were dead, then there is nothing left for him (to be distressed about), is there!

Dadashri: And if he lives as if he is dead? If he lives having died?

Questioner: Such a One is a *Gnani*, he becomes immortal (*amar*).

Dadashri: The One who is living, after having 'died' only Sees and Knows; that is all. Then he 'dies' in relation to *mamata* (my-ness).

I have 'killed' you (the false owner of the body complex) and awakened You (The Self) to life! Do you understand?

If the living one (ego) were to be 'killed', then what would remain? People remain 'alive' externally (in the relative) and 'die' from within (in the real). They (*mahatmas*) have 'died' externally and live from within.

If you die While Living Then You Become Free

To die while living is understood in this way: Currently you are here, but later you die. After you die, suppose there's a set of fifteen to twenty glasses, costing two hundred to five hundred rupees, and a cat knocks over the entire set. When it falls, if you are already dead, then you will not be affected (*asar*).

Questioner: That is correct.

Dadashri: One who is living will be affected. However, you have died now. So, what kind of an effect remains? What should happen to You?

Questioner: There is no effect. If there is an effect, even then it would happen to the 'dead' part. This is the point about die while living'. The [awareness] remains that the effect is happening to the part that is 'dead'.

Dadashri: No, there would not be any effect at all. He will say, “I am dead, now how does it concern me?” Then instantly, there is freedom.

Questioner: But freedom from what, Dada? From the part that has the effect?

Dadashri: From that; from the effect (*asar*).

Questioner: To become free from the effect means there is freedom from the part that has the effect, right?

Dadashri: So, what I am saying is if you die while living, then You become free from everything.

One Becomes ‘Alive’ in That Which is Liked

But the mortal one (*mooah*) does not die while living, does he?

Questioner: That is not possible, Dada.

Dadashri: When anything that he likes comes, he becomes alive. When he doesn’t like anything, he lets go, ‘It’s okay if the cups have broken’. It’s okay that the cups and saucers have broken, but when there is a matter he likes, he becomes ‘alive’.

Certain things that you like come to you, and things you do not like also come to you. One comes across circumstance (*sanjog*) he likes, and circumstance he does not like. When a circumstance you like comes along, then the *Vitaraag* Lords (those that are free from attachment and abhorrence) say, “There is nothing worth liking, nor is there is anything worth disliking, You should remain free from this.” This is because there is nothing

worth disliking. Nevertheless, you bind yourself when you consider something to be good. When you call something good, you will call something else bad. Once you say one thing is good, you will undoubtedly say the other thing is bad. In fact, it is you, who has created the differences that, ‘This circumstance is very good, and that circumstance is bad’.

So, regarding all those circumstances, the *Vitaraag* Lords have said, “These are all circumstances, and the nature of these circumstances is such that they will dissipate. Therefore, do not make any circumstance likable, then you will not have to push away any circumstance that you do not like. If you try to push it away, then you will forgo your final liberation (*moksha*). When any circumstance you dislike comes, if at that moment you push that circumstance away, then you will get caught up in the entanglement once again. Therefore, instead of pushing the circumstance away, settle it with equanimity (*sambhaav*). And its very nature is to dissipate. Therefore, it is going to dissipate on its own away. There is no hassle left for you. Otherwise, even if you try to take the wrong path as a solution for circumstances you dislike, time (*kaal*) will not spare you. You will have to suffer a beating for that length of time. Therefore, the nature of the circumstance is that it dissipates; on this basis, proceed in patience.”

Gajasukumar’s father-in-law had wrapped a clay turban (pot) around Gajasukumar’s head and then set in on fire. At that moment, Gajasukumar understood that, ‘I have encountered this circumstance in which my father-in-law has tied a ‘turban of liberation’ on me.’ So he had

believed that, 'He has tied the turban of liberation on me, and in that he has lit it on fire'. Now, Lord Neminath (the 22nd *Tirthankar*), had told Gajasukumar, "This is Your *swarupa* (state as the Self), and these circumstances, are not Your state as the Self. 'You' are the Knower (*Gnata*) of the circumstances. Circumstances are to be known (*gneya*)." Therefore, since he remained as the Knower in those circumstances and became the Knower, he became free and he also attained final liberation. Otherwise, in spite of all their lamentations, people die anyway! If one is about to die and he dies in lamentation, then he will have to suffer the result of that lamentation.

The one Whose ego Dies has 'Died While Living'

Questioner: Dada, we have come in contact with you from 1958 to 1984, but no one dies while living!

Dadashri: No, nobody. Who is considered to have died while living?

Questioner: Those who come in contact with you.

Dadashri: No, it was said for those people who do not have this *Gnan* that, 'Die while living.'

Questioner: But Dada, that is not possible.

Dadashri: That is not possible, but it has been said [by Shrimad Rajchandra]. The listener likes the simile, but until he dies, wouldn't he know that he is living? So, he cannot die. And here (on the *Akram* Path), it is like living after dying, isn't it! There is peace in everything. After 'we' give *Gnan*, the ego (*ahamkar*) and my-ness (*mamata*) die.

The ego within us is 'dead'; it is the discharge ego. There is ego, but it is discharge.

Questioner: Is it not living?

Dadashri: It is not living. The one whose ego is dead is considered to have died while living. What should one do to see whether the ego is dead or not?

Questioner: Hurl abuses at that person.

Dadashri: Yes, by insulting someone, you will automatically know. If the ego is 'living', then will it strike back, or not? You have seen it strike, have you not? It attacks like that.

After receiving this *Gnan* You have no worries. This is because the ego and my-ness are gone. So, the worldly life (*sansaar*) will carry on smoothly. To carry on worldly life you do not need a living ego; that ego is necessary to bind (create) a next life. Yes, for those who do not want to bind a next life, their worldly life will continue to run even if they do not have a living ego. This entire worldly life is in the form of discharge. Discharge means it continues to happen on its own. You will get food and drinks and everything, your sons and daughters will get married, all that will continue to happen.

Questioner: You had said many times, but I couldn't understand how to die while live. You have now given me that understanding.

Dadashri: Yes, and that too by giving you this *Gnan*. The ego and my-ness both have died.

Questioner: Yes, they have died.

Dadashri: So, they have indeed died while living, have they not?

Questioner: That is ‘dying while living’.

If one Plays the Part of a Dead Person, Then it is Helpful

Krupadudev has written, ‘If you die while living, then You will never have to die again.’ That point is completely true. Thereafter many people have tried, but there has been no success, has there!

Questioner: On the contrary, it (doership) becomes stronger.

Dadashri: No, I wouldn’t say that it becomes stronger, but no one is able to die [in this manner]. The solution is good if you think about it. But when anything one likes arises, then at that moment he becomes ‘alive’.

Questioner: Yes, that is exactly why it becomes stronger, isn’t it! So, he stops the bad habits saying, “I stopped smoking, I stopped drinking alcohol. I am doing good deeds, I am doing bad deeds.” He still remains as the doer, doesn’t he!

Dadashri: [On the *Karmic* path] one who plays the part of a ‘dead’ person is actually good. It is such that one cannot maintain [the awareness] of the Knowledge of the Self, so instead if he is able to play the part of a ‘dead’ person, then it is good. It is helpful.

Questioner: But Dada, it is not contradictory? How can one play a part after ‘dying’?

Dadashri: Look, if one is asleep and all these glasses break, then he doesn’t get mad. But the mortal one is awake! The

one that is awake doesn’t remain sensible, the one that is asleep remains sensible.

Otherwise, while sleeping if people were to take everything from his house, then he would still remain asleep peacefully. And if he were awake, then he will not let [someone] take five rupees; he will start fighting. [If someone were to tell him,] “Dear man, you will be murdered; why are you obstructing them?” [The man would say,] “No, how can I let them leave from here?” But, oh foolish one, do they not leave while you are asleep!

One who ‘Sleeps While Awake’ Will not be Affected

So what ‘we’ have said is, “You have to be somewhat ‘asleep’ while awake.” To be ‘asleep while awake’ means that if some glasses breaks while you are awake, it should affect you the same as it would if the glasses broke while you were asleep. There should not be any difference in the affect. How wise you remain when a glass breaks while you are asleep! And what ‘ghost’ possesses you when it breaks while you are awake? It is the ‘ghost’ of the ego and my-ness. Recognize that ghost. So then to ‘sleep while awake’ means to ‘sleep’ with your eyes open, then there will be no problem, will there! And what is wrong with that?

In this world if you sleep while awake, then there will be happiness (*sukha*). Otherwise, what does one do when he is awake? (He will say) “That has fallen, this has happened, that has happened,” Is there happiness at that time? There is happiness after sleeping, isn’t there? To ‘die’ while one is awake is a different matter, isn’t it! ‘We’ have ‘died’ while being awake. ‘We’

have died whilst living, then is there any problem? If you die and then live, then You will never have to die again. Do you want to die whilst living? 'We' have died while living.

With the Vision, 'The Corpse is not Alive', the World is Flawless

Krupadudev has said, "Die and then live," and it is worth 'dying' and then living. If a 'dead' person is alive, and the glasses break, then what does he have to do with the glasses? So, what Krupadudev had given was an alternate option that, "First die and then live." But in fact, people have tried that option through ego that is why that option does not help. This is exact, so then what is the problem?

Questioner: In the presence of the *Gnani Purush* [with understanding] one should indeed die while living.

Dadashri: Die while living. If you die while living, then You will never have to die again. And if you live after 'dying', and if the glasses fall, then such a person will not have any problem with those glasses. One who is living [a dying life] will have a problem with those glasses.

Questioner: In our language (*Gnan*) it is such that the non-living part may appear to be alive but it is indeed dead.

Dadashri: It is indeed dead. People become strong [in belief] towards the dead *pudgal* (non-Self complex of input and output), that *pudgal* is not alive. It would be fine if it were alive, but what is the point of becoming strong [in belief] towards that which is dead? Which insult will you hurl to the dead? It seems alive to the world; the Lord does not see it as

living. What is the point of hurling abuses at one who is dead? Yours will be spoiled, won't it? For whom will it be spoilt? It will be spoilt for the one who bickers.

How does it appear to the world? He is the one, the only one. Apart from him, who else is the doer? And how did the Lord see the world?

Questioner: Flawless.

Dadashri: Why did it appear flawless? It is because it is not alive. People refer to that which is not alive, as living.

Can a toy snake bite? Why doesn't it bite; even if it comes towards you? Would a toy snake not bite?

Questioner: No.

Dadashri: That is how all this is. As long as it is wound, it will keep moving around.

Say one goes to sleep, and at eleven at night he suddenly has a thought, '[I lent him] A hundred thousand rupees, but I forgot to get the official document signed. What will happen if he doesn't sign it?' That is it! Then it is as if the corpse becomes alive.

Therefore, you should understand that this is not alive, and become wise. If someone hurls abuses at you, then know that it is not alive. If you know that, then there is no problem, is there!

The Discharge Part is Indeed a Corpse

Questioner: After you give us the *Gnan* (Knowledge of the Self and who the doer is) only the discharge remains, there is no more charging, so then is it actually just a corpse? There is nothing else now?

Dadashri: It is indeed a corpse. Now you may not consider the discharge state and the corpse as the same, but discharge of anything means a corpse. That which is not going charge (after *Gnan*) and will continue to discharge on its own, that is referred to as a corpse.

That which begins to discharge is indeed what 'we' refer to as a corpse. All this discharge part that remains for us is all corpse indeed. That in which both, charge and discharge are together, is referred to as *mishratchetan* (mixture of the Self and non-Self).

When the ego is dead [or dying], it is in *nischetan chetan* (that which appears to be the Self but is not), and the living ego is in *mishratchetan* (mixture of the Self and non-Self). *Mishratchetan* is alive.

Questioner: What does 'alive' mean?

Dadashri: It can do everything. It can do anger, pride, deceit, greed, everything. Anger-pride-deceit-greed are not considered to belong to the discharging Self (*nischetan chetan*). That in which the ego does not enter, is all a corpse.

After Gnan, Pure Soul Remains, the Rest is a Corpse

After *Gnan* is given to you, your ego is like a roasted seed. So all that is *achetan chetan* (lifeless self). Whereas, the ego that can sprout up is *mishratchetan* ('I' with wrong belief that arises as a mixture of the Self and non-Self).

In the *Kramic* path (traditional step-by-step path of spiritual progress), there is pure Self (*shuddha Chetan*) as well as the *mishratchetan*. And here,

for us in the *Akram* path (direct path to Self-realization) we have *mishratchetan*, however it does not do any work after one attains the Knowledge of the Self, but rather a third part, the discharging self (*nischetan chetan*) exists. The world (non-*mahatmas*) have the pure Self, *mishratchetan* and the discharging self. You (*mahatmas*) have only two, the pure Self and the discharging self.

Questioner: So there is no *mishratchetan*, but there is the discharging self?

Dadashri: Yes, there is the discharge self. It moves about, it does work, it speaks, walks, becomes irritated, becomes angry, tastes, it does everything but it is the discharging self. There is no life energy in it at all. The *mishratchetan* encompasses the (belief) self. It can carry out other activities, the discharging self cannot do any activities. It will do only according the design that is already there. It cannot go outside of that design, whereas in the ignorant state the *mishratchetan* can change the design.

Questioner: The pure Self remains the same?

Dadashri: Yes, and You have to deal with the discharging self. You have to just keep Seeing it, that is all. This is because it is the discharging self. Its qualities seem to be those of the Self but the Self is not in it whatsoever; you can even call it a corpse. For You, whatever remains besides the pure Soul is the discharging self (*nischetan chetan*). *Mishratchetan* has been removed.

Questioner: *Mishratchetan* has been removed, the discharging self remains.

Dadashri: *Mishrchetan* is *kriyakari* (active on its own). It does and suffers too; it does both.

Questioner: Is it a 'living' ego?

Dadashri: Yes, it is all gone. Your *mishrchetan* has been removed. Only the discharging self remains. The middle party has completely been removed. The middle wedge has been removed. The wedge that existed to connect the two (the Self and the non-Self), the wedge that was active on its own has been removed.

Questioner: Now, all that remains is the discharging self (the corpse) and the pure Soul.

Dadashri: You are the pure Soul and the rest is the corpse. That is all that remains.

The Effects are Taken on due to Lack of Understanding

Questioner: This discharge part is a corpse, but in the worldly interaction (*vyavahar*) there are effects on one another through feelings of pain and feelings of pleasure.

Dadashri: All those effects that happen are indeed happening to the corpse. But you take it upon yourself that, 'It is happening to me.' That is why 'we' say that when a doubt arises, you take it upon yourself and then the responsibility is yours. If it (the corpse) does something and doubt arises, then *karma* sticks to you.

Questioner: Do I bind *karma* if I have a doubt?

Dadashri: Yes, when you have a doubt, the 'police' will catch you

immediately. He will say, "This person is guilty of something."

Questioner: So it gets charged?

Dadashri: Not charged, but the responsibility comes.

Questioner: Dada, what is the difference between getting the responsibility and not charging?

Dadashri: There is a difference. In charging, the doer has support, whereas here, there will be a general effect. All the effects that happen, do they happen to the Self?

Questioner: No, that is correct. The effects happen to mechanical self, it does not happen to the Self.

Dadashri: This corpse is indeed effective. All the effects belong to it, and if you take on the responsibility, it will stick to you. That is all. Charging is better but harboring a doubt is wrong. It will create a new kind of tuber.

Questioner: Dada, what did you say?

Dadashri: In fact, a tuber of wrong understanding gets created. Therefore, wrong understanding arises. The effect happens to the corpse, but one takes it upon himself, and so a mistake happens within, doesn't it! A veil comes over the Knowledge-Vision (of the Self).

If one Sees the Effects of the Corpse, Then Interference Does not Remain

Questioner: Dada, sometimes I feel that what remains now? What do I have to live for? What is left?

Dadashri: But You are indeed alive, You (the Self) are permanently alive. Thereafter, are you saying, “What is the need?”

Questioner: Not like that, but now I have such thoughts. Generally, when one gets old he feels that he would like to live for another five or ten years. However, I have contrary thoughts, that what is the point of living? Why should I continue to linger here?

Dadashri: Mortal one (*mooah*), it (circumstances) will get your signature like that. It does not take you away without your signature.

Questioner: But so what if the circumstances get the signature?

Dadashri: It will confuse you like this and get you to sign. Just because the corpse gets weary from within, does that mean You have to take it on yourself? ‘You’ have to keep Seeing what happens to the corpse.

So, You have to keep Seeing what this corpse is doing. If agitation arises, it belongs to the corpse, if happiness arises, then it also belongs to the corpse. If one is pleased with someone, it also belongs to the corpse, or if he slaps someone, then too, it belongs to the corpse. Once You Know the corpse, then You will not interfere. It may say, “This is happening to me.” Hey you, let it happen, it is happening to the corpse. You are the Knower of it. You are separate and the corpse is separate.

Whereas here, nothing wrong happens as long as You keep Seeing it. What do You do? Do You keep Seeing it?

Questioner: Yes, I just keep Seeing.

Dadashri: Lord Mahavira kept seeing just one *pudgal* (non-Self complex of input and output); *pudgal* meaning corpse.

Questioner: Yes, everything, only one.

Dadashri: All these are indeed corpses. He used to keep Seeing them. One who hurls abuses is a corpse, and the one listening is also a corpse. One who gets irritated is a corpse and one who does not get irritated is also a corpse. (The Lord used to See just one *pudgal*. He used to See everyone’s *pudgal* by Being the Self.)

One who Considers the Body as a File has ‘Died While Living’

Up until now you were saying that, “It happened to me,” and after attaining *Gnan*, You should not do egoism that, “It happened to me!” Hey, how can it happen to You? Dada has separated You! Have You not been separated?

Questioner: I am indeed separate.

Dadashri: Yes, so then should You not keep it separate! The whole world is suffering from a psychological disease by saying, “It happened to me.” One will say, ‘My own child’s father-in-law hurled abuses at me!’

Questioner: In *satsang* (spiritual discourse) you frequently explain the process of separation.

Dadashri: That is the main thing, isn’t it!

Questioner: When the mind shows something, tell the mind, ‘I am not going to listen to you.’ So when I talk to the mind, it indeed becomes separate.

Dadashri: Yes, it indeed becomes separate. And if you refer to the body as ‘file number one’, then too, it will become separate.

Questioner: When one calls the body as a ‘file’, he has indeed ‘died while living’, has he not?

Dadashri: Yes, by saying it is a ‘file’ he has died while living.

Remain the Knower-Seer of File one

The body of Chandubhai (reader to insert his or her name here) is *gneya* (an object to be Known), and You are *Gnata* (the Knower). You are both the Knower-Seer, and *Gnayak* means the One who Knows and Sees, and that is Your nature; there is no other nature. Chandubhai is the *drashya* (an object to be Seen) and *gneya* (an object to be Known). So every ‘spare part’ of Chandubhai is a *drashya* and a *gneya*. Similarly, the mind is *drashya* and *gneya*. You just have to Know what the mind is thinking. Then You do not have to ‘stick your hand’ (interfere) in it. If you stick your hand in it, you will get burnt.

The ultimate meaning of ‘Knower-Seer’ is to Know and See everything one is doing within, what the mind, intellect, *chit* and ego are doing, that is all. Nothing else. And the state You (*mahatmas*) have to attain is that You can see Chandubhai moving around. When Chandubhai is moving around, if You sit and See him, then You will be able to See Chandubhai at that moment. You should be able to See Chandubhai’s entire body, how he has moved. You should be able to See the external part; the inner part will take longer. When the external part is

Seen as separate, One begins to become *vitaraag* (absolutely without attachment or abhorrence), and then he can become completely *vitaraag*.

Now what is meant by the external part? Suppose your son passes by and money is falling out of his pocket. Then what did you used to do in the past? You used to make a commotion and get upset, “Hey, stop. Money is falling, wait!” Everything would become disturbed from within. This is because you were ‘alive’; you were ‘alive’ as Chandubhai. That is why that happens, doesn’t it! Then after becoming the Knower-Seer, when the money or anything else falls, you may alert him, “Son, money is falling out from your pocket.” Then You do not become disturbed by it. Even if you do not alert him, there is no problem. It should not be apparent that you are alive.

Live as if you are not Present

This vision will still go higher. If the ego were alive today, it would start clamoring within. Now whatever mistake or harm is going to happen will happen, You should remain as the Knower-Seer. What would you do if you were dead? Then what if mistakes are made? It is all like that! If your daughter drops the glassware and they break, then You are the Knower-Seer. That is all! Do not say even a word; live as if you are dead.

Questioner: Dada, in a very short time, You have given us the final state of Krupadudev!

Dadashri: Yes, then there will be salvation; that is good.

~ Jai Sat Chit Anand

Puja Deepakbhai's UK - Germany Satsang Schedule (2017)

Contact no. for all centers in UK + 44-330-111-DADA (3232), email:info@uk.dadabhagwan.org

Date	From	to	Event	Venue
31-Mar-17	7-30PM	10PM	Satsang	Shree Prajapati Association, Ulverscroft Road, Leicester , LE4 6BY
1-Apr-17	7-30PM	10PM	Satsang	
2-Apr-17	10-30AM	12-30PM	Aptaputra Satsang	
2-Apr-17	3PM	7-30PM	Gnanvidhi	
21-Apr-17	7-30PM	10PM	Satsang	Harrow Leisure Centre, Byron Hall, Christchurch Avenue, Harrow , HA3 5BD
22-Apr-17	10-30AM	12-30PM	Aptaputra Satsang in English	
22-Apr-17	7-30PM	10PM	Satsang	
23-Apr-17	10-30AM	12-30PM	Aptaputra Satsang	
23-Apr-17	3PM	7-30PM	Gnanvidhi	
24-Apr-17	7-30PM	10PM	Satsang	Sauerland Stern Hotel Willingen, Germany Email - info@dadabhagwan.de
26-Apr-17	5PM	7-30PM	Parayan (Science Of Karma)	
27-Apr-17	10AM	12-30PM	Parayan (Science Of Karma)	
27-Apr-17	5PM	7-30PM	Parayan (Science Of Karma)	
28-Apr-17	10AM	12-30PM	Satsang	
28-Apr-17	4-30PM	7PM	Gnanvidhi	
29-Apr-17	10AM	12-30PM	Satsang	
29-Apr-17	4-30PM	7PM	Satsang	
30-Apr-17	10AM	12-30PM	Darshan	

Watch Puja Niruma on T.V. Channels

- India**
- + **DD-Bihar**, Every day 7:30 to 8 AM & 6:30 to 7 PM (Hindi)
 - + **DD-India**, Every day 6 to 6:30 PM (Hindi)
 - + **DD-Girnar**, Every day 9 to 9:30 AM (Gujarati)
 - + **Arihant**, Every day 5 to 5:30 PM (Gujarati)
- USA**
- + **'TV Asia'**, Every day 7:30 to 8 AM EST (Gujarati)
 - + **'Colors' TV**, Every day 8 to 8:30 AM EST (Hindi)
- UK**
- + **'Venus' TV**, Every day 8 to 8:30 AM (Hindi)
 - + **'Colors' TV**, Every day 7 to 7:30 AM (Hindi)

Watch Puja Deepakbhai on T.V. Channels

- India**
- + **DD-National**, Every Monday to Friday 8:30 to 9 AM,
Saturday 9 to 9:30 AM, Sunday 6:30 to 7 AM (Hindi)
 - + **DD-Madhya Pradesh**, Mon to Sat 3:30 to 4 PM, Sun 6 to 6:30 PM (Hindi)
 - + **DD-Uttar Pradesh**, Every day 9:30 to 10 PM (Hindi)
 - + **DD-Girnar**, Every day 3:30 to 4 PM (Gujarati)
 - + **DD-Girnar**, Every day 10 to 10:30 PM
 - + **Arihant**, Every day 8 to 9 PM (Gujarati)
 - + **DD-Sahyadri**, Every day 7 to 7:30 AM (Marathi)
- UK**
- + **'Venus' TV**, Every day 8:30 to 9 AM (Gujarati)
 - + **'Rishtey'**, Every day 7:30 to 8 AM (Hindi) - **New Program**
- USA**
- + **'Colors' TV**, Every day 7 to 7:30 AM EST (Hindi)
- Singapore**
- + **'Colors' TV**, Every day 4:30 to 5 AM & 7 to 7:30 AM (Hindi)
- Australia**
- + **'Colors' TV**, Every day 7:30 to 8 AM & 10 to 10:30 AM (Hindi)
- New Zealand**
- + **'Colors' TV**, Every day 9:30 to 10 AM & 12 to 12:30 AM (Hindi)
- USA-UK-Africa-Aus.** + **Aastha**, (Dish TV Channel UK-849, USA-719), Everyday 10 to 10-30 PM

Vadodara Trimandir Pranpratishtha Celebration

Date	Program Details
22 nd February Wednesday	4 to 4-30 pm, - Welcome Ceremony , 4-30 to 7 pm - Satsang 8-30 to 10 pm - Aptaputra Experience Session.
23 rd February Thursday	10 am to 12-30 pm, & 4-30 pm to 7 pm - Satsang 9 to 10 pm - Cultural Program by GNC kids
24 th February Friday	Pranpratishtha, Pujan & Aarti : 10 am to 12 pm Padmavati Maa, Padmanabh Prabhu & Other Bhagwants 4-30 pm to 7 pm - Satsang , 8 pm to 10 pm - Bhakti
25 th February Saturday	Pranpratishtha, Pujan & Aarti : 10 am to 12 pm Amba Maa, Mahakali Maa, Sai Baba & Other Bhagwants Gnanvidhi : (A Scientific Experiment on Self-realization) 4 to 7-30 pm, 9 to 10 pm - Garba
26 th February Sunday	Shree Simandhar Swami, Lord Krishna, Lord Shiva's Divine Pratishtha : 9-30 am to 1 pm, 4 to 7 pm (Prakshal-Pujan-Aarti), 8-30 to 10 pm - bhakti

Venue : Vadodara Trimandir, Nr. Babaria College, Vadodara-Surat Highway, NH-8, Varnama Village, Vadodara (Gujarat). Phone : +91 9924343335, 9825503819

Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai

Adalaj Trimandir

17 March (Fri), 4 to 7 pm - **Satsang**

18 March (Sat), 10am to 12pm - **Aptaputra Satsang for new seekers**

18 March (Sat), 4 to 7-30 pm - **Gnanvidhi**

19 March (Sun), 4-30 to 10 pm - **Sp. Program on occasion of Pujya Niruma's 11th Punyatithi**

PMHT Shibir at Adalaj Trimandir

5 - 9 May (Fri-Tue) - **Time to be Announced.**

Note: 1) This shibir is specially arranged only for married mahatamas who have taken Atmagnan.
2) The satsang will be on the topics, 'Relationship Between Parents and Children', 'Relationship Between Husband and Wife' and 'Use of Money.' The entire satsang will be conducted by Pujyashree in Gujarati and group discussions will be done by Aptaputras; however, simultaneous English translation will be available.

3) Mahatmas who wish to attend this retreat must register his / her name at the nearest satsang centre and if there is no satsang centre in your nearby area, then register your name on Tel. (079) 39830400 (9am to 12pm & 3 to 6 pm) at Trimandir Adalaj.

The one Interacting in the World Appears to be Alive but is Actually Dead

These worldly interaction that carries on is entirely dead (form of discharge) and yet one says, "I did it," that itself is the illusion. Hey mortal one, you are already dead, what are you going to do? Those who do anything are all 'corpses,' but they believe that, 'I am alive,' that's all. They not only say, "I am alive," but they also say, "I am his father-in-law". Oh ho ho! What a father-in-law! You do not even have energy to evacuate your bowels. When someone hurls abuses at you, you say that, "This person hurled abuses at me." Hey foolish one, when a rock falls on you from the top of a building and you start to bleed, you do not become angry, whereas here you say that, "He hit me." The one hitting is not the Self, that is the discharging Self. It is the mechanical self, and that is what is to be referred to as a corpse only!

-Dadashri

