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DADAVANI



Divisive separation from God exists only as long as there is 'I-ness'.

The moment you leave 'I-ness', God is with you for sure;
He verily will take care of everything for you. You don't have to do anything.

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One should not protect 'I-ness'

EDITORIAL

Shrimad Rajchandra has said that 'Gnani Purush is verily my Soul, because He lives absolutely separate from the body, and does not have 'I-ness' (*potapanu*). What are the qualities of the one who is without 'I-ness'? His conduct is like a bean bag (yields and adjusts without resistance), it is continuously surrendered to circumstances, and he lives as nature keeps him. It is easy and natural to attain the Self from such a Gnani Purush who is the living idol of wonder.

We are able to attain the knowledge of the Self with natural ease from such an extraordinary Atmagnani. Such a One is the absolutely revered Dadashri. We do experience the constant awareness of 'I am pure Soul', but what is preventing the experience of this state? It is *potapanu*. After attaining Atmagnan (experiential knowledge of the Self and doer of the universe), 'I' and 'my' leave but 'I-ness' (*potapanu*) remains.

Potapanu means filled stock (*bharelo maal*), discharge ego. One becomes the doer (*karta*) in that discharge ego. To follow the dictates of the intellect is called 'I-ness'. To protect *prakruti* (mind-body-speech complex), the *pudgal* (the non-Self complex) is 'I-ness'. Beyond the protection one goes further and attacks too. What is the use of the 'I-ness', which hurts others? When one protects through deceit, it is dense 'I-ness' (*potapanu*). Once one protects the *prakruti*, it does not let one come in to naturalness (*sahajata*).

If 'I-ness' is with insistence then it is considered a very strong 'I-ness'. It is very dangerous. It is verily self-destruction. If 'I-ness' is weak then it will start to leave but if one does not let go of 'I-ness' then there is no end to it. The old filled stock of *karma* creates a situation for interference (*dakho*) during discharge. Wrong understanding does not leave and that is why interference happens. When the interference leaves, the 'I-ness' leaves with ease.

'I-ness' cannot go right away but by 'knowing', gradually it can go away. *Potapanu* is like tightly bound dirt, which goes away gradually on repetitive scrubbing. *Potapanu* is blind. One cannot see one's own mistake and sees the mistakes of others; as long as this is the case, how can one get the solution? If one realizes that his mistake is happening then *potapanu* can leave permanently but such awareness does not prevail. One forgets the Self during the experience of pleasure. Pride (*maan*), desire to be worshipped (*pujavani kaamna*), *garvaras* (taking the sweet taste of doership), the inner state-'I know'; all these strengthen *potapanu*. How can one attain the ultimate goal, the absolute Self through these agents?

How can *potapanu* dissolve? After attaining Gnan, if one does not become *tanmayakar* (become one) in the unfolding (*udaya*) of *karma* and remains in the application of awareness as the Self, one starts having experience of the Self. As the ego decreases, everything continues to

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become regular and *potapanu* gradually melts down to zero (completely egoless); then one is verily called the Gnani.

This is such a science that if one comes into exact *purushartha* (progress further as the Self) then one can attain the state of a Gnani. And that should be our goal, should it not? In this Dadavani, a wonderful science unfolds, and it gives us a totally new direction to commence *purushartha* against 'I-ness'; what is 'I-ness' (*potapanu*), on what basis it still continues, and what are the solutions to become free from 'I-ness' and attain what the Gnani has attained.

~ Jai Sat Chit Anand

One should not protect 'I-ness'

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

To attain the Self is verily the goal

Dadashri: What is your goal?

Questioner: I want to become like Dada.

Dadashri: Why did you get this thing in your mind? What do you want to gain in becoming like Dada? Have intention of becoming pure, *shuddha*! Let us talk about attaining *moksha* (liberation). I want to become like Dada, I want to be like this; you are not to make such a *bhaav* (deep inner intent). Know that such intent will lead you nowhere; it will leave you dead and hanging, neither here nor there. We have *shuddha upayoga* (application of the awareness as the Self), other means and resources; and becoming pure, (*shuddha*) means getting ahead of Dada. Not like Dada, but higher than Dada. You want to become like this and that, for what? You are not to make such aim (*heytu*). Remain *shuddha* (pure) only.

Questioner: And then, let what may happen, happen.

Dadashri: Whatever its fruit yields.

Other than that, wanting to become thus; such *bhaav* (intent) will bind you.

Questioner: If I have made a certain goal then I would keep moving little faster accordingly.

Dadashri: The only goal to decide is that of *shuddha upayoga*, remain as the pure Knower-Seer only, the Self. And 'we' are *shuddha* (pure), for sure. Otherwise that *potapanu* ('I-ness'), will remain. For You, *shuddha upayoga* is said to be without the 'I-ness'.

What comes in 'I-ness'?

Questioner: What comes in 'I-ness'?

Dadashri: All this that you are speaking, verily that. You are speaking, that is verily *potapanu* ('I-ness')...

If someone grabs you and takes you to another town then would you go? No. That is 'I-ness' (*potapanu*). And if someone grabs and takes you to another town then *potapanu* will leave.

Questioner: No one will go if someone forcibly takes him to another town.

Dadashri: You will turn around; you will not go. The one with more 'I-ness' will not go. This one will go, since he has less 'I-ness'.

Questioner: Is there less *potapanu* in a simple and straightforward person?

Dadashri: Yes, in simple and straightforward people! You do whatever you have willed (*dharelu*), don't you? Or do you do as per someone else's instruction?

Questioner: I do only that which I want.

Dadashri: That verily is 'I-ness' (*potapanu*).

Example of 'I-ness'

Questioner: Dada, please give an example of 'I-ness'?

Dadashri: Say for instance, we are going to Mumbai from here and if someone says, 'You are not going.' So there, 'we—the Gnani Purush' will 'see' everybody's intent (*bhaav*), 'what all of them are trying to convey'? If they say 'no' then we will not go. Then again they come home and say, 'Go' then we will go again. Again after we reach there and someone says 'go back' then we will go back. If someone asks a hundred times, we would do it. We do not have any, 'I would like to say', 'I know'.

Now what does *potapanu* mean? This lady says 'we will go Saturday', and this man says, 'No, go on Monday.' We will say, 'whatever is convenient to you all.' We would not have any interference (*dakho*) in this.

And otherwise elsewhere such laws are applicable. What did Dada say? It would be taken as an *agna* that we have to go on Monday so all will have to accept that. This does not happen for 'us' here. So when they take us to Ahmedabad, Vadodara, that too

they bring us like a bean bag and they take us like a bean bag. Have you seen people carrying bean bags and loose sacs? When *potapanu* leaves one becomes like a bean bag. Do you understand? That is called *potapanu*. When intellect leaves, *potapanu* leaves.

The Gnani does not have 'I-ness'

What are the attributes and qualities of the one without 'I-ness'? What does it mean to have no 'I-ness' (*potapanu*)? If you were to tell a Gnani Purush, 'Let us go to Mumbai today,' he will not say, 'No'. If people take him to Mumbai, he will go like a 'piece of baggage' and he will return to Ahmedabad like a piece of baggage. So he does not have 'I-ness'. If people ask 'us' 'Dadaji, when shall we go?' 'We' tell them, 'Whenever it suits you.' 'We' do not say anything more. So when they take this piece of baggage, there is nothing wrong in it. 'We' tell them, 'Son, take 'us' when it suits you', because 'we' do not have any 'I-ness'.' Do you think anyone who has 'I-ness' will go anywhere like a piece of luggage? He will say, 'I am not coming today.' Would anyone be ready to become a piece of luggage? Would anyone say such a thing?

Many people in Mumbai and Vadodara tell 'us', 'Dada, it would have been nice if you had come early.' They say such things, so 'we' tell them, 'They bring me like a baggage and take me away like a baggage.' Then they understand, but they ask me, 'Why do you say 'like a baggage'?' Alas! If this is not like a baggage then what is it? The Lord is within for sure, but on the outside if this is not a baggage, then what is it? Hence, there is no 'I-ness'.

Once *potapanu* leaves, moksha simply is

Questioner: One does what people ask

him to do, he goes as one takes him like a bean bag, he does not make others do the way he wills and wants (*dharyu*); there is no willfulness (obstinately bent on having one's own way (*dharyu karavavoo*); what would be the result of this?

Dadashri: *Moksha*.

Questioner: Its result is *moksha*. Can he experience this *moksha* right there only? Does that experience of *moksha* remain constant? Does he experience that *moksha* at that place only?

Dadashri: Constant and eternal. Not on that place but permanent. Once *potapanu* leaves *moksha* simply is. Even now *moksha* can be experienced but it is exact when *potapanu* leaves.

Gnani: A public trust

The one you see sitting in front of you is a 'public trust' called A. M. Patel. And people take him to *satsang* wherever they can, whenever the circumstance arises because there is no sense of 'I-ness' within 'us'.

Questioner: We talked about Dada coming to Ujjain, but Dada did not give answer of that question.

Dadashri: If we have *potapanu* then we can say that we will come some time. You asked for that however I am not negative in that. I am positive but all the evidences should come together; should not they? Evidences should come together. I would not tell these people, 'let's go on this date'. They tell me to go on a certain date, then I am free only. But there is demand from lots of people, from many different places, so that will take time for these people to approve, no? But it will happen for sure. Something will happen. Your wish will be fulfilled.

That is why we are constantly subservient

I will go wherever they carry 'us'. Often there are many things 'we' do not want to eat and yet we do, there are times 'we' do not want to drink and yet 'we' do. 'We' even do other things that 'we' do not want to. 'We' do not have a say in these matters. It is all mandatory (*farajiyat*). 'We' will drink your tea to give you encouragement. Even if the tea is too strong and it does not suit the *prakruti*, 'we' will still drink it because it will make you happy that 'Dada drank my tea'. That is why 'we' will drink it.

During this journey that 'we' just made, 'we' did what others asked 'us' to. If they say, 'You have to stay here', 'we' will stay there. If they say, 'Now let us go from here,' then 'we' will do that.' 'We' do not have any *amaarapanu* ('we-ness'). The 'we-ness' is gone completely. For too long 'we' have lived with this 'we-ness'. 'We' did not have any 'my-ness' (*mamata*) from the beginning and therefore there was no problem.

It is like this, I am subservient (*aadhin*) to everyone. What is the reason behind this? It is because there is no 'I-ness' (*potapanu*). Therefore, I am absolutely subservient to the circumstances. I am also subservient to all of you. Subservient means a completely egoless state! To be subservient (*aadhinta*) is a very good thing. 'We' do whatever the person who is with 'us' tells 'us' to do. 'We' do not have any opinions. If 'we' feel that there is weakness in what he is saying, 'we' will tell him, 'Brother, do it this way.' After that, 'we' remain subservient.

Gnani's naturalness

This is 'our' naturalness (*sahajikata*). There is never any problem in the state of naturalness. There is never any interference,

of any kind at all. If you say it is this way, then so be it and if you say it is that way, then so be it. There is no remnant of *potapanu* (last traces of discharge ego). And you on the other hand are not the kind to let go of this '*potapanu*', are you? To me if someone says, 'we are going by car' then it is fine and again tomorrow if he says, 'we will have to go by train,' then that is fine too. There is never a 'no'. 'We' (referring to the Gnani Purush and the fully enlightened Lord within) have no objection at all. 'We' have no opinion. This is naturalness. Naturalness is to follow the lead of the opinion of others; it is to do according to the wishes of others.

'We' are always in the state of naturalness. This naturalness is continuous. There is not a single moment out of naturalness. 'We' remain as nature keeps 'us', because the egoless state has been attained. How can you become spontaneous (*sahaj*) with even the slightest existence of 'I-ness'? When one gives up the last remnants of the ego (*potapanu*) he becomes natural. When one attains naturalness (*sahaj state*) he can continuously remain in the awareness as the Self (*atma upayoga*).

Gnani without the 'I-ness'

Potapanu means 'I am this and this is mine.' What does 'no *potapanu*' mean? This body is not mine. This body verily is not mine, so all that belongs to the body is not mine. This mind is not mine. This speech is not mine. This speech that is being spoken is not 'my speech'. This is the 'original taped record' that is speaking. He (Ambalal) is the speaker (*vakta*). You are the listener (*shrota*). 'I' am the knower-seer (*gnata-drashta*). This is the interaction (*vyavahar*) of these three. 'We' are not the owner of the speech. 'We' are not the owner of the body. 'We' are not the owner of the mind.

Gnani cannot be measured through calculation

Questioner: You got rid of 'I-ness' (*potapanu*) after you attained Gnan.

Dadashri: One cannot get rid of it, can one? Why would I get rid of? It happens on its own.

Questioner: When we sit in our own seat (of the Self), then all the rest will go away on its own.

Dadashri: I never sat in it. I had just gone there for a little rest. I told the man sitting with me, 'You go and wash the dishes of *chovihaar* (dinner before sunset).' We had done the *chovihaar* in the train. It happened on its own. People asked me how it happened. I told them, 'Is this some kind of a math? This is but natural. This is an effect, not a cause.'

Questioner: You say that, before attaining Gnan, you could not bear the 'I-ness' (*potapanu*), not even for a second. That seat...

Dadashri: That all went away upon attaining the Gnan. I could not bear the 'I-ness' (*potapanu*) at all, not even for a second. Whether it be misery or happiness, they all seemed bitter like poison. Only I alone knew that all that tasted bitter to me.

Questioner: Once we found our own seat, all that other restlessness stopped.

Dadashri: Mine went away on its own. I did not have to look for any short comings at all. People would ask, 'Dada, then how did all this happen? Does this look like some kind of a math? It will put you straight in it, through the Akram (step less), none of this *kram* (step-by-step). You will be able to do that, will you not?'

**Your work can be done where there is
no 'I-ness'**

Questioner: For the facts that have become *Siddha* (that which leads to the Self without any controversy) the sages and the ascetics, who were around then, are no longer around.

Dadashri: That thing which is *siddha* is easy and comprehensible. But to attain it is very difficult, because you have to meet the One who has attained it, so that you too can attain it from him. The one who has attained it is liberated and independent; he is someone who does not have a single thought about his worldly life. He does not have any sexual thoughts; he has no thoughts about his relative existence; he has no 'I-ness' (*potapanu*). The work of liberation is done where there is no 'I-ness'.

Someone like you comes and tells me, 'Sugar is sweet, give me a taste of that'. So then I will put it in his mouth as "this is that" and give him the experience of the Self. From then on, he is completely in the Self, not even for a moment will he be out of that realm. He will constantly remain in the Self; he will have complete awareness of the Self twenty-four hours a day. This world is asleep with its eyes open. The only exceptions are the thinkers of the Self; the rest are sleeping with open eyes.

Gnani is verily my Soul

That is why only Shrimad Rajchandra said that, 'Gnani Purush is verily my Soul (Atma)'. This is because He is outside the body so He verily is your Soul! He lives separate from the body and there is no *potapanu* ('I-ness'). There is no *potapanu* therefore that verily is your Soul. What will the one with 'I-ness' say? If someone says to him, 'You will have to go today.' Then he will

say, 'No, I will not go today.' He will do according to his way. He will tell all to do according to his will. We follow according to your will so 'we' do not have 'I-ness'.

What does it mean to say that the 'I-ness' has gone away?

Some people think to themselves, 'Now I do not have any 'I-ness' or 'my-ness' in me any more.' And yet whole daylong they live in *kashaya*. One claims he has no 'I-ness' and yet he experiences *kashayas*. In fact, his 'I-ness' is the basis of his existence. His 'I-ness' does not go away. It is very difficult to get rid of. Other attributes may have manifest but *potapanu* does not leave. Can it leave? *Hum* ('I-ness' with ego) *hum* will not let it go.

What does it mean to say that the 'I-ness' has gone away? It means that one does not even have any voice in it. Do you do according to what others tell you or do you have a different voice of your own within you?

Questioner: It is separate.

Dadashri: That is the 'I-ness' (the *potapanu*). 'We' do not have any voice of any kind. If someone tells 'us', 'Dada, sit over there', 'we' will go and sit. 'We' would do so even if 'we' do not like to.

Without the 'I-ness'

Did you understand a little? The language in which you want to ask, did you understand in that language or not?

Questioner: I understood, Dada. A person is living in *vyavahar* (worldly interaction) lives it that manner, but having got rid of *potapanu* how does he live?

Dadashri: You do not have to get rid of it. *Potapanu* will leave automatically. If he has shoved it out (ego) then he cannot take

adjustments. All other causes (*kashayas*) would turn wrong. As all these others whittle away through polishing, that 'I-ness' will continue to leave.

'I-ness' in the things one likes

Questioner: Please explain with examples where 'I-ness' is ordinarily present?

Dadashri: You see your 'I-ness' when someone gives you your favorite ice cream and then takes it away before you had a chance to taste it. You will see your 'I-ness' when someone takes your favorite things away from you. In all such instances, you will be able to see your 'I-ness' very clearly.

When your fondness for 'I-ness' goes away, so will the 'I-ness'. Is it likely to go away as long as there is fondness for it?

Questioner: I did not understand that. Are you talking about fondness for things or fondness for the 'I-ness'?

Dadashri: Only when the fondness for 'I-ness' goes away. There is no problem if fondness for all other thing does not go; fondness for 'I-ness' is very strong indeed. One will be adamant and insist, 'You will have to do exactly as I say.'

'I-ness' leads to being willful and make others do accordingly

Questioner: Is fondness for 'I-ness' the same thing as making others do according to what we want (*dharyu karavavoo*)?

Dadashri: Not like that.

Questioner: Then what?

Dadashri: Everyone in the whole world has 'I-ness'! One becomes God when his 'I-ness', his *potapanu* goes away. The one who has no 'I-ness' is a God. Although I have

given Gnan to everyone, all of you still have the 'I-ness'. You will become God when that 'I-ness' goes away. You are God at present, but you have not become God because you still have the 'I-ness'. You will become God when you no longer have the 'I-ness'.

Intellect supports 'I-ness'

Questioner: Dada, on what basis does this 'I-ness' (*potapanu*) remain? *Potapanu* which remains, what is its base?

Dadashri: Due to intellect, intellect tells 'it' that, 'what is the use of leaving what I have right now'? Hey *mooah* (the dying one), you cannot speak so. That is called *potapanu*. One will follow according to what intellect tells him. Intellect was yours when you were 'Chandu—ignorant of the Self'. So he does not let go of that previous realm. If someone says, 'Don't do this way.' Then he will say, 'I will do it.' The understanding is not taking hold.

Questioner: This intellect misleads him; the old realm and authority (*satta*) cannot be forsaken, and is held on to persistently.

Dadashri: He feels in his mind that doership has left, but yet he believes in his mind that this is mine and I can compete with anybody. He had done competition before and therefore obstacles are coming. Still the competitiveness remains. So what does *potapanu* mean for us now? 'I – the Self' am not this 'Chandu – the ignorant one, the self' at all, so what do I have to give-take (*levadeva*) with him now?

The habits, which have formed before, the very same habits will continue. There is no problem if that habit continues but that habit should be with the body complex. Instead one keeps protecting them and does not let them fall away as the non-Self.

Potapanu leaves with the final departure of intellect

Questioner: What is the relation between *potapanu* and the intellect?

Dadashri: *Potapanu* 'I am, I-ness' exists only as long as there is intellect. *Potapanu* leaves once the intellect leaves.

The intellect is the sign of 'I-ness'. As the sense of 'I-ness' goes down, the proportion of the intellect goes down too.

Questioner: Does *potapanu* leave when the intellect becomes *samyak* (right)?

Dadashri: No, *potapanu* will not leave when the intellect becomes *samyak*, however it will not protect *potapanu* so much afterwards. When can *potapanu* leave? *Potapanu* leaves when the intellect takes the final leave, the final good-bye.

Questioner: When *samyak buddhi* (intellect that guides in the right direction) also leaves, then?

Dadashri: Yes. As long as there is intellect, this 'I-ness' (*potapanu*) will not go away, will it? And as long as there is intellect, does it not create the separation (*bheda*) from the Self? Once *potapanu* leaves, one becomes *abheda* (the One without separation from the Self). *Potapanu* left, that verily means that the separation (*judai, bheda*) is gone.

The difference between 'My-ness' and 'I-ness'

Questioner: What is the difference between 'I-ness' (*potapanu*) and 'my-ness' (*maarapanu*)?

Dadashri: 'My-ness' is *mamata* and 'I-ness' (*potapanu*) is a big ego. It is not a nominal ego.

After attaining this Gnan, You have let

go of the 'I' (*hoon*) and 'my' (*mamata*), but You have not let go of 'I-ness' (*potapanu*). There is no doubt that You have become free from 'I' and 'my'. What is the definition of *mamata* ('my-ness')? It is to worry about something of yours when it has been lost. You do not experience any worry after something valuable is lost. This shows that your 'I' and the 'my' are gone. Yet the 'I-ness' (*potapanu*) still remains.

I and My are gone, but potapanu remains

Ego of doership (*ahamkar*) and 'my-ness' (*mamata*) are gone; currently, we are addressing *potapanu* to that part.

Questioner: Does 'I-ness' mean individuality? I am different from others, is that what it is?

Dadashri: The individuality is gone. Both 'I' and 'my' are gone, but the 'I-ness' still remains. This is because, no matter how angry someone gets, no matter how much someone insults, he will fight with that person but he will eventually bring about resolution before he goes to bed. Therefore, this assures us that the ego is gone; otherwise, the ego will carry on the whole nightlong. A person without ego will fight but he will also find a solution whereas a person with ego will not. He will continue to increase enmity. A person with *mamata* will holler and complain even three days after his pocket is picked. The moment someone reminds him of it, he will say, 'What can I do?' Whereas to you once it (wallet) is gone, it is gone. That shows that the ego of doership (*ahamkar*) and 'my-ness' (*mamata*), are gone. However, the 'I-ness' (*potapanu*) still remains. Just 'see' it.

That is why Krupadudev has said, 'The Gnani Purush does not have *potapanu*.' Krupadudev has used the word '*potapanu*';

he has written something significant. What do you think? Has he not used a great word? Now who can explain this? How can someone explain in the language Krupadudev has used?

Questioner: The Gnani Purush can explain that, can he not?

Dadashri: Yes, because no one else can.

Types of potapanu

Questioner: Dada. You said that there are two types of *potapanu* ('I-ness'); one is with protection and the other is associated with a tendency to attack.

Dadashri: Do you have a desire to get rid of the 'I-ness' (*potapanu*)?

Questioner: Yes.

Dadashri: When the hurt inflicted upon any living being stops, then those layers will begin to shed.

Questioner: What layers?

Dadashri: The layers of 'I-ness' and all other coverings over the Self. Not only does one have the 'I-ness' but it is an 'I-ness' with an attacking nature. 'I-ness' with protection (*rakshan*) is different from the 'I-ness' with an attack.

Questioner: This is very important information that has just surfaced. One is with protection and the other is associated with a tendency to attack.

Dadashri: Yes. When the 'I-ness' associated with attacks goes away, then the 'I-ness' with protection will come. That is the proper 'I-ness', until then all the 'I-ness' is regarded as *himsak bhaav* (violence laden with violent intent). Only after the 'I-ness' associated with attacking nature leaves, will the dissolution of 'I-ness' associated with protection begin.

Questioner: Would you please explain further what this attacking 'I-ness' is?

Dadashri: What good is any 'I-ness' that hurts others? It is a different matter if that 'I-ness' is for the protection of ones' own *prakruti*; that is called 'I-ness' but the 'I-ness' that hurts others, cannot even be considered 'I-ness'.

What is the 'I-ness' in people like? Protection of their *prakruti* is definitely there, but they also attack others. They also strike (verbally and non-verbally) others. So do people not need to get rid of this enormous 'I-ness'? Protecting one's *prakruti* is 'I-ness'. Are our *mahatmas* doing that? Alas, that is precisely why it, the non-Self, does not become *sahaj* (natural). Here, the moment one is faced with the slightest insult, he protects the *prakruti*. This indeed will prevent the process of *sahajata* (naturalness) from occurring, will it not?

Protection of the prakruti is itself 'I-ness'

What do 'we' call 'I-ness' (*potapanu*)?

Questioner: Protection of *prakruti* is 'I-ness'.

Dadashri: So should the *prakruti* be protected?

Questioner: 'We' are the 'seers' (*jonara*); what needs to be done and what needs not to be done.

Dadashri: The 'seer' (*jonaro*) does not have any 'I-ness' (*potapanu*). The seer can never have any 'I-ness'. This discussion is for the one who still protects the *prakruti*.

If you are going somewhere and on the way someone tells you, 'No, you have to go the other way,' do you get irritated at that time?

Questioner: Yes.

Dadashri: That is the protection of the *prakruti*. Otherwise, one would turn back just as fast; with the same speed, with the same tone and with the same mood. With the same mood that was there before. This is the talk of the final state!

Say you are going somewhere with someone by car, he tells you to get in the car and you do. A little later, he tells you to get out of the car because someone else is coming instead, what would you do? Would you just sit there? Would you tell him, 'I am not getting off?'

Questioner: I would get out.

Dadashri: Immediately?

Questioner: Immediately! I would get off.

Dadashri: Would you not say, 'No, I will not get out?' Then as you walk away, he calls you back. You would go back, would you not? And you would do so without a change of expression on your face, right?

So what have I said? If you can do this nine times over without any effect at all within you, then I will tell you that you have become 'Dada'. If he does this to you nine times and you get on and off nine times, and during each of those nine times, you do not see the other person as the doer, and you see *vyavasthit* as verily the 'doer', then You are free from 'I-ness'. And if when you are invited back, there is nothing in the mind, the face remains smiling as if nothing has happened, and this is the case while getting off also, then you are free from 'I-ness'. Then see the beauty of it all! What is this state called? It shows that this 'one' is not protecting the *prakruti* and therefore the *potapanu* is gone.

Protecting your *prakruti* is 'I-ness'. But here the very *prakruti* one wants to be liberated from is the one he is protecting.

Questioner: One does not want to let go of 'I-ness' and yet he talks about attaining the Self, what is that all about?

Dadashri: Yes, that is why 'we' are saying that if the 'I-ness' goes away, everything will run on its own. Why hang on to it without any use? Just let go of it! But one is not likely to do so, is he? He will worry about, 'This will happen or that will happen'.

'One (*potey*)' becomes the Self upon attaining Gnan. Then he says, '*prakruti* is not mine,' and then what does he do? He protects the *prakruti*. He is quick to protect the *prakruti*, is he not?

Questioner: That is exactly what one does.

Dadashri: What are you saying? He protects it? This protection that occurs is verily what you have to 'see' (*javoo*). It will all shed off on its own gradually as you come to know (*janvoo*) this. There is nothing to be done to let go of it suddenly. Nothing can be accomplished suddenly. Otherwise one will have problems. It is through knowing (*janvoo*) that it will dissipate gradually.

Subtle distinction between 'I-ness' and deceit

Questioner: To protect one's own *prakruti*, is it considered 'I-ness' (*potapanu*) or deceit (*kapat*)?

Dadashri: Both have a right to protect the *prakruti*. A man and a woman both; will protect *prakruti* (the non-Self complex).

Questioner: So is it 'I-ness' (*potapanu*) or deceit (*kapat*)?

Dadashri: It goes in *potapanu*. When would it go in deceit? It is when ‘the specialty’ is involved. When one does the protection of *prakruti* then it goes in *potapanu*. One will protect his *prakruti*.

Questioner: Dada, ‘specialty’, I didn’t understand. What did you say?

Dadashri: One does not have a need, in spite of that he will do something strange to have a selfish gain.

I do not have a problem with *potapanu* (‘I-ness’). *Potapanu* would definitely be there, since *prakruti* has arisen.

Potapanu even at the time of giving to charity

Did you hear what this man just said? This man was talking, were you listening?

Questioner: Yes.

Dadashri: What was he talking? That he has a desire (*bhavna*) to give a donation.

I said ‘no’. I said, ‘You have given a lot more. You do not give.’ Now he has given enough. So I said ‘stop for now. You don’t give at this time.’ Then he says, ‘I want to give.’ Now does it go in deceit or where does it go? In *potapanu*. Now here *potapanu* remains, because here (In Akram) one has become the Self, yet *potapanu* remains. If one has not become the Self then, which part would it have gone into?

Questioner: In *potapanu*.

Dadashri: It would go in *potapanu* only, but one can bind *punyai* (merit *karma*). And if he takes that much from people then he can bind demerit *karma* (*paap*). Now he wants to give a donation, even when we say ‘no’ to him. Some people would not give even if ask them to. What is the reason? Who must be bothering in this?

Questioner: That verily is *potapanu*!

Dadashri: No. *Potapanu* would be there definitely in all; *potapanu* is common. Those are the tubers of greed. If one wants to give a rupee, he cannot. That is why the Lord said that let this tuber of greed break. Otherwise how will one go to *moksha*? This is because one’s *chit* would be there and there only.

Therefore one man was saying that, ‘I met with a Jain partner, and because of that culture (*sanskar*), all my thoughts changed. Otherwise prior to this, I was not able to give.’ Now this is *prakruti*, isn’t it? There is something else in this, but there is no deceit in this. Then what can you call this? This is called *potapanu*.

Insistence is potapanu

Questioner: To have *potapanu* and to have insistence on some thing, means one will not let go of that thing, is there a difference in these two?

Dadashri: That is considered a very strong *potapanu*. That can kill a person. If *potapanu* is weak and if one keeps seeing then it continues to leave. Otherwise if one does not leave *potapanu*, then there is no end to it.

Questioner: And a person who has insistence, he will not see at all, no? To him...

Dadashri: That will kill a person for sure. That is self-destructive. That is killing the self (*atmaghat*).

Questioner: You made us all free from all insurances through this science, through ways beyond our comprehension.

Dadashri: Yes, the work is done for the one whose insurances leave. In any

situation, the prevailing awareness, 'I am *Shuddhatma* – pure Self' is more than enough. No matter what the situation is.

Potapanu is the dirt

Questioner: Dada, I came to you and have gained a lot, but now I understand one thing that *potapanu* ('I-ness') and superiority (*visheshata*) are still there within.

Dadashri: What is this *potapanu* and *visheshata*? Then the response is when the soap and a cloth joined together, the dirt will clear. So *potapanu* is the dirt. It will slide away slowly and slowly. It will scrape away and continue to leave.

Questioner: That is right, Dada. I am ready with my full effort. That happens, *visheshata* (superiority) is gone, but on rare occasion when I am lacking direction or something of that sort, in certain matter then, at that time that *potapanu* and *visheshapanu* (superiority) emerge from inside.

Dadashri: That will come out, let it come out, it comes out so it will fall away. Because...

Questioner: If that comes out in your presence, Dada, then all that can come out but will it come out later?

Dadashri: Actually, *potapanu* cannot be rid at all. There is not any way that *potapanu* can be rid. It is possible that this *potapanu* can go away here (In Akram). This is because our science is verily such that it continuously helps to decrease *potapanu*. Because this our science, has separated and distanced You from the ego. Over there (in *kramic* path - step-by-step path to Self-realization), they continue to decrease ego. Here (In Akram), one will decrease *potapanu*. What do they do over there? Day and night

they try to decrease ego. They keep scrubbing. Yet there will be a balance at night of forty percent, thirty to twenty-five percent, twenty percent.

Blind potapanu

Questioner: But Dada, what you said is right. It is because of that *potapanu* I was not getting ready to accept anybody's talk.

Dadashri: Yes.

Questioner: But how much of that *potapanu* is there? Then I feel that there is no trace of the quality of *mruduta* (natural softness) and *rujuta* (natural frankness).

Dadashri: The Lord said to get rid of *potapanu*, however these people made it strong. Only that much thing they did. An ordinary person would have softer and yielding *potapanu*. But this is hard and unyielding.

Questioner: This is good and now you said, so it set in my mind that if *upaadan* (spiritual readiness and receptivity) is high and if *potapanu* is there then one can go on the wrong path.

Dadashri: What?

Questioner: If *upaadan* is high and *potapanu* is there, then one could get on the wrong path.

Dadashri: That is what exactly I am saying that if there is high *jagruti* (relative awareness), and *upaadan* and in that if there is, 'I know' then he will go on that side.

Potapanu is blind. A blind person cannot understand whether it is his mistake or other person's mistake, he cannot even understand that. He cannot see his own mistake. Therefore, if one remembers Krupadudev's verse then he can attain salvation: 'If these mistakes of mine are not acknowledged, what other solution is

there?' If you cannot see your faults then where is the path of swimming across?

Potapanu remains by protecting the habits

Questioner: The self, protects habits of the physical body (*deha*), of 'Mangaldas' (Generic name given by Dadashri in the three component divisions of 'I-the Self', '*Bavo*-the middle one with beliefs and *kashayas*' and 'Mangaldas-the physiological body complex).

Dadashri: One will protect. When someone asks, 'did you eat?' Then he will say, 'No, I am not eating at all.' He knows and yet he will say 'no'. Now he should say that, 'such and such things have happened'. Do you understand my talk? *Potapanu* has remained because of that.

Questioner: *Potapanu* remains because of this protection.

Dadashri: One does protection only. One does not know, otherwise he would let it go. One does not know so if someone explains to him that this is a mistake that is happening and if it remains in his awareness then *potapanu* can go away permanently. But this is such a thing that awareness will not remain. Because there is pleasure in that, therefore one will not let go. There is pleasure in the mouth and that is why one does not let it go. One becomes unconscious due to pleasure and that is why he does not realize.

This is subtle and very profound talk. One can understand everything, but still he does not want to leave *potapanu* at all. Even after knowing one does not have desire to let go of it, because one feels the pleasure, and at that time he forgets. Had you seen?

Questioner: Yes... a lot. It should not touch even a little at all. I do not want that pleasure at all.

Dadashri: Yes...

Questioner: I was thinking like that, Dada.

Dadashri: You should decide, should you not?

Questioner: Yes.

Dadashri: Tell him, 'see here, do you want *moksha* or do you want this? If you want *moksha* then you can't have this and if you have this then you will not have *moksha*.' You should say so. After then how the signs are arising, You see those signs. Did you understand?

Questioner: Yes, Dada.

Dadashri: Sign means, if one does not let it go then you will know on the basis of what happens.

Questioner: We can know from many symptoms.

Dadashri: Yes, 'we' let go if one protects too much. We know that the habit is verily formed.

Questioner: Yes. Dada, it is better to let it go, isn't it!

Dadashri: So it is better that I let it go.

Questioner: Yours is free only, Dada. From your side it is free only!

Dadashri: No, not so. If you keep on insisting then it is much better that I let go of that talk, is it not?

Questioner: Yes Dada, we should let go, but if we cannot then you would let go, Dada, would you not?

Dadashri: No, but should I let go or should I let it stay?

Questioner: You are verily letting it go, Dada.

Dadashri: So you remained just like that. Did you not understand! What I am trying to say?

Questioner: Yes, I understood Dada.

Do the work of Akram Vignan after leaving 'I-ness'

Questioner: Dada, several times such intent (*bhaav*) happens that 'I am not doing anything; this is simply what 'Dada' makes me do. I am Dada's instrument.'

Dadashri: Yes, there is no problem for that, that is considered very good.

Questioner: So can any mistake happen at any place in that?

Dadashri: No, mistake cannot happen in that.

We took hold of whatever work of Dada that could be done. Now most of the projects are there which we like. The future of Akram is very bright. But if one does it after leaving *potapanu*!

How would be the speech without potapanu?

Entire 'I-ness' (*potapanu*) gradually melts down to zero after attaining Gnan. One is considered a Gnani when it goes down to zero. Then his speech (*vani*) will change. *Vani* flows only after *potapanu* leaves. By whatever proportion the 'I-ness' goes away, that much speech will arise, and that speech is correct. Until then all speech is wrong. Elsewhere, except for those who have taken our Gnan, there is a presence of 'I-ness' whenever people speak. Such speech will not have any effect; it will blow away in the wind. That is not speech; it is all relative. As for our *mahatmas*, they are to speak only after their 'I-ness' is gone, otherwise they are not to speak.

Moreover can any *mahatma* who has taken Gnan speak even a single sentence that is his own and stand independently? No. This is the sign that no one has attained the 'main' thing yet. No one has attained the absolute state yet. He cannot speak even a single sentence; if he did, I would be astonished. I would say, 'that is enough proof!' I would realize that it is amazing if I were to hear even a single sentence! But it is not possible, is it? How can he utter even a single sentence? How can *vani* (speech) flow? How can the speech without ownership flow?

Questioner: It would be more than enough if one were to methodically say exactly what you say.

Dadashri: It would be like gold if they spoke methodically and exactly as it is.

That is when the power and energy of speech arises

Questioner: How can our speech become *syadvaad* (speech that hurts no one)?

Dadashri: When you abide by so many rules that apply to speech then the speech can become *syadvaad*. When one keeps the speech pure in so many ways, then that speech becomes laden with power and energy (*vachanbud*). When one has nurtured and preserved the spoken words in countless ways, then it becomes laden with power and energy (*vachanbud*).

Questioner: *Vachanbud* can arise after attaining Gnan, can it not?

Dadashri: No. One can have the *vachanbud* even if he has not attained Gnan. The one who has observed all the rules of speech would have *vachanbud* (power of speech), even if he is in ignorant state (one who has not attained Self-realization).

Questioner: That *vachanbud* (power and energy of speech) is relative, is it not? That can be helpful in *vyavahar* (worldly interaction), can it not?

Dadashri: Yes. It can help a lot. *Vachanbud* is altogether a different thing. There is no such other energy. All the wars can be conquered through that *vachanbud*. Wars cannot be conquered through weapons.

Questioner: Does *vachanbud* arise only if *potapanu* goes away?

Dadashri: If *potapanu* leaves then one became a God. But *potapanu* would not leave. *Vachanbud* comes before that. When the words that are spoken become clean (devoid of violence) then the speech becomes sweet (*syadvaad*) and thereafter *vachanbud* arises.

Insistence of 'I-ness' at each and every corner

Questioner: The 'living rooms' of most of us have been cleaned after meeting 'Dada' but in the nooks and corners, something like this and that is still stuck.

Dadashri: No, but a lot of stuff has been cleared.

In the *kramic* path (step-by-step path to Self-realization), *purushartha* is based on the code of conduct (*aachar samhita*). And here in Akram, code of conduct! No, that is the thing to get rid.

Questioner: Is it a thing to discharge!

Dadashri: Discharge means the things to get rid. No value and over there (in *kramic*), there is full value. *Purushartha* (progress) is on that basis only. On the basis of *purushartha*, provided there is the unity of mind-speech-body.

Questioner: Yes, but there is no unity of mind and speech so all...

Dadashri: Now all that conduct proved to be useless.

Questioner: All are useless; all are just a false show.

Dadashri: It will give them fame. People would enjoy that 'cash' right here only. They become happy.

Questioner: Yes, they can earn respect.

Dadashri: They become happy. Where one has believed and is entrenched in *potapanu*; that *potapanu* does not allow him to experience this bliss.

Questioner: Yes, due to that the bliss gets obstructed.

Dadashri: So whichever place one has believed *potapanu*, he has believed that place 'my place'. If it happens permanently that 'I am not this' and 'I am *Shuddhatma*', then it is enough. If one only learns this much, then it can bring a change. Otherwise one has to let go of his *potapanu*. He had believed that wrong belief. There is no other path than this, if one wants to become free. All these insistences are there due to *potapanu*, otherwise would there be insistence? Would there be insistence on the path of Lord Mahavir? The Lord was without insistence and if there is insistence, we would say 'no, I made a mistake.' If it is true insistence, absolutely right ('I am *Shuddhatma*'), even then we should say 'I made a mistake.' Insistence makes it untruth only. It becomes poison. We try to let you become free from that, we do not have any other problem. And if it does not leave then how long will you come to Me to make you free from that? Why would we bother again and again? When you ask, when the unfolding (*udaya*) of *karma* comes then we say so. When his *udaya* comes, when this *udaya* comes then only, otherwise can we speak?

Questioner: No, you cannot.

Potapanu becomes strong by having desire to be worshipped

Dadashri: If a religious book happens to fall in someone's hands and people ask him to read it out aloud for a group, from that moment onwards a desire such as 'now people will appreciate and worship me' wells up within him. If this happens, that individual should be dismissed. How can such a desire arise within you after touching a Gnani's book? On the contrary, such a book should actually destroy any such existing desires. Can you understand that such desires to be worshipped arise in people?

Questioner: Yes.

Dadashri: Then the competition starts within. He does not like it if someone else is worshipped more than he is. People believe that to be worshipped is *moksha* itself. There is grave danger in this. The only person worth worshipping is someone who does not have any quarrels with anyone in this world.

These gurus have a desire to be worshipped; they get a desire to become gurus. Those fools! At least recognize the desire Krupadudev- Gnani purush Shrimad Rajchandra had. He said, "My exclusive desire is to know the absolute Sat (the eternal truth)." Never in my life have I had a desire to be worshipped. It is bothersome. We need to have a desire to worship anyone who is above us. All you need is to worship and not to be worshipped; that is all.

Questioner: Is pride (*maan*), desire to be worshipped (*Pujavani kaamna*), *garvaras* (indulgence in the sweet taste of doership), etc., not a part of 'I-ness' (*potapanu*)?

Dadashri: All these things reinforce the

'I-ness.' A strong 'I-ness' will cause a quarrel with someone some day, will it not? Then people will say, 'Look, his weaknesses are in the open now.' He will not attain anything once his 'I-ness' shows its presence. That is why the desire to be worshipped does not leave, even after the time immemorial the beggary for this desire never leaves.

Watered the farm that belongs to someone else

Are you ready to get rid of *potapanu* or are you ready to protect your mistakes? You can understand, can you not? What do you think?

Questioner: That is right, Dada. The understanding arises, as to which direction to take.

Dadashri: One goes about protecting *potapanu*. You do not have any skill, You should say that to the self, quietly ignore him, should You not? Who or what force will take away whatever is there?

So I am cautioning you, who else can make you alert? Your awareness should remain constant after showing you the danger signals everyday. Did you understand? What is called *jaग्रuti* (awakened awareness)?

Questioner: If a danger signal is shown just once then one would remain constantly aware over there.

Dadashri: One will remain constantly aware where there is a danger signal. Weakness may arise in awareness at other place.

You will have to become that much exact and attentive, will you not? Or do I have to become exact and attentive, so that your work can get settled?

Questioner: This is very important talk. This is very critical.

Dadashri: So what were you doing until now? That water was going in the farm of someone else. This is just that I told you that water should not go in a farm, which is not yours. You used to believe that belief. You were watering that other farm. I showed you your farm and the farm which is not Yours. This is your farm (the Self) and the other farm (the non-Self) is getting watered.

Had you too seen the other farm? Now have you decided not to water the farm, which is not Yours? Have You started to water Your farm a little? Again the rim of the watering channel will break and water will enter the farm of the non-Self. All Our farms, of the Self, dried up. So I showed you this danger signal. I had said only once which you can never forget.

Potapanu enters unfolding karma

Questioner: Will that *potapanu* appear at the time of unfolding of *karma*?

Dadashri: Yes. That is why we said that as the unfolding of *karma* happens, the experience of the Self happens (increases), and as a result ego will start to decrease. In a similar way, all this will continue to become regular. Then the experience will start to increase.

Questioner: All this is mandatory.

Dadashri: This is mandatory (*farajiyat*), there is no choice at all. If all is quiet, the wife will taunt and say, 'Why are you sitting around idly? Go find a job and bring home some money.' She will tell you to go. She will say like that. All this is mandatory. This *satsang* is the only freewill (*marajiyat*). If you do this then only Your work will get done.

Questioner: This is considered *karma* dependent.

Dadashri: It is not dependent on the Self, one does not have an opinion there. The one with the *potapanu* ('I-ness') has the opinion that 'I will have to go. It will not work.'

Questioner: Yes, all that should go away.

Dadashri: Yes, that is called one's own opinion.

Questioner: How can that get settled in discharge (*nirjara*)?

Dadashri: *Potapanu* is still alive.

Questioner: Yes; how can it end?

Dadashri: If it happens as unfolding of *karma* then it is over. The people of the world are dependent on unfolding of *karma* and in that again *potapanu* takes hold.

The Gnani's worldly interaction without the 'I-ness'

The being and the living (*vartya*) of the Gnani Purush is constantly according to the unfolding of *karma*, without any 'I-ness' in it. The circumstances around arise, come together, and unfold as scientific circumstantial evidences and the Gnani follows-moves with them.

Questioner: It is just that whichever request came and got accepted, in that incident, we saw that there is not the slightest *potapanu* of Dada. And Dadaji always sees only other person's convenience.

Dadashri: Gradually your *potapanu* will also leave.

Questioner: We saw this, of the Gnani Purush. So will our *potapanu* leave?

Dadashri: The ego has gone, has it not? As long as there is ego, there is the protection of 'I-ness'. One sees the *potapanu* of the Gnani has gone, so according to that...

Questioner: Dadaji has never seen his own convenience. He always looks at other person's inconvenience and adjusts with that person. Every person looks for his own comfort and convenience, no matter what inconvenience arises for the other person, demanding, 'My comfort should be taken care. Where is my bed? Why there is no food for me?'

Dadashri: This *potapanu* ('I-ness'); what will it do? One will not listen to anyone if he has to go from here. His willfulness will operate and ensure that others do it (*dharyu karavavoo*).

'I-ness' dissolves as the account of karma is paid off

Questioner: If the Gnanis follow the course of the unfolding of their *karma*, then how is it for others?

Dadashri: Theirs too is dependent on their unfolding *karma*, but the difference is that they have 'I-ness' in it.

Questioner: You say that every person follows the unfolding *karma* so is it possible for a person to maintain 'I-ness' in it if he wants to?

Dadashri: One verily keeps, the 'I-ness'.

Questioner: What about the *mahatmas* who have taken this Gnan?

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

Questioner: So how are the *mahatmas* maintaining the 'I-ness'?

Dadashri: It remains. It is there. One is not keeping it; it is there. One's 'I-ness' dissolves to the extent of his accounts of *karma* that are cleared. The amount that has

dissolved is gone. All these people do have 'I-ness' but their 'I-ness' is melting away because they have also attained this Gnan.

Questioner: If the 'I-ness' remains, then one will charge *karma*, is that so?

Dadashri: No. There is no charging. This ego of 'I-ness' does not do any charging of new *karma*. This 'I-ness' is a discharge; it is that which will melt away.

Awareness is veiled through 'I-ness'

Potapanu ('I-ness') decides the next life for sure and the unfolding of *karma* is decided for this life.

Questioner: We have *potapanu*, so for us the next life will arise again, will it not?

Dadashri: No, you have *potapanu* however 'your' *potapanu* (is different) is such that You are not able to 'see' with clarity.

Questioner: And will it create a next life for the people of the world?

Dadashri: They are projecting next life for sure by doing *potapanu*. We said, 'tops'. But if they remain as 'tops' even then it is much better. Even then *potapanu* will not happen, will it? They will not project, will they?

Questioner: That top is dependent on the unfolding *karma*.

Dadashri: Yes, dependent on the unfolding *karma*.

Questioner: And in that, he keeps *potapanu*.

If interference leaves then potapanu leaves

Dadashri: You do not want to leave that *potapanu* and want to have a more

meaningful inner Light, how can it happen? You do not want to let go of *potapanu*. Gnani Purush is sitting here, having left *potapanu*.

Questioner: You have helped us taste so much bliss. All are even getting the experience of this to some extent. So then what are the internal obstructions that prevent letting go of that *potapanu*?

Dadashri: One thing is that the old stock has been filled, that is what creates interference. Old stock was filled that is what creates interference. Yet if one lets go of that interference then *potapanu* can leave. Do not pay attention towards interference, but you do pay attention to that interference (*dakhal*). You are approving interference.

Questioner: One does not feel that it is interference or one does not feel that he is interfering.

Dadashri: If one feels that, then he can attain salvation. But, one does not even feel so. This is just going on as if the family members invite you for having tea and snakes and you drink tea sitting together with all. The One who knows of the interference, will become separate from it.

Dada will make one leave potapanu

Questioner: But how can that *potapanu* leave?

Dadashri: Do you want to leave *potapanu*? Then what balance will remain?

Questioner: Then nothing will remain; will then? In fact, it is better in *vyavahar* (worldly interaction) that nothing remains. I am saying that forget about that other talk. It is better in *vyavahar* too, if nothing in it affects and latches on.

Dadashri: Yes, if it is not affecting and catching on, yes...

Questioner: But it should not stick. Just like the water lily, *seva* (service) and this, should remain separate like that. It should remain separate like that; what should we do for that and how can it happen?

Dadashri: No, I will do it for you. I will do such a thing that it will not stick to you. I will do such a thing that your *potapanu* will go away.

Potapanu leaves by staying near the Gnani

Questioner: Is there not any other effective solution to get rid of *potapanu* except to stay with the Gnani Purush?

Dadashri: One can get all the solutions by staying with the Gnani Purush only. They (all Aptaputras) have all the earnings because of staying with the Gnani Purush, no? They are the ones who listen to this all day long.

That is when 'I-ness' will go away

Now, I am not telling You that You should not protect your *prakruti* but You should feel that your Gnan must attain a certain level. I am not asking for such conduct (*vartan; charitra*). When will such conduct come? When this becomes established in your conviction (*pratiti; shraddha*), then it will result in *gnan* (knowledge). When this knowledge increases as experience (*anubhav*) then it will manifest in your conduct (*vartan; charitra*).

If someone were to ask you to get out of the car, there will be an initial effect (*asar*) but later as things calm down from within, you will remember Gnan. This way it will gradually gel and solidify from within and it will fit. At first, it comes as conviction (*pratiti*), and later in the process of arriving at the level of

experience (*anubhav*), you will stumble in 'fitting' the Gnan at first, but later it will come in your conduct. Even a little experience (*anubhav*) is more than enough.

If you are asked to get out of the car once or two times and you come back to sit without experiencing annoyance from within, or any change in the facial expression, that is very good also. Otherwise, are people not likely to get upset and non-communicative (*risavu*)? I think that would not be the case with you, would it? Try to do that once, if such an occasion ever arises. Get out of the car and sit back in it without getting upset and non-communicative or spoiling your face.

Questioner: It is not as easy as You say, Dada.

Dadashri: It cannot be easy. But what is this? Why are 'we' discussing this? As this matter comes into your faith and conviction (*shraddha-pratiti*), it will gradually come into your experience (*anubhav*).

'We' are not telling you to do this. You simply have to keep this in your awareness that you will have to stop protecting your *prakruti* in this way. Any amount of protection of the *prakruti* is wrong. Let the *prakruti* play its role with You meeting your obligation as the neighbor. But, how can You protect it in this way? If someone tells you to get out of the car, then You should tell your *prakruti*, 'you are being told to get off, so please do so.' If later, the same person says, 'Come in the car,' You should say, 'Please get in, you are being invited in.'

Questioner: I cannot remember 'this is *prakruti*' during every circumstance.

Dadashri: That much awareness (*jagruti*) will not remain and that is why 'we' keep telling you this over and over again, so

that You remain aware. But here when 'we' wake one up, he tells me he is getting up but he turns over and goes right back to 'sleep'!

Potapanu can leave through the Gnan of Vyavasthit

We have the wonderful knowledge of *vyavasthit*, do we not? Is *vyavasthit* not a great knowledge-tool (*sadhan*)?

Questioner: It is a great tool. It is wonderful.

Dadashri: It will all come to an end, will it not? You are convinced of that, are You not?

Questioner: But, in our Gnan, will the 'I-ness' go away when we understand *vyavasthit* exactly?

Dadashri: Yes, it will. I have given you *vyavasthit* for the purpose of becoming free from 'I-ness'. It is a scientific thing (*vastu*) and that is why it is exact. It is not something that has been conjured up or made up. The dependency (*avalumban*) that has been given to You is not wrong; it is exact.

Potapanu sustained due to lack of understanding

Questioner: The one who has this *potapanu* and the one who says that 'I am this'. He says 'I am Chandubhai' and also says 'I am *Shuddhatma*'. And the one who does protection again. Who is all that? Who is that indeed?

Dadashri: No, no. There is no one at all. This is just that the Gnan speaks that 'I am *Shuddhatma*' and now he protects the self, is the *agnan* (ignorance). The one who makes one keep *potapanu* is the *agnan*.

Questioner: Who makes one keep *potapanu*?

Dadashri: That is *unsamajan* (misunderstanding). That much ego has not fractured yet. He has wrong understanding; that is not going away yet.

Questioner: Who has ego? Who is that?

Dadashri: The one who says 'I am *Shuddhatma*' is verily *Shuddhatma*. That itself is Gnan and that which does wrong is *agnan*. *Agnan* means intellect (*buddhi*) and ego (*ahamkar*), means 'I am Chandubhai', he is the very same one.

Questioner: Are you calling to that a *bavo* (The internal one with beliefs and *kashayas*)?

Dadashri: It is of Chandubhai only, is it not? 'I am Chandubhai', he still keeps protecting that, 'he' wants to become '*Shuddhatma*'. You have become '*Shuddhatma*', yet you are not letting go of the side of Chandubhai. Therefore, as long as he takes the side of Chandubhai, he will remain weak.

Questioner: Is he *bavo*?

Dadashri: He is verily the *bavo*. He wants to stay on both sides.

Questioner: Do we have to leave that *bavo* and join *Shuddhatma*?

Dadashri: No, we are *Shuddhatma* only.

Potapanu can leave with understanding

It is not an easy thing to become free from *potapanu*. It is difficult to bring that understanding. We have not done much *purushartha* (effort of awakened awareness) in that. If you try to force, then it can break like glass.

Questioner: But Dada, we met Dada and if we remain close to Dada, we make inner intent that we want to become free, then the understanding can come, can it not? By staying with Dada, we can get the understanding of becoming free from *potapanu*, can we not?

Dadashri: It can leave if the understanding comes.

Questioner: So how can that understanding arise?

Dadashri: Through grace. Grace is required in everything. But whoever wants to get rid of 'I-ness' (*potapanu*) will attain grace. If one has a desire to get rid of 'I-ness', if one has true intent then it can start to leave. That is considered a worthy state!

Gnani never does protection

If someone says to us that 'You have no competency', then I would say, 'Brother, I know from the beginning, but you just found out now.'

Questioner: 'You are saying now, but I know from the beginning', that is so beautiful, Dada.

Dadashri: You just found out now, but I know from the beginning. I know since I was young. Why someone got you married? They will not even let you marry. *Potapanu* had gone! If someone says, 'You are a woman', then I would say, 'You are right. You found out today.' So *potapanu* will go away. It is not easy to let go of *potapanu*, is it? You think so, don't you? It is not easy to become free, is it?

Questioner: It is not a task of anyone other than a Gnani.

Dadashri: If someone says, 'You do

not have any sense,' then you will not meet him again, you will not show your face to him. Your face will not look all right. You will think that 'Are you saying that I don't have sense?' What do you think about my talk?

Questioner: That is right. Dada, except Gnani, no one's *potapanu* can leave, and the one whose *potapanu* is gone, is called a Gnani.

Dadashri: Now you don't have to let go of your entire *potapanu*. Let *potapanu* be there, but do not protect it. The state of Chandubhai will come, that at the time of doing protection, he will not protect. When there is no *potapanu*, he is considered a Gnani.

Potapanu can leave completely if it bothers you

Questioner: When can *potapanu* leave completely?

Dadashri: It can leave for the one to whom it bothers.

Questioner: Yes, it will leave for the one to whom it bothers. In all this, in the excitement of one's culture *potapanu* only...

Dadashri: It does not bother people at all. They do not remember at all. When we tell them then they remember. It will leave when it bothers. What is that bothers you? Then one will say this '*potapanu*' bothers. It can leave if it bothers, but it does not bother at all. One is happy by employing *potapanu*.

Questioner: We can see such filled stock. When that stock is coming out at that time we can see that this stock of *potapanu* ('I-ness') came out.

Dadashri: It will not last after the *mamata* ('my-ness') is gone. Ego and 'my-ness' left, so *potapanu* will not last for long time. The father-mother of 'I-ness'

(*potapanu*) are 'my-ness' and ego (*mamata* and *ahamkar*).

Potapanu leaves if one does not look for his safe side

Questioner: Can *potapanu* leave if one does not look for his safe side?

Dadashri: *Potapanu* can go away if one does not look for his safe side; that is right.

Questioner: How can it become 'dislike' that which one 'likes'? That which one has inclination for, how can it change in to dislike (aversion)?

Dadashri: If one looks at its result then it will become distasteful. If you look at its result then it can become distasteful.

Questioner: So will the *potapanu* decrease if it becomes unpleasant?

Dadashri: Definitely.

Questioner: So whatever you used to like, when that will start to dislike then *potapanu* will start to decrease.

Dadashri: Yes.

'I-ness' melts away with real experience

One person thought he had become absolute. I told him, 'You have become nothing, do not grope around. There are a lot of things you still have to become, you have a long way to go and it is not easy to become Absolute.' So he tells me, 'But the ego is gone.' I said to him, 'It has not gone. It is all there. You have not checked into it.'

But it goes away gradually. As one suffers in the experiences of worldly interaction and makes internal adjustments through Gnan, then the real experience (*anubhav*) arises within, and when such experiences increase,

the 'I-ness' (*potapanu*) leaves to that extent. To say that the ego is gone means the 'I-ness' is gone. The end of ego means the end of 'I-ness'. One will have to go through a lot of experiences before even a fraction of the 'I-ness' goes. (There is a lot of difference between worldly experiences and the real experience within that ultimately makes one the absolute Self).

The main ego, the charge ego, is gone. That is precisely what is called the ego (*ahamkar*). But it is not at all easy to get rid of the discharge ego. What does it mean to claim that the ego has gone away? It means that there is no *garva* (doership), no *garavata* (wallowing and remaining stuck in worldly comforts) and no *potapanu* ('I-ness'). Should all that not go? The ego is gone for sure after Gnan; the charge ego is gone, so what kind of ego remains? The discharge ego! The discharge ego will dissipate in proportion to the experience (resulting from the application of Gnan) and then the 'I-ness' will gradually decrease. Otherwise, it will not do so, not on its own. This is not an easy thing to accomplish. One may ask, 'Can it not be accomplished during the course of my life?' I say, '*Moksha* (final liberation) can be attained in one or two more life times. What is the point of expecting anything else?' What is the benefit of wrong expectations? What You have attained; that is verily blessed, is it not?

One got stuck due to a package of 'I-ness'

The Self will not reach completion, become absolute, as long as one keeps even one package (present).

Questioner: Dada, can you explain little more about that package. How is that package?

Dadashri: On the basis of which you are stuck is itself a package, is it not?

Questioner: Package means, can we call it an *atkan* (insurmountable inner obstacle)?

Dadashri: It is not an *atkan*. It had stopped due to the harshness of the *kashayas*, and they were there. All the desires were there.

Yes, whoever is clear, the one who is clear, package will not remain for him. That is correct, correct to see as it is (*aarpaar*). However much one became clear, that much the package cleared. This Gnan is such that if one pursues, then his work will get done. Gradually all kinds of diseases will get rid. It will, for the one who wants to.

Potapanu-'I-ness' and Aapopu-Residual 'I-ness'

Questioner: *Potapanu* and *aapopu*, *aapapanu* what it says, are these two one and the same?

Dadashri: *Aapapanu* is considered a little bigger, *potapanu* is considered lighter (easy). *Aapapanu* is considered heavy (difficult).

Aapapanu remains as long as *potapanu* does not go away.

Questioner: After *aapapanu* leaves, is it when *potapanu* starts to leave?

Dadashri: After the *aapapanu* goes away, *potapanu* will show its nature to come out.

Questioner: But we have all attained Gnan so with Gnan the *aapopu* – the 'I-ness' - keeps increasing, because later we realize that the 'I-ness' has increased instead of decreasing.

Dadashri: That is not *aapopu*. This term *aapopu* is for a very high spiritual level, Just prior to leaving the body, when purity comes in, that is the state free of all *kashayas*, then the residual 'I-ness' is considered *aapopu* or *potapanu*.

Only the one who understands this will attain

Questioner: We are able to recognize that You are at a highly elevated stage when such subtle talks come out, and we are awe stricken by Your great divinity and about Your Vignan of Akram.

Dadashri: Not everyone recognizes through this understanding. Is it easy to recognize this? The person who understands this state will attain this state. To gain this understanding is not an easy thing to accomplish. Yes, the one who can 'see' that 'our' *aapopu*; the last remnant of 'I-ness' in the living state - is gone, has grasped something very important. That person has understood what 'I-ness' is.

One whose 'I-ness' is gone becomes Parmatma

Now how does this 'I-ness' *aapopu*, *potapanu* go away? By doing *darshan* of the person whose 'I-ness' is gone; this is the 'fitness' (qualification or degree) of spiritual readiness (*paatrata*), nothing else.

Questioner: Does it happen merely through doing *darshan*?

Dadashri: Everything can happen with *darshan*. This topic has come out only today. Has the word *aapopu* ('I-ness') cropped up before? It opens up when the occasion arises.

God takes care of the one whose 'I-ness' goes away, so then, where is the problem. Where do I have any such problem? Let Lord

Krishna ride the horses, 'we' simply have to 'keep seeing' from within. So when will God take care of everything? When You let go of your 'I-ness'. That is why Krupadudev has said, '*bhagwat, bhagwat nu sambhadi leshey* - God will take care of the one who has become God.' To become God, one has to leave the 'I-ness'.

It is not God's responsibility as long as the 'I-ness' prevails. And when the 'I-ness' is gone, God is completely responsible.

It will take a long time for the 'I-ness' (*aapopu*) to depart. To begin with, at least settle everything with equanimity with everyone around you. There is no difference between the 'I-ness' leaving and becoming God. God took on the responsibility when 'our' 'I-ness' eventually left. 'We' do not have any responsibility anymore. He took on 'our' responsibility when the 'I-ness' left. Now 'we' do not have any burden on 'us' and that is why 'we' are moving about in all this leisure. And really 'we' have attained this state after searching for many past lives whereas You have attained it in no time and so You should take full benefit of it. Ultimately, Your work will get done when the 'I-ness' goes away.

There is no difference between the *parmatma* (the absolute Self) and the departure of 'I-ness'. Nothing remains except the absolute Soul, when 'I-ness' goes away.

'I-ness'

Look, let me tell you as it is; once and for all. A great deal of time, life after life, has passed in this way, for 'us'. That is why I am showing you an easy way. I had to look for the path on my own, but I am showing you the path that I have traversed. I am giving you the key to unlock all the obstacles along the way.

This 'Ambalal Muljibhai Patel', has let go of his 'I-ness' and surrendered everything only to the Lord. The Lord now takes care of everything for A. M. Patel, and He (the Lord) does take care of everything, does He not? The 'I-ness' that was there before, left with the departure of the ego. Otherwise, the ego is not such that it will leave.

The separation exists only as long as there is the presence of 'I-ness' (*potapanu*) and until then the Lord stays away. The Lord is with you as soon as you let go of the 'I-ness'. Why don't you let it go? It is so easy! If you let go of the 'I-ness', then God Himself will take care of everything for you. You will not have to do anything if you let go of the 'I-ness'.

If 'I-ness' leaves

'We—the Gnani Purush' have not created obstacles, no one harasses us. We do not have any superior. And the one who is superior, the God, fully enlightened One, is very pleased with us. Who will the God be pleased with? With the one whose 'I-ness' leaves. You too, when you will leave your 'I-ness', when all your 'I-ness' will leave then the God will be pleased with you. It is not easy to become free from that *potapanu*, is it? No, but now it will leave since we have attained this path. We have this path so will it leave or not? Such an awe inspiring living Presence! The one who has no 'I-ness' (*potapanu*), no doership (*garva*), no wallowing and remaining stuck in worldly comforts (*garavata*), no inner or outer inclination (*spruha*), no beggary of any kind; no beggary for respect (*maan*), for fame (*kirti*), for money, for sexual pleasures; would not God Himself become pleased with such a One?

Now You have walked on that path, so God will become pleased with you too. Not only that God is pleased with us but the God can become please with everyone. One can become a God. A human being can become a God, in *kramic* evolution. In this manner, a human being develops and his ultimate form is God only.

However in this current time cycle, the state of God remains weak. For people who have established themselves as God, it is their responsibility, we do not have anything to give or take with that. There is no one with the State of God in this current era of the time cycle.

The prakruti - the non-Self complex becomes God

Questioner: So this entire relative side will become like a God, is that so?

Dadashri: Forgiveness (*kshama*) will appear like that, humility (*namrata*) will appear like that, straight forwardness (*saradata*) will appear like that, and satisfaction (*santosh*) will appear like that. One will not have effect of anything at all. One does not have *potapanu* ('I-ness'); all that will be noticeable by people. Many more attributes will prevail. These are not the attributes of the Self (Atma) nor are they the attributes of the *puḍgal* (the mind-body-speech complex), such attributes would manifest.

In this world, there is not a single human being who does not have a sense of 'I-ness'. It is a different matter when we talk about the universe; there we have the *Tirthankaras*. But as far as this world is concerned, there is no one without 'I-ness'. Only those who have fallen short of attaining the *Tirthankara* lineage are free of 'I-ness' in this world.

~Jai Sat Chit Anand

Puja Deepkbhai's USA-Canada Satsang Program 2011

Venue	Date	Day	Program	From	To	Venue	Contact-nos
Toronto, Canada	20-Jun	Mon	Satsang	6.30 PM	9.30 PM	Arya Samaj Vedic Cultural Center	416-675-3543
Toronto, Canada	21-Jun	Tue	Satsang	6.30 PM	9.30 PM	4345, 14th Ave, Markham ON - L3R 0J2	416-299-9794
Toronto, Canada	22-Jun	Wed	Gnanvidhi	6.00 PM	9.00 PM	info@dadabhagwan.ca	416-746-3023
Chicago, IL	24-Jun	Fri	Satsang	7.00 PM	9.00 PM	Forest View Educational Center,	847-980-5759
Chicago, IL	25-Jun	Sat	Aptaputra Satsang	10.00 AM	12.00 PM	Field House, 2121 S. Goebbert Road	847-885-8576
Chicago, IL	25-Jun	Sat	Gnanvidhi	4.00 PM	7.00 PM	Arlington Heights, IL 60005	847-634-3636
Chicago, IL	26-Jun	Sun	Satsang	10.00 AM	12.00 PM	atul.pandya7@gmail.com	815-284-3881
New Jersey	28-Jun	Tue	Satsang	6.30 PM	9.30 PM	Vaikunthdham (Kearny Temple)	201-229-1483
New Jersey	29-Jun	Wed	Aptaputra Satsang	10.00 AM	12.30 PM	156 Schuyler Ave	732-322-2639
New Jersey	29-Jun	Wed	Gnanvidhi	6.30 PM	9.30 PM	Kearny, NJ 07031	856-875-4775
New Jersey	30-Jun	Thu	Satsang	6.30 PM	9.30 PM	eksoul@hotmail.com	609-233-2049
New York, NY	2-Jul	Sat	Satsang	5.30 PM	7.30 PM	Queens College (Kuperberg Center)	516-300-0434
New York, NY	3-Jul	Sun	Aptaputra Satsang	9.00 AM	12.00 PM	65-30 Kissena Boulevard Flushing	917-270-0922
New York, NY	3-Jul	Sun	Gnanvidhi	5.00 PM	8.00 PM	NY 11367	718-347-0050
New York, NY	4-Jul	Mon	Picnic	9.30 AM	2.15 PM	rajensuddhatma@gmail.com	718-224-3043
Jacksonville, FL	5-Jul	Tue	Satsang	7.00 PM	9.30 PM	Landmark middle School	904-704-6966
Jacksonville, FL	6-Jul	Wed	Aptaputra Satsang	10.00 AM	12.30 PM	101 N. Kernan Boulevard	904-262-1795
Jacksonville, FL	6-Jul	Wed	Gnanvidhi	6.00 PM	9.00 PM	Jacksonville, Florida 32277	973-618-6775
Jacksonville, FL	7-Jul	Thu	Satsang	7.00 PM	9.30 PM	needom@gmail.com	904-737-1674
Atlanta, GA	9-Jul	Sat	Satsang	10.00 AM	12.30 PM	Loews Atlanta Hotel	229-425-5453
Atlanta, GA	10-Jul	Sun	Satsang	10.00 AM	12.30 PM	1065 Peachtree Street	678-595-9631
Atlanta, GA	10-Jul	Sun	Gnanvidhi	4.30 PM	7.30 PM	Atlanta, Georgia, 30309	678-778-0109
Atlanta, GA	11-Jul	Mon	GP - Shibir	9.30 AM	7.00 PM	Phone: (404) 745-5000	404-538-5000
Atlanta, GA	12-Jul	Tue	GP - Shibir	9.30 AM	7.00 PM	Fax: (404) 745-5001	404-538-5000
Atlanta, GA	13-Jul	Wed	GP - Shibir	9.30 AM	7.00 PM	http://www.loewshotels.com/en/Atlanta-Hotel	
Atlanta, GA	14-Jul	Thu	Murti Pran Pratistha	9.30 AM	12.00 PM	nilmapatel58@yahoo.com	
Atlanta, GA	14-Jul	Thu	GP - Shibir	4.30 PM	7.00 PM		
Atlanta, GA	15-Jul	Fri	Gurupurnima	8.00 AM	2.00 PM		

DADAVANI

Pujya Deepakbhai's New Zealand - Australia -Singapore 2011 Satsang Schedule

Date	Day	Time	Event	Venue	Contact
19 Jul	Tuesday	7:00 PM - 9:00 PM	Aptaputra Satsang	<u>Dominion Road School,</u> 4 Quest Terrace, Off Akarana Ave, Mount Roskill, Auckland 1041 - New Zealand	Veeral Sheth +64 021 0376434 Vaishali Sheth +64 021 0399536
20 Jul	Wednesday	6:15 PM - 8:45 PM	Deepakbhai Satsang		
21 Jul	Thursday	6:15 PM - 8:45 PM	Deepakbhai Satsang		
22 Jul	Friday	5:45 PM - 9:30 PM	G N A N V I D H I		
23 Jul	Saturday	4:00 PM - 6:30 PM	Aptaputra Satsang	9, Carinya Boulevard, Burnside, Victoria 3023, Melbourne, Australia	Vishal Jaitha +61 0403886647
23 Jul	Saturday	7:00 PM - 9:30 PM	Deepakbhai Satsang	<u>The Northcott Building</u> 1 Fennell Street, North Parramatta, New South Wales - 2150 Australia	+61 0421127947 +61 0433787638, +61 0438489185 +61 0296260029
24 Jul	Sunday	4:00 PM - 7:00 PM	G N A N V I D H I		
25 Jul	Monday	7:00 PM - 9:00 PM	Deepakbhai Satsang		
26 - 28 Jul	Tue, Wed, Thu	All Day	Mahatmas Satsang Shibir at Wollongong (Sydney) http://www.wslr.com.au/		
29 Jul	Friday	7:30 PM - 9:30 PM	Deepakbhai Satsang	<u>Warwick Hall,</u> 12 Dorchester Avenue, Behind Warwick Shopping Ctr, Warwick, Perth, WA-6024 Australia	Bhavin Desai +61 0430148386 Vinodbhai +61 0425255677
30 Jul	Saturday	4:00 PM - 7:00 PM	G N A N V I D H I		
31 Jul	Sunday	4:30 PM - 6:30 PM	Deepakbhai Satsang		
01 - 04 Aug	Mon, Tue, Wed, Thu	All Day	Singapore Shibir	Pl. contact Mahatma Nilesh Shah sagamilesh@yahoo.com.sg	Nilesh Shah +65 8112 9229

Notice for the members of 'Dadavani' magazine

Dadavani in English is published on the 15th of every month. Members who receive this magazine late or irregularly should first make sure of their name, address, pincode (zipcode) etc. on the envelope and if there is any error then inform us by e-mail (dadavani@dadabhagwan.org) or by letter.

If your address is changed, inform us of your new address immediately. The magazine will be forwarded to your new address the following month after we receive your letter. Whichever issue(s) you have not received, inform us and we will try to re-send the issue(s) if it is in stock.

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

Festivals, Satsangs & Gnanvidhi in the presence of Puja Deepakbhai

13th August (Sat), 9 to 11 am - Darshan-Bhakti - **Rakshabandhan Celebration at Adalaj**

22nd August (Fri), 10 pm to 12 am (Midnight) - Bhakti - **Janmashtmi Celebration at Adalaj**

Paryushan Festival at Trimandir Adalaj

25th August to 1st September - Spiritual Discourses on **Aptavani-4** Gujarati book.

2nd September (Fri) - **Special Program of Darshan**

3rd September - (Sat) 4:30 to 7 pm - Satsang (Spiritual Discourse)

4th September - (Sun) 3:30 to 7 pm - **Gnanvidhi** (Self-Realization Experiment)

Note: Those who wish to attend any of above program at Adalaj are requested to register their names on <http://simcityarrival.dadabhagwan.org> webpage or at Trimandir Adalaj on 079-39830400.

Chennai

Dt. **14th & 16th Aug.** (Sun-Tue) 6:30 to 9 pm-**Satsang** & **15th Aug.** (Mon) 6 to 9:30 pm-**Gnanvidhi**

Venue : Raja Annamalai Mandram, No 5, Esplanade Road, Near High Court. **Mob.:** 9380159957

Hyderabad

Dt. **19th-20th Aug.** (Fri-Sat) 6:30 to 9 pm-**Satsang** & **21st Aug.** (Sun) 5 to 8:30 pm-**Gnanvidhi**

Venue : Bhartiya Vidhya Bhavan, 5/9/1105, Bashir Baug, King Kothi Road. **Mob.:** 9989841786

Delhi

Dt. **9th-10th Sep.** (Fri-Sat) -**Satsang** & Dt. **11th Sep.** (Sun) - **Gnanvidhi**

Time and Venue details will be given in next issue.

Mob. : 9310022350

Jalandhar

Dt. **13th-14th Sep.** (Tue-Wed) 6 to 8:30 pm-**Satsang** & **15th Sep.** (Thu) 5:30 to 9 pm-**Gnanvidhi**

Venue : Desh Bhagat Yadgar Hall, G. T. Road, **Jalandhar.**

Mob.: 9814063043

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✦ **Arihant TV**, Everyday 10 to 10:30 AM & 5 to 5:30 PM (In Gujarati)

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

USA ✦ '**TV Asia**' Mon to Fri 7:30 to 8 AM EST (In Gujarati)

UK ✦ '**Venus**' (Sky Channel 805) Everyday 7 to 7:30 AM (In Gujarati)

USA-UK ✦ **Aastha** (Dish TV Channel UK-849, USA-648), Everyday 8 to 8:30 AM (In Gujarati)

Watch Puja Deepakbhai on T.V. Channels

India ✦ **Doordarshan (National)**, Every Thursday-Friday 9 to 9:30 AM (In Hindi)

✦ **Aastha**, Everyday 10:20 to 10:50 PM (In Hindi)

✦ **DD-Girnar**, Everyday 9 to 9:30 PM (In Gujarati)

✦ **Arihant TV**, Everyday 9 to 9:30 AM & 8:30 to 9 PM (In Gujarati)

✦ **DD-Sahyadri**, Mon-Tue 7:30 to 8 AM & Wed-Fri 7:15 to 7:30 AM (In Marathi)

USA ✦ **SAHARA ONE**, Mon to Fri 9 to 9:30 AM EST (In Gujarati)

UK ✦ **Venus** (Sky Channel 805), Everyday 7:30 to 8 AM (In Gujarati)

USA-UK ✦ **Aastha** (Dish TV Channel UK-849, USA-648), Everyday 9 to 9:30 PM (In Gujarati)

Discharge ego is 'I-ness'

The ego of doer-ship (*ahamkar*) and my-ness (*mamata*) both go away when 'we' give you Gnan. But the 'I-ness' (*potapanu*) still remains. It is that ego which is not alive. The ego and my-ness that have left (separated from You) is the part 'we' call I-ness; it looks like the ego. 'I-ness' means filled stock, stock of ego; it continues to discharge. The pending stock of the ego within other people (non-Self realized people) is also discharging, but there is also a new charging, hence new filling (creation of new *karma*) is taking place simultaneously. With us (*mahatmas*), the charging ego is gone and the filled stock within still remains. For us it is discharging and nothing charges anew. Therefore, the 'charge' ego is gone but the 'discharge' ego is still there. This 'discharge' ego is the 'I-ness'.

- Dadashri

