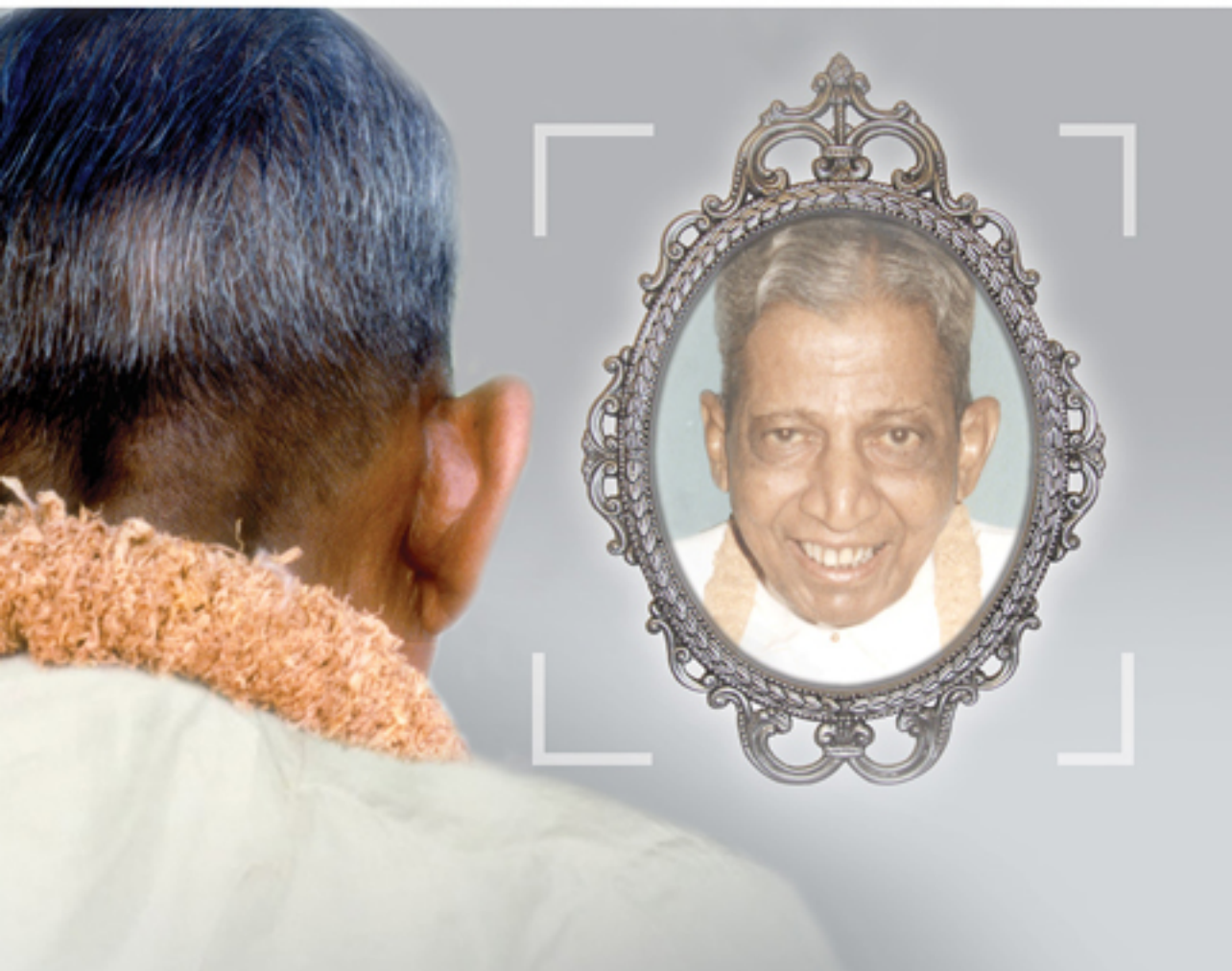


Dadavani

August 2018

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This mirror is actually the greatest Science! The mirror is very effective. Gain as much benefit as You want by sitting in front of it and doing samayik; that will be very beneficial. 'You' will See Chandubhai right in front of You!

The Experiment of the Mirror Samayik

EDITORIAL

In *Akram Vignan* (the step-less Science of Self-realization), after Knowing the Self, the *jagruti* (awakened awareness) that, 'I am pure Soul' prevails. Thereafter, that *jagruti* certainly does not leave; yet *mahatmas* (Self-realized ones in *Akram Vignan*) frequently complain about becoming engrossed many a time with the body and mind complex. One, Himself is the absolute Self while Chandubhai is His file number one (referring to the relative self of an awakened One). Through the *Gnan* (the Knowledge of the Self) that separates the Self from the non-Self, a line of demarcation has been drawn between the two, which remains in the form of a conviction. Now, when can One experience separation from the self, from Chandubhai? In order for the separation to prevail with Chandubhai, the process of conversing with Chandubhai has definitely been proven effective; and in order to take this process to the level of experience, Dadashri has given a unique experiment in detail and that is of the mirror *samayik* (introspective analysis as the Self).

A mirror is the only tool that can be used describe the Self in a gross way. The Self is like a mirror. Just like external things 'reflect' in a mirror, in the same way, the universe 'reflects' within the Self as well. Now, by understanding the mirror-like intrinsic functional properties of the Self, the experiment to See Chandubhai separate in the mirror, is a unique discovery by Dadashri. To Know Chandubhai separate and to be able to See Chandubhai separate, for that if he were to be seated in front of a mirror, then would You or would You not be able to See him exactly separate? This part is the *pudgal* (non-Self complex of input and output) and this part is *Chetan* (the Self); that is how everything is identified in the mirror.

In reference to the mirror *samayik*, absolutely revered Dadashri says that, 'You' Know Chandubhai to be separate, but how can You See Chandubhai separate? What is Chandubhai doing? He drank tea, he ate and drank; this experiment has verily been given in order to practice and See all this separate. Here, Dadashri has given different detailed explanations under different circumstances with different people; the reader may feel it to be repetitive, but he will find it to be overflowing with Dadashri's compassion and principles.

Dadashri says, "Just like when you are closely observing others; in the same way You should closely observe Chandubhai." People have the energy to observe others closely, but when it comes to Seeing One's own file number one, He falls short in that. This is because since time immemorial, there has been no practice of doing that; hence, One tends to fall short there. After seating Chandubhai in front of the mirror, You should tell him about as many mistakes as You can See for an hour, that itself is the greatest *samayik*!

In Lord Rushabhdev's (the first of the twenty-four *Tirthankar* Lords) time, Bharat *Chakravarti* (the first *Chakravarti* (king of kings) of the current half-cycle of time. He was the only one to attain *Akram Gnan* through his father, Lord Rushabhdev) had ultimately taken support of the palace of mirrors, and that is when everything fell into place for him. After Knowing the Self, through the experiment of conversing with Chandubhai in front of the mirror, the Self dissociates from the *prakruti* (the non-Self complex). It is our ardent prayer, that by carrying out the mirror *samayik* and Seeing file number one separate, *mahatmas* can start their *Purusharth* (real spiritual effort to progress as the Self) to experience the Self.

~ **Jai Sat Chit Anand**

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Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn the Gujarati language.

While reading these translations of the Gujarati Dadavani magazine, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.

In order to enhance the reading experience of the English Dadavani, a glossary with the translations of the Gujarati words used in the matter is available on <https://www.dadabhagwan.org/books-media/glossary/> on the internet for readers. Please share your feedback about this change and the overall reading experience of the English Dadavani on engvani@dadabhagwan.org.

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

The Experiment of the Mirror Samayik

By Sitting in Front of the Mirror You can See Chandubhai

Questioner: Dada, when you were holding the mirror in front of you, Niruben said, “‘He’ must be doing the mirror *samayik*.” So Dada, what is the mirror *samayik*?

Dadashri: The one You See in the mirror, You should do *samayik* with him. Can You actually See him in front of You?

Questioner: Yes, ‘I’ can See.

Dadashri: Who do You See?

Questioner: ‘I’ See Chandubhai [reader is to substitute his/her name here].

Dadashri: Then, who are You at that moment?

Questioner: ‘I’ am pure Soul.

Dadashri: Yes... hence, do such a *samayik*. The mirror is effective. However much benefit You want to gain, go ahead and gain that by sitting in front of a mirror and doing the *samayik*. You will benefit a lot. ‘You’ See him right in front of You!

The Mirror Experiment is to See Him Separate

Questioner: That point you said about conversing with file number one (referring to the relative self of an awakened One) while looking in the mirror; however, that process is difficult in the beginning.

Dadashri: No, no, how is it difficult? If a stain has formed here on Chandubhai, then are You or are You not able to See it?

Questioner: ‘I’ can see it.

Dadashri: Similarly, whatever stain has formed and can be seen, that is Chandubhai’s and You are separate. So then, You can tell Chandubhai, ‘Do it in this way.’ Therefore, changes come about in Chandubhai. Do the work by remaining separate.

You Know Him to be Separate, but He is Seen Separate in the Mirror

Questioner: Is this experiment so that ‘I’ can gradually remain separate from Chandubhai?

Dadashri: No matter how determined You are, however it will take as long as five to six days to get into the experiment. Whatever Chandubhai is doing, that has to be Seen continuously, and would You immediately Know how to do that? To continue Seeing whatever Chandubhai is doing, wouldn't all these people Know how to do that?

Questioner: They would Know.

Dadashri: It will take You some time. Just as, [when a bus driver is driving a bus] the entire body of the bus and the driver are indeed one; he deems it to be just as though it is his own body. It is such a long bus, sixty feet long. Even though the driver sits at one end, he maintains it like it is his own body; he checks to ensure that the other end of the bus does not touch [anything]. This is because he has decided all of the following, 'This is indeed my body, and it is certainly my body.' For this reason, the end of the bus is prevented from colliding by just this much. Hey, how is it that it was saved by just this much? The answer to that is, "He had decided that himself!"

Similarly, you have decided, 'I am indeed Chandubhai.' Then how would You See him [separate]? 'You' have come to Know the *Gnan* that, "I" am separate from him'; You have come to Know that, but how can he be Seen [separate]?

Questioner: That which has been decided in the past is what comes in the way.

Dadashri: So, You should look in the mirror and See him separate; You

should just continue doing that, so it will fall into place. Do you or do you not have such a full-length mirror?

Questioner: I have.

Seat Him Across and Converse With Him Loudly

Dadashri: Now, what You should do is, seat Chandubhai in front of the mirror and converse with him, 'Even at the age of sixty-seven, you go to *satsang* (spiritual discourse) every day and you take great care in ensuring that. This is a great thing that you are doing.' But, along with that, You should give him additional understanding and advice that, 'Why do you look after this body so much? If something is happening to the body, then let it happen! Why don't you come on this side with Us! There is infinite bliss with Us!' That is what You should tell Chandubhai. If You were to seat Chandubhai in front of the mirror like this, then can You or can You not See him exactly, as he is?

Questioner: In my case, internal conversations carry on for hours on end.

Dadashri: However, while the internal conversation continues, others within [the mind, *chit*, intellect and ego] end up talking on that 'phone'; that is why You should sit him in front of You and converse with him loudly. Hence, he will not take any other 'phone calls'!

Questioner: How am 'I' to seat him in front of Me?

Dadashri: If You seat Chandubhai in front of You and continue reprimanding

him, then Chandubhai will become very wise. ‘You’ should certainly reprimand him Yourself, such that, ‘Chandubhai, how can this be done? What have you stirred up? And if you want to stir things up, then why don’t you stir up something sensible!’ Is there anything wrong in You saying such things? Would it look good if someone else were to point this out rudely? That is why ‘we’ tell You to reprimand Chandubhai, otherwise he would certainly continue walking without awareness! What does this *pudgal* say? He says, “‘You’ have become the pure Soul, but what about me?” He is making a claim; he too has a right. He also has a desire that, ‘I too want something.’ Therefore, You should coax and persuade him. He is actually naïve. He is naïve because if he finds the company of fools, he becomes a fool; and if he finds the company of the wise, he becomes wise. When one is in the company of thieves, he becomes a thief! Whatever company one keeps, he becomes like that! However, it is not as if he will give up his right.

However, if You persuade him [Chandubhai], then he will certainly let go of everything that is how he is. If You explain things to him, then he will let go of everything that is how wise he is!

You Should Certainly Scold Chandubhai Yourself

In the mirror, You can See Chandubhai in front of You; in that, You are the Self and the one standing in front is Chandubhai. ‘You’ should tell him, ‘Chandubhai, how much longer will you continue making such mistakes?’ ‘You’

can even tell him, ‘You need to be scolded a little.’

Have You ever looked in the mirror and scolded Chandubhai? ‘You’ should seat Chandubhai in front of the mirror and tell him, ‘You are getting Dada’s books printed. You are giving donation towards *Gnan* (Knowledge), and by doing that you have done a great thing, but on the other hand, you are also doing this and doing that. What is the reason for doing that?’ Should You or should You not tell yourself this? Should Dada be the only One telling him? Instead of that, if You were to tell him, then he would listen a lot more, he would listen to You a great deal! When ‘we’ tell you, what arises in your mind? “‘Dada’ [your own pure Soul] who is my ‘neighbor’, He does not tell me, then why are You [Dadashri] telling me?” That is why You should scold him Yourself.

You know all about pointing out the mistakes of others but you are unable to point out even a single mistake of your own. However, You do not have to point out his mistakes; You just have to reprimand Chandubhai a little. ‘You’ have actually come to Know about Chandubhai’s mistakes. Therefore, You have to scold Chandubhai now. On top of that, Chandubhai is full of pride, he is laden with pride in all aspects, and therefore, if you coax him gently, then all the work will be done.

Now, when should You practice this technique of reprimanding him? You may employ one or two people to reprimand you at home, but they would

not truly reprimand you, would they! The result will come about only if someone truly reprimands you, otherwise artificial reprimanding will not give result. If there is someone who reprimands you, then you should take advantage of that. However, you do not know how to set this, do you?

Questioner: If there is someone who reprimands me, then I do not like it.

Dadashri: You may not like that, but if there is someone available to reprimand you on a daily basis, then wouldn't you know how to bring about a settlement such that, 'This has become an everyday thing, when is it likely to come to an end?' Instead of that, why don't You go inside Your 'cave'!

Questioner: You have said, "I am not the worldly being (*jeev*) but 'I' am the liberated One (*Shiva*).” However, that separation does not happen.

Dadashri: He does not let go of his belief (*bhaav*), does he! Would he let go of his rights? Therefore, You have to get the work done by continuing to give him the understanding and by persuading him. This is because he is in fact naïve. What is the nature of the *pudgal* like? It is naïve. Therefore, when You handle it tactfully in this way, then it will come under Your control.

This is the Greatest Samayik

'You' should seat Chandubhai in front of the mirror, and in this way start the experiment. In the mirror, You can See his entire face. Then, You tell Chandubhai, 'Why did you do that? You

are not to do that. Why are you letting *matbhed* (divisiveness that develops due to difference of opinion) arise with the wife? Why did you get married? Why are you doing such things after getting married?' 'You' have to say such things. When you scold him like this for one hour in front of the mirror, then 'Your' energy will increase a lot. This is considered the greatest *samayik*. 'You' Know all of Chandubhai's mistakes, don't You? After seating Chandubhai in front of the mirror, You should tell him about as many mistakes as You can See for an hour; that is the greatest *samayik*!

Questioner: If I do not do that in front of the mirror, but instead 'I' talk to the mind within unaided, then will that not work?

Dadashri: No, it will not work. Actually, You should be able to See Chandubhai in the mirror. 'You' will not Know how to do that within the mind on your own. Only the *Gnani Purush* (One who has realized the Self and is able to do the same for others) can do that on 'his own'! However, You have to be taught this, in a simple childlike language, don't you? In addition, it is a good thing that mirrors are so easily available [nowadays]; otherwise, you would have had to buy a mirror costing a hundred thousand rupees. Whereas, mirrors are cheap nowadays! In Lord Rushabhdev's time, Bharat *Chakravarti* was the only one who had a palace of mirrors built! And today, one can see large mirrors everywhere!

All of this is the theory of *parmanu* (subatomic particle that cannot be further

divided). However, if You seat him in front of the mirror and do this, then it is such that a lot of work will be accomplished. However, no one is doing that, are they! When ‘we’ tell him, he does it once or twice, and then again, he forgets!

Understand the Experiment of Separation

Questioner: In *satsang*, you frequently explain the process of separation.

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

Questioner: When the mind shows something, tell the mind, ‘Nothing you say will do.’ Therefore, upon conversing with the mind, he indeed separates.

Dadashri: Yes, he indeed separates and when You refer to this body as file number one, he separates as well.

Questioner: This experiment of separation of yours, how does it work? Do you easily continue Seeing it to be exactly separate?

Dadashri: Yes, that is actually Seen [separate], such that this part is the *pudgal* and this part is *Chetan* (the Self); everything is definitely identified in this way, such *jagruti* prevails. Just like, when you want to make bottle gourd curry, the awareness prevails that the skin needs to be peeled off and discarded, and the top stem needs to be cut off and discarded. Thereafter, the person chops it up in no time! In the same way, *jada* (the non-Self) and *Chetan* constantly remain separate for ‘us’.

To remain as the Knower and Seer means that You continue to Know what Chandubhai is doing. If Chandubhai is quarrelling after slapping his son, then You should Know that Chandubhai is still quarrelling. ‘You’ can definitely tell Chandubhai, ‘Why are you unnecessarily quarrelling?’ Yes, You can happily tell him that. And when necessary You should scold him as well. Tell him, ‘Chandubhai, why are you doing this? From the beginning, since you got married, you have just been this way. Please become a little bit more sensible, now that you have met Dada!’

Questioner: Yes, and after you have separated us, Chandubhai answers back, ‘No, I will just remain like this.’

Dadashri: No, now he will not say anything, he will not utter even a single word.

The Self Dissociates from the Prakruti in This way

Every day You should look in the mirror and talk to Chandubhai, and so the Self will start to separate. When the Self dissociates from the *prakruti*, then Your work is done. When the cork stopper of a bottle becomes loose [dissociates], then it is of no use, is it? Don’t people say, “It has become loose”? It surely becomes loose, doesn’t it? And if the Self dissociates from the *prakruti*, then it is good. Even if you try to put it back in place, it will remain separate. By looking in the mirror, if You talk to him right after [his mistake], then the Self will dissociate. Then even if you try to ‘fix’ it in place, it will not be possible, as it has dissociated. The Self that

has been given to You is the pure Soul, and after It dissociates, no other impurities will come with It. You have been given the pure Soul and that is indeed why It can separate.

When You ask, You should receive an answer. 'You' should talk to Chandubhai, have You ever talked to him? 'You' should ask Chandubhai, 'Now, do you have any intents of doing violence?' Then he will say, 'No.' And if You ask him, 'Do you want to take something of someone's?' Then he will reply, 'No.' So, if You ask him, will he or will he not give You an answer?

Questioner: He will.

Dadashri: That is because he is *mishrachetan* ('I' with wrong belief that arises as a mixture of the Self and non-Self), isn't he! Yes, the Self does not have to do anything at all. Just in the mere presence of the Self, this *mishrachetan* functions!

To Feel Pain and Pleasure is an Attribute of the 'Neighbor'

Questioner: The inherent attributes that Chandubhai has, how can I analyze that?

Dadashri: What do You and Chandubhai have to do with each other? 'You' have become the pure Soul, haven't You! Chandubhai is Your 'neighbor', Your file number one; so what do You have to do with him? If he has any claims, then tell 'us' about it. 'You' have separated. After separating, after two brothers have divided-up their farm, neither one would pick the vegetables from the other's farm.

If either one would take anything, then the brothers would quarrel; this is after it has been divided-up. Before the division, as everything was deemed to be one, they would take anything. There is only a problem before the separation [for You, as the Self]; after the separation, there is no problem.

Questioner: As long as it had not been divided, they considered everything to be one, didn't they!

Dadashri: They certainly did all this, knowing it as one. And now, 'we' have drawn a line of demarcation between the two. So now, the puzzle becomes permanently solved. Yet one will say, "I have a cough." Hey! Just Know who it is that has the cough.

Questioner: If One continues to Know, then the feeling of pain will convert into the feeling of pleasure, won't it?

Dadashri: It will convert immediately. To feel pain and pleasure is an attribute of the 'neighbor', the attribute to feel pain and pleasure is not Yours. 'You' are absolutely unaffected (*nirlep*). Nothing happens to the One who is absolutely unaffected. When you have a cough, then You should Know that, 'Coughing has begun.' You should not feel that, 'I' have started coughing.' 'You' should Know that, 'The one next to Me is coughing, he is coughing a lot.' It is due to the wrong practice since time immemorial that this habit has formed. Therefore, You have to change the practice that has carried on since time immemorial, don't you!

Questioner: In fact, I have no

problem with the cough, but I have a problem with the pain that is felt.

Dadashri: You have been shown once that the vegetables belongs to someone else, now what is the problem in keeping it separate? When You say, 'The intents of the mind, speech and body that tend to anoint are mine,' then chaos arises. However, when You say, 'This is not mine,' then all of that stops. Your farmers and workers will continue to create mayhem until You, Yourself are not decided on, 'This row of vegetables does not belong to me.' 'We' are in fact telling you points from 'our' experience, those that 'we' have experienced. Therefore, You have to say it two to three times, 'Now, this is not mine.' So then, they will stop the mayhem. 'You' will have to do such things, won't You? Can things be attained just like that?

Inner happiness should prevail, even if there is pain externally. Externally the fever may increase or decrease from one moment to the next, the head may ache, nevertheless, You should look in the mirror and say, 'This letter is not Mine, this is not My business.' That interaction of remaining separate happens when You look in the mirror.

'We' Show You 'Our' Methods

Questioner: How can I become free from all these dependencies?

Dadashri: The dependencies are Chandubhai's; they are not Yours, are they! 'You' should tell Chandubhai, 'I am with you, do you have any problem? Do not be afraid. You should not remain

dependent on people; you should remain dependent on Me. Do not remain dependent on others.' 'You' should say things like this. With this, the *jagruti* of separation prevails, but if You are not able to talk in this way, then You should look in the mirror and converse with him. Can You See him or not? Do You like this? Do You like this method? Yes, if You ask 'us', then 'we' will show You the same method that 'we' have used.

Questioner: Then 'I' will also follow the same!

Dadashri: If You want to do that, then here is the mirror, who is telling You not to do that? [Tell Chandubhai,] 'I am with you and Dada is looking over you. So tell Me, what problem do you have?' That is all, with that he becomes quiet. 'We' used to do just that. 'We' would converse with him. Otherwise, there is no one to give him assurance, is there! If a person has incurred a great loss right now and someone tells him, "I am with you," then that poor fellow will be able to sleep at night. However, there is no one to tell him this right now, is there?

See the Circumstances in the Mirror

All circumstances (*avastha*) are temporary and they keep on changing. They are changeable, ever changeable! Just like a moving train, everything functions just like that; those circumstances keep on changing, while the eternal element remains just the same. It is verily due to One believing the circumstance [of the body] to be oneself such that, 'I am indeed this,' that the body becomes ill. When the body has a fever, one says,

"I have a fever." If within the body, the stomach aches, one says, "It is hurting me." When the body is tired, one says, "I am tired." Therefore, he, himself was falsely attributing to be the body. Now, he is separate and You are separate. So now, You Know that, 'Chandubhai is tired.' Hence, You tell Chandubhai, 'Go and sleep for a while, take some rest. Everything will go on, what is the rush!' And if some day, he becomes very discouraged, then You should go in front of one of those full-length mirrors and say, 'How are you Chandubhai? Why are you becoming discouraged like this? I am with you.' 'You' should pat him on the back of the shoulder like this. When You say this, he will be happy! [He will feel,] 'Oh ho ho! I never met anyone who told me such a thing. Now that You are here, I don't have any problem.' Otherwise, even the wife would not tell him, "I am with you." If he were to tell the wife, "I have incurred a loss of five hundred thousand, give me some support." Then the wife would answer, "You are just like that, so what am I to do?" On the contrary, he would lose his reputation by telling her that. In fact, You are giving him support [by saying], 'I am with you.' 'We' are showing you the very same way that 'we' went about it, through 'our' experience. Therefore, You should stand in front of the mirror and say, 'Hey Chandubhai, is everything okay with you?' Then You tell him, 'Why did you get discouraged like that yesterday? I am here, don't be afraid.' So then, he will be happy again. And while travelling in a train, if his legs have become stiff and if he has become very tired, then go in front the mirror in the

toilet and say to him, 'You have become very tired isn't it? This place is indeed such that you become tired. However, I am with you, so don't get upset.' There is actually no one who can give him support at all. Even the father does not give him support. Everyone supports someone as long as it is just a new acquaintance! Then when one becomes more familiar, 'This is mine and this is yours,' arises; this world is certainly like that. No one is at fault. The nature of the world is just like that.

Change the Technique During Suffering

So now, if You change the technique, then the suffering will reduce and consequently, the bliss from within will arise incrementally. The reason being, as one becomes puzzled externally, the bliss that would have arisen from within reduces. 'You' should bring Chandubhai in front of the mirror, then caress his arm like this and tell him, 'There is me and there is you. There are the two of us, that is confirmed, isn't it? It is not made up, is it?'

Questioner: No, there are just two.

Dadashri: Even the point that, this 'neighbor' does not know anything is confirmed, isn't it? And that You are the Knower. The 'neighbor' does not know that the head is hurting; You are the One who Knows that. Therefore, You should tell him, 'I Know that your head is hurting. It will go down soon. Be patient!' 'You' should certainly take care of the 'neighbor', shouldn't You? So, if the sweet dish is of a good quality, if the clarified butter used to make it is pure,

then You can even go ahead and have him eat two! Tell him, 'Eat them and then go to sleep.' Why punish the stomach if the head is hurting?

Know The One who Feels the Pain as a Step Relative

As soon as you know that this person is your step relative, from that point onwards your mind separates from him. As long as you believed your maternal uncle to be a blood relative, you continued to interact with him. However, if just once your mother tells you, "Hey, this maternal uncle of yours is a step-uncle, he is not a blood relative," from that point onwards the mind would keep a distance with him, would it not? All these are step relationships.

One person told me, "This leg of mine is hurting a lot. So, what can be done for that pain? Why don't you place some kind of healing touch to it?" So, 'we' told him, "Here, let 'us' stroke it for you." Then he replied, "The pain is not decreasing." Then 'we' said, "This leg is your 'step leg', it is not your blood relative. You have believed it to be your blood relative, but it is actually a step relative." Thereafter, 'we' told him, "Say it five times. This is a 'step leg' and this One [the Self] is my blood relative. This One is my blood relative and that one is a step relation; that which hurts is a step relation. See, when you said it, the pain went away, didn't it?"

Questioner: Dada, that day I had a fever and at that time, you had given me this example, so I sat down and said it for five minutes, and the fever came down.

Dadashri: The fever comes down. As soon as You say, 'This is my blood relative and this is my step relative,' right from that moment, all his inner intents continue breaking and everything settles down. Therefore, believe it to be a step relation. Now, this will not happen in the mind, it has to be shown physically like this.

Questioner: Just as I see it in the mirror?

Dadashri: Will that solution work for you or not? Whatever keys Dada gives you; all the locks will open with them.

Dada Teaches Chandubhai's Language

Questioner: Actually, by talking in this way, the interaction of separation begins.

Dadashri: By having fun and joking [with him] in this way, by Seeing him, the separation happens. 'We' even say, 'How are you? Are you all right? Ambalalbai, you are in high spirits, it seems like something is up!' That is the reason why he is able to remain fresh! He remains fresh the entire day, so he manages to do so much work.

Questioner: Dada is looking very young today.

Dadashri: That is what everyone says daily. So then, 'we' too look in the mirror to See, 'How does he look?' 'We' also See him to be looking young. An effect arises within when everyone says this. Besides, 'we' would never say, 'I am old.' This is because 'I' am pure Soul, only this one ages, the body ages. He

[Ambalalbai] would not say that either. How would he say anything without asking 'us'? In worldly interactions one may say, "This person is old." However, You should not say, "I am old." This is because, 'I am indeed pure Soul.' Therefore, all 'our' 'calculations' are of a different kind. Having become the pure Soul, if You say, "I am old," and You believe it, then you will become like that. Now, if You say, "I have become old," You are not saying that for Yourself as You Know from within that You are separate and this is being said for Chandubhai. Therefore, it will not affect You. In this world, it is such that if you utter a single word, it all gives effect!

When Chandubhai says, "My health is not keeping so well," then from within You should understand that, 'Chandubhai's health is not keeping so well, however it is certainly not My health, is it!'

Questioner: Yes, Dada. It is being said for Chandubhai. And I should say positive things like 'My health is doing well.'

Dadashri: So, You should say, 'My health is doing well.' When Chandubhai says, 'My health is not doing well.' Then You should say, 'No, it is good.' There is nothing more to it but at least he will feel peaceful! Otherwise, if You Yourself say, 'My health is doing well,' then it will become good. And If You Yourself say, 'My health is not doing well,' then it will become bad. Hence, One becomes whatever One envisions! 'I' am separate and Chandubhai is separate. 'You' should never become one [with Chandubhai].

'Chandubhai is hungry.' 'Chandubhai wants to eat.' 'Chandubhai has cooked a meal.' 'Chandubhai has not understood.' 'Chandubhai understands!' 'You' should speak in third person like this.

Practice This Until it Comes Into Conduct Naturally

Questioner: Dada, while eating, what should 'I' do so that 'I' can remain separate?

Dadashri: You should form a habit of looking in the mirror, such that while having breakfast in the morning [You say,] 'Oh ho...ho... Chandubhai you are really something, you are really enjoying the breakfast!'

Questioner: That in fact is the point about, 'The eater eats.'

Dadashri: No, in addition to having said that statement, "The eater eats," You should also say, 'Oh Chandubhai, this such a great breakfast, you have sat down with such gusto to have breakfast.' What have You become [at that time]? 'You' have become the Knower. However, You have to practice by looking in the mirror. The *Gnani* can See this without a mirror.

By Conversing in Front of the Mirror the Energy Increases

Dadashri: Sit in front of the mirror every day and do one to two *samayiks*! 'You' can See his entire face and by doing these gestures, You should tell him, 'Look Chandubhai, 'I' am telling you that you are not supposed to do this. Otherwise, why did you get married? Now that you are married, you should do this.' 'You'

have to tell him all such things, do You understand?

Questioner: Dada, that is true. All such things actually happen in the mind. It does not happen in front of the mirror, but it happens in the mind, I can see the entire film that, 'This is my mistake. I have made this mistake. I shouldn't have done that, yet it happened.' So now, what should I do? At this point, that question still remains. After that, I get carried away again in another entanglement.

Dadashri: If You do this by looking in the mirror, then a lot of energy arises, but You are not doing that. Do according to what 'we' have said.

Questioner: Now, I will do it in that way.

Dadashri: When you go home, you forget about it. 'We' have even told this grandmother many a times. However, after she goes home, she does not do it. Will any of you do it when you go home?

Questioner: We will all do it.

Dadashri: If you do not have a mirror, then order one from the market.

Questioner: This business about conversing with file number one while looking in the mirror can only be done when there is no one at home, when I am alone, isn't it? I can give awareness [to file number one] by saying, 'Look now,' at every moment by maintaining awareness whilst walking around. However, I do not have the chance to sit like this and converse with file number one at home, as everyone else is walking around!

Dadashri: What is it to You if they are walking around? 'You' should shut the door at night, it's not as if it belongs to them, does it? At eight o'clock itself, you should say, "Today, my head is feeling restless. I am going to sleep, don't disturb me." So, sometimes you even have to say such things. You should say, "My head is disturbed." You should say, "It is disturbed." You should not say that it is hurting, You should say, "It is disturbed."

Questioner: The head is not focusing.

Dadashri: Yes, so then, no one will say anything. They will continue with their work.

Questioner: Then I should wake up when everyone is sleeping.

Dadashri: When everyone is sleeping, then You should continue with Your work. Otherwise, they are such that they won't let you sit peacefully in broad daylight. Otherwise, even if there is nothing, they will continue knocking on the door. When you are sitting in the room, they will knock.

The Exact Technique of Conversing in Samayik

Now today, You should do one such *samayik*. Chandubhai, come here. Having closed your eyes, do You Know how to make Chandubhai sit in front of You? It feels as though Chandubhai is sitting right in front of You. Are You able to See that?

Questioner: Yes, 'I' can See that.

Dadashri: Will You be comfortable doing that while doing *vidhi* (prayers

that increase awareness as the Self)? Just as though Chandubhai is sitting in front of You and You continue scolding him, 'Chandubhai, why are you doing this? What is the reason for doing this? Henceforth, become sensible, now that you are going to *moksha* (final liberation).' Can You scold him like this?

Questioner: 'I' can.

Dadashri: Do You know how to do that? Can You actually See Chandubhai in front of You?

Questioner: Yes, 'I' can really See him.

Dadashri: Can all of You really See someone in front of You? 'You' can only See him when You look in the mirror; otherwise, You will not be able to see him. Without looking in the mirror, can You not See him? Can You See Shantilal [reader should substitute his or her name here] in front of You?

Questioner: Dada, 'I' haven't tried that, but 'I' can See him.

Dadashri: How many from here can See him?

Questioner: 'I' can See him immediately.

Dadashri: Is that so! What about all of You, women *mahatmas*, will You be able to See? Seat Mangadi [reader should substitute his or her name here] in front of You and reprimand her. 'Why are you doing this? Why are you doing that?' Will You be able to do this or not? And You, will You be able to do this? What about You? 'Why were you arguing with the

husband yesterday?' 'You' can tell her all that. What should You tell her? Yes. Do it for an hour today, and tell her all this. Sit and do it even if You do not know how! Why don't You sit down by Yourself, You will be able to do it. 'We' are seated here; 'we' are present here, aren't 'we'? Close your eyes, seat Chandubhai in front of You, and keep scolding him in all aspects. Whilst remembering all the mistakes he has made during the entire life, You should keep scolding him. 'You have done these kind of things; you have done those kind of things. You have not left even a stone unturned in doing wrong things. It is in fact a good thing that you met Dada.' 'You' should tell him all such things, converse with file number one about everything. 'In childhood, when you were four years old, you had done this. At the age of five, you were doing this. When you were seven years old, you used to do that. When you were nine years old, you used to steal vegetables; you used to steal rolled betel-leaves.' 'You' should scold him in such a way. Will everyone be able to do that?

Questioner: Yes.

Dadashri: Just do it in whatever way You can today; let us start this up again! Just as though a child falls over the first time, then the next time he becomes stronger, doesn't he? So, by continuing to do this, it will fall into place for You. So, seat him separately and You are separate from Chandubhai.

Questioner: Dada, the understanding of many people is that, 'This *Gnan* has been attained to recognize the Self, but

something also has to be done.’ Now, that point about having to do something, that something has to be done, for that you have shown us this excellent thing that is to be done!

Dadashri: Nothing has to be done. Where something has to be done, worldly life will arise there. Where rituals have to be done or where anything else has to be done, worldly life will arise due to that. ‘You’ are not to do, You are to See and Know. What is your name?

Questioner: Nagindas [reader should substitute his or her name here].

Dadashri: Seat Nagindas down in the evening, after seeking Dada’s blessings. Tell Dada, ‘Oh Dada, please do something so that ‘I’ can See Nagindas separate.’ Say this five times. If he does not agree, then say it once. ‘You’ will automatically See Nagindas separate; close your eyes and sit down today with the right setting. Everyone should sit down, close their eyes, establish the right setting, and then start to converse with file number one. Begin Seeing from childhood and start reprimanding him. As You start Seeing, You will automatically remember all the different types of mistakes he had made. Dada is sitting here and therefore You will indeed remember them. ‘You’ should reprimand him, ‘You created a fight with so and so, you created havoc with so and so, and you also bore false witness.’ Like this, You will remember all of that and You should clear it all in ‘our’ presence. ‘You’ should reprimand him, *pratikraman* (to confess, apologize and resolve not to repeat a mistake) are not to be done. ‘You’

have to reprimand him, ‘You should not have done such a thing. Why did you do this? It is in fact a good thing that you met Dada, you have found the path to *moksha*.’ Will everyone be able to do this? Will you all be okay doing this? If you are unable to do so, then we can put a hold on it.

Mahatmas: We will be able to.

Dadashri: Will you women *mahatmas* be able to do so? Will You be able to reprimand Mangadi?

Questioner: Yes.

Dadashri: Will You reprimand her a lot? Good. How about You, will You be okay doing this? Just like You See an ‘idol’ in front of You, it is okay if the ‘idol’ is not Seen in the exact form. However, he can be Seen for sure, he is roughly Seen. Can You See Mangadi or not? Is there anyone who can See file number one exactly? Is that so? That is great!

Questioner: Dada, I used to do this in my youth. [In my imagination,] I would seat Maganlal [reader should substitute his or her name here] on one of those wooden platforms and set fire to the wood myself. Maganlal would burn and I would see that myself.

Dadashri: Yes, that is correct. So whatever has happened during youth, reprimand him properly for that, don’t hit him, do You understand? No, You need him; You need the body. The body is to be fed and quenched and kept healthy. It is not to be hit or anything of that sort. This is an extremely precious body; the

body through which You recognized the *Gnani Purush*. All the other bodies [of the past lives] went in vain and it is in this body that You recognized the *Gnani Purush*. *Moksha* has begun.

Hence, when You are alone at home, shut the door to the room and tell Chandubhai, 'Have a seat Chandubhai, let us have a small conversation. You do this, and you do that, what benefit do you get from that? Why don't you become one with me? There is endless bliss with me!' In fact, he is not one with You and that is why You have to tell him. Just like a little child has to be explained to and has to be told things, similarly, You also have to tell Chandubhai, only then will he straighten up.

Do the Scolding Samayik After Receiving the Agna

A man came and told 'us', "I have done such a bad thing that I cannot forget it at all." Now, this person had taken *Gnan* but he was unable to forget the mistake, and it was biting away at him from within! What sort of a thing is that? [So, 'we' asked him,] "Even after 'we' have given you *Gnan*, all these things still happen to you?" Then he replied, "This is what is happening to me. I am telling you what is actually happening to me." 'We' told him, "Go to the terrace and tell your file number one." Then, he asked, "What do I have to say?" [Tell him,] 'Hey, you are worthless, you are a rogue, you are cunning, and you are a thief.' Scold him really well for half an hour. Scold the one who has committed the offense. 'You' should scold him and if it does not heal,

then it is 'our' responsibility." It ended! It ended with just one 'dose'.

"If he does not become sensible, then You should tell him off," that is what 'we' told him. So then, what did He go and do on the terrace? Not only did He rebuke him as if he was rebuking someone else, but He rebuked him even more than that. 'His' file number one was crying and He Saw that. He was crying a lot, he was really sobbing and He just kept Seeing him. So, people on the ground floor who were passing by asked, "Hey, who is fighting? Who is scolding this person?" However, after that he became wise!

Questioner: Now 'I' scold him; 'I' am able to realize after it [a mistake] happens and even before it happens. So 'I' feel, 'This does not suit Chandubhai,' but it still happens.

Dadashri: That which happens is another layer. Thousands of such layers may come up and some people may just have two layers, but You should scold him. When You scold him, it means that You are separate and he is separate. 'You' have experienced that. And You should definitely scold him. As those layers will certainly keep coming up. If they exist, then they will surely come up! And if they do not exist, then how will they come up? However much it is sticky; there are those many more layers. Therefore, You should scold him [by saying], 'Why are you doing this?' 'You' are pure Soul and You should tell Chandubhai, 'How much important are you that you are sulking this much?' 'You' should reprimand Chandubhai like

this instead. 'You' are pure Soul, so what do You have to do with him?

That man had reprimanded his self and he was crying, the poor fellow. Even then, what He said to him was, 'Now even if you cry, I will not be convinced by you. I will not let you off.' After that, his mistakes left. 'He' took him to task to such an extent that he started to cry! 'You' have to tell him a few words.

Questioner: If 'I' do not pay attention then he will only behave that way.

Dadashri: It is not the attention; it is because You let the mind have its way that he continues to go in the wrong direction. Therefore, it will not work if someone else reprimands him; You yourself have to reprimand Your file number one. This is certainly not a path to reprimand [others]! 'We' would certainly not reprimand anyone in this way! Why would 'we' reprimand anyone? And whom would 'we' reprimand? 'You' are indeed the pure Soul; 'we' cannot reprimand You. Therefore, You have to reprimand Chandubhai, so that 'we' do not have to reprimand him.

Questioner: Why would 'I' not feel like reprimanding him? If someone else makes a mistake, then I would reprimand him really well.

Dadashri: In fact, You did not know of this, if You knew, then You would reprimand yourself. Whatever you see others do, you do the same. That man was in fact [a rare case], whereby, He was telling himself off so glaringly! Such that he started to cry.

Questioner: This experiment of reprimanding is wonderful.

Dadashri: 'You' should not reprimand him too much. 'You' should ask 'us' before You reprimand him. Not everyone needs to reprimand his or her file number one, it is only necessary for those who are like him. He has a strong desire, doesn't he! Therefore, He is the kind who will surpass all [his mistakes and problems]. All these [*mahatmas*] will surpass them; they will find a way.

The One telling off continues to tell off and the one who cries continues to cry. It is a great wonder, isn't it! Then 'we' told the others that, "Do not give Your file number one a telling off in this way. No one should give his file number one a telling off without asking 'us'. 'You' should only do it if 'we' give You the *Agna* (special directive) for it. This is because it is in fact dangerous. There is no telling what kind of claims this sixty-five year old lawyer may end up making if he receives a telling off, is there?

Questioner: Dada, when that man had come here just now, he was saying, "Now, file number one has become so scared that he does not do anything out of line at all."

Dadashri: Yes, he would become scared! He had never come across anyone who could tell him off and if someone were to tell him off, then he would lay a claim against that person. If the *Gnani Purush* were to tell him off strongly, then he would even go away from here, leaving aside even that which is beneficial for him.

Therefore, if You tell him off Yourself, then where can he go?

Questioner: That is exactly how it is for all these people in high posts, Dada. There is no one to tell them off, there is no one to tell them anything.

Dadashri: There is no one to tell them anything, that point is correct. Therefore, you need someone over you to tell you. Nevertheless, the amount of reprimanding He did was such that all of them [the faults] became alert and when his file number one started crying, He told him, ‘Are you throwing a manipulative tantrum by crying? Who do you think you are?’ It was as though the Self had completely separated. Now, such an experiment does not exist anywhere else. Does such an experiment exist anywhere else? ‘He’ even slapped him! In this way, He slapped his own cheek!

Questioner: Dada, Chandubhai should be stood in front of a mirror and beat up really well, only then will he properly understand.

Dadashri: No, all that is just for you. For all these other people, they require something at the gross level like this.

Questioner: Dada, it is needed; many times something like this is required.

Dadashri: That is true, but He straightened out his file number one. Before this, he was not taking heed. He told ‘us’, “Dada, my file number one does not take heed.” So, ‘we’ told him, “Why would he not take heed? Go, take

‘our’ name and give him a good telling off. Follow as per what Dada says.” [So, He started by saying,] ‘Who do you think you are mortal one? Now, ‘I’ will put you in place.’ ‘He’ then gave him a good telling off.

Questioner: Dada, if I want to do something like that, then I should come and do it in your presence, only then will I benefit properly from it, won’t I?

Dadashri: Once ‘we’ give You those blessings, then why worry? Reason being, when ‘we’ give You the blessings, only the Self will prevail. Therefore, *Pragnyashakti* (representative of the Self) alone will do the work. Do the scolding *samayik* only after receiving ‘our’ *Agna*, only then will *Pragnya* (the direct light of the Self) prevail, otherwise if something else will latch on, it will cause problems.

Not to Join the Opposition Party is Today’s Purusharth

One has a strong desire to attain eternal bliss, how can that be attained? Eternal bliss is the bliss of the Self; therefore, You should become the Self. When You give Chandubhai a telling off, at that time, what sort of bliss will arise? The Real kind of bliss will arise. When You converse with Chandubhai and reprimand him, at that time, a lot of bliss will arise. Now in that, the Self is not the One reprimanding, the energy referred to as *Pragnya* reprimands him.

When You reprimand him, the ‘opposition party’ separates. Actually, he wants to remain seated on the side of the ‘opposition party’ and he wants

to criticize the 'government'. When he sits on the side of the 'opposition party' that is a result of previous karma, but it is today's *Purusharth* whether to remain or not to remain in favor of the opinion of the 'opposition party'. Therefore, Your vote should only be for the 'government' [the Self]. Even while sitting on the side of 'the opposition', when he votes for the 'government', then You should Know that he has now turned towards the Self. He should remain in favor of the Self, even though he is seated with the 'opposition party'. That is due to previous karma.

Who is the One reprimanding? Whom is He reprimanding? The One who Knows this is the absolute pure Soul. Who is the One reprimanding? It is the *Pragnya* committee. Whom is He reprimanding? The *agnya* (the energy of ignorance) committee. The *agnya* committee consists of the ego, anger, pride, deceit and greed. That committee is different and this committee is different. If You scold Chandubhai in this way, for an hour or for just one *gunthanu* (a period of forty-eight minutes), then just imagine how much of Your energies would increase!

A Valuable Experiment Against the Prakruti

Questioner: Every person should do so by considering what the file number one is like. Every person's file number one may find a different kind of medicine suitable for himself. They will not find the same medicine to be suitable. My file number one does not find such a strong medicine of reprimanding suitable.

Dadashri: Yes, some people's blood

pressure may rise; such things may happen to some people.

Questioner: So, in this way all these people try to imitate what they see others do.

Dadashri: No, you should not imitate what you see others do. "You should ask 'us,'" that is what 'we' have said. Hey, no one should do it of his own accord. If you say, 'Get out, get out,' then your blood pressure will rise. Therefore, You should look in the mirror and say, 'I am with you. Don't be afraid.' By doing so, the blood pressure will not rise. For this, the Self (*Nischay*) is required, just the Self.

Questioner: The experiments that you are showing us: that of doing the mirror *samayik* and that of conversing with the *prakruti*, all those experiments feel great. It continues well for two to three days, but then a weakness enters in that.

Dadashri: When a weakness enters in that, then start over again, afresh. As something becomes routine, then all weaknesses tend to come into play. The intrinsic nature of the *pudgal* is such that as something becomes routine, it continues to spoil and so You should reset it again and put it back into practice.

Questioner: Well, the work should indeed be accomplished by means of that experiment. However, that does not happen and halfway through it, the experiment comes to a halt.

Dadashri: By doing it in this way, it will be achieved, it will not happen instantly.

Questioner: Now, that experiment is left incomplete and I then start another experiment. And then, that experiment is also left incomplete and 'I' show him a third experiment. That too is left incomplete... and therefore, all of them remain incomplete.

Dadashri: You should complete them once again; gradually, take them one-by-one. Have you not finished the experiment of the mirror [*samayik*]?

Questioner: No, whenever 'I' do it, 'I' benefit that much. However, after that the separation should indeed prevail; just as I am able to see this man separate, but 'I' cannot permanently See Chandubhai separate. 'I' do actually Know that the *prakruti* is separate.

Dadashri: 'He' reprimanded himself so much, so much to the point that he started crying. Now tell me, how much separation must have prevailed! Have You ever reprimanded him in such a way, to the extent that he started to cry?

Questioner: He did not cry, but he had become disheartened.

Dadashri: He had become disheartened. If You tell him off, then he will in fact straighten up! So then, that experiment is such a valuable experiment! People do not know how to do that. Just look at that, this man sits around at home, but he does not do this kind of an experiment.

Questioner: I too just sit around. Does that mean there is a weakness in that? Alternatively, is it because I have not understood the importance of the

experiment? On the other hand, what is the truth that pans out in this?

Dadashri: 'You' are lacking that much enthusiasm.

After Meeting Dada, Should You Let it Lapse?

Questioner: Dada, when I get bad thoughts, I become very upset.

Dadashri: 'You' should say, 'They are not mine.' This is because You are the pure Soul. Whatever is Yours, only that much can be said to be Yours. Nothing else is under Your ownership. Now, you have surrendered all those other things to 'us'. Therefore, when You say, 'This is not mine,' You become free. Why don't you give it a try!

Questioner: Dada, when these bad thoughts arise, at that time should 'I' do the mirror *samayik*?

Dadashri: That is to be done when you are facing some difficulty.... Say, at night if there is no blanket available and if you have to spend the entire night without a blanket, then look in the mirror and say, 'I am with you. Go to sleep peacefully.' If any difficulties are being faced, then while looking in the mirror You should pat his shoulder. And even otherwise, You can tell him just like that without looking in the mirror, 'Why have you come here? What do we have to do with each other? The relationship between you and me existed back in the day; no such relationship exists today. Our relationship has ended since I met Dada.' That relationship ended since You met Dada, didn't it? Can't You tell him that?

Questioner: I can.

Dadashri: Now that You have met Dada, will You take benefit from it or will You let it be?

Questioner: No, I will take it.

Dadashri: Will you let it lapse?

Questioner: No.

Converse With the Mind in Front of the Mirror

Questioner: The moment a negative thought arises, I immediately say, 'This is not right,' but 'I' do not scold him.

Dadashri: 'You' should scold him and do all that, two to four times. You are actually still young; therefore, everything will fall into place. Then, later it will become rigid.

Now that You have become the pure Soul, You have nothing to do with the mind at all. 'You' should not listen to anything the mind says. The mind is a *gneya* (an object to be known) and You are the *Gnata* (the Knower). What is the relationship between *gneya* and *Gnata*? The *gneya* should be Known and Seen. If he has any negative thoughts, if bad thoughts arise, even then You should See them and if good thoughts arise, even then You should See them. Now, You have nothing to do with him. Until now, You definitely had a relationship with him and that is why this wrong belief remained in existence. Now, You have nothing to do with him at all. If Chandubhai is thinking, then he is thinking by himself, You have nothing to do with him. 'You' should See what Chandubhai is thinking. And if

Chandubhai gets depressed slightly, then You should tell him, 'Hey! I am with you, why are you being afraid now?' 'You' should say that to him while looking in the mirror. 'You' have separated from Chandubhai, just like a 'neighbor'.

Therefore, You should not become engrossed in that now. In the state of ignorance, you used to become engrossed. So, the most important thing about this *Gnan* is that You do not lapse in this. It is actually a Science (*Vignan*), isn't it? No mistakes should be made in this. 'You' should not make any mistakes when it comes to the mind. If anything else has happened, 'we' will fix it for you.

Questioner: How should the experiment of conversing with the mind be done?

Dadashri: Well for that, You should look in the mirror and talk to him, then it will be done like this! 'You' should tell the mind, 'I will not interfere in your affairs and you should not interfere in mine.' Then someday the mind will say, 'Why are You interfering in my affairs?' Then You should tell it, 'From now on, I will not interfere in your affairs. So, don't interfere in mine.' In fact, these are all disputes involving so many 'partners'! Nevertheless, You have attained the pure Soul and the five *Agnas* (the five directives that preserve the awareness as the Self in *Akram Vignan*), so that is enough.

Console Chandubhai When he is Depressed

You should in fact continue to See all of this: what Chandubhai's mind is

doing, what his intellect is doing, and what his *chit* (inner faculty of knowledge and vision) is doing. Sometimes, when he is depressed, when Chandubhai's circumstances are such, when the unfolding karma are such, You should simply tell him, 'Let us go to a mirror.' If the cupboard has a full-length mirror, then take him there and then You should slightly pat Chandubhai's shoulder like this and tell him, 'I am here with you, do not be afraid.' So then, he will calm down. He has certainly never come across anyone to pat his shoulder. 'You' should definitely do that in this way, there is no problem with that. Sometimes, when that happens, then You should give him a pat on his shoulder and tell him, 'Chandubhai, I am here.' 'I' meaning the pure Soul. The pure Soul meaning God. So thereafter, everything will surely become correct. His depression will go away. Therefore, whenever this happens, whenever there is a difficulty, at that time do it in this way.

If members of your family have not attained *Gnan* and the wife tells the husband, "Just look at that, all these things have happened." Then would the husband pat her on the shoulder? What would he do? He would say, "You do not have any sense at all." Hey, just imagine! First of all, she is depressed and on top of that, he 'smacks' her on the head.... If the husband has incurred a loss of two to five hundred thousand rupees and he comes home and says, "You are not doing things properly. You do not know of my situation right now." Then the wife replies, "It's not like God is upset with you! You

yourself are like that you do not have any substance at all." Now, just look at that, would anyone console him? No, they would not. Therefore, You have to give him this Yourself. Is this something that You can understand? This is all Scientific talk. Scientific means talk that comes from experience.

When Pressure Arises due to Circumstances, do This Experiment

Questioner: Whether there is pressure of the current era of the time cycle, or it is the pressure of circumstances, but sometimes I get very agitated, to such an extent that I don't know what to do?

Dadashri: The agitation in fact happens to Chandubhai, what do You have to do with that?

Questioner: Yes, but it is such that when agitation arises in Chandubhai, it takes away the *jagruti*.

Dadashri: At that moment, in order to stop the agitation, You should go in front of the mirror, pat his shoulder and tell him, 'I am here, why are you doing this?' So, the agitation will stop. 'We' have shown you all the ways indeed.

Questioner: You have shown us, but who knows what it is, whether it is the past karma or something else, but now and again, it comes and strikes up a storm like this. On top of that, Dada, many a times, anger, illusory attachment, deceit and greed arise in me, these happen even more than the agitation.

Dadashri: Yes, it is referred to as anger, pride, deceit and greed, when You

become engrossed in them! However, You do not like them anymore. Therefore, they cannot be referred to as anger, pride, deceit and greed. They in fact, remain only as the attributes of the *pudgal* and their settlement will come about, there is no problem with that. These are all discharging matters.

Now, You do not have any anger, pride, deceit and greed left in You. None of that remains in You. In all aspects, You have become the pure Soul. Now, the mind, intellect, *chit* and ego, all belong to Chandubhai and You have nothing to do with them. Whether he becomes angry or restless in the mind, You should continue to See that. Look at his face in the mirror and immediately tell him, 'I am with you.' Go ahead and tell him this much. 'We' are giving you a guarantee that You will experience the *samadhi* (a blissful state free from the effects of mental, physical, and externally induced problems) that Lord Mahavir (the twenty-fourth and last *Tirthankar*, who lived approximately 2,500 years ago) experienced. Even amidst you getting all your sons and daughters married, even whilst going to the cinemas, amidst all of that, the *samadhi* that Lord Mahavir experienced will prevail for You. This is in fact *Akram Vignan*! This is the combined Science of the twenty-four *Tirthankar* Lords (the absolutely enlightened Lords who can liberate others)! It is the eleventh wonder of the world! The eleventh wonder!

The Experience of One Hundred Percent Separation

Questioner: So, if I am sitting alone

in the evening, then should 'I' continue Seeing Chandubhai or...

Dadashri: 'You' should See Chandubhai. 'You' should continue to See, what his mind is doing, what his intellect is doing, what his ego is doing. And when everything is calm, then Chandubhai can be Seen separate, You should continue Seeing him. When You look at his face in the mirror, then Chandubhai is Seen. 'You' should continue to See him. Then You can actually say, 'Chandubhai, you are great. You look very wise.' 'You' can say all these things. When You converse with him, then You will experience the fact that a hundred percent separation prevails!

Questioner: So, at the end of the day, 'I' should sit down and See Chandubhai and by recalling everything, 'I' should tell him, 'Today morning you had done this. In the afternoon you had become angry...'

Dadashri: Yes, You can tell him all that.

Questioner: That is considered as having Seen, isn't it? That is considered having Seen the *prakruti*, isn't it?

Dadashri: Yes. After Seeing him, You should actually tell him, 'This thing that you did, it is not befitting. Now, you have become old. Now, you do want to go to *moksha*, don't you?'

Questioner: Yes. So, if he had become angry, then 'I' reprimand him, 'What is this that you are doing? After having met Dada, you are still getting angry, this does not suit you!'

Dadashri: Yes, that is all. ‘This does not suit you.’ Yes, reprimand him.

Questioner: That is considered as having Seen all that, isn’t it?

Dadashri: Yes, that is considered as having Seen all that.

Questioner: Is that considered as the experience [of the Self]?

Dadashri: Yes, that is considered the experience. ‘You’ can tell him a few things like, ‘Now you have become old. You should at least think a little! You are being pompous because your mother-in-law is not here!’ You should say such things. ‘What do you do when your mother-in-law tells you off? Just because there is no one to tell you off, is that why you are doing this?’ Tell him as much as You can. Would you lose your reputation in doing that? Your reputation has already been ruined, hasn’t it! It is because you had lost your reputation that you met Dada, and just look at these reputable people that are walking around! These people want to continue worrying from within, but externally, they want to maintain their reputation [by thinking], ‘I will not allow my reputation to be lost on the outside!’

I am With You

Worries do not arise in You. This is because You are separate and he is separate. Now, when Chandubhai faces any external problems, then You should tell him, ‘I am with you, do not be afraid.’ ‘You’ should say this while looking in the mirror.

Therefore, he will calm down

completely. Now, no difficulties touch You. Not a single worry arises in You. Constant *samadhi* prevails. If You grasp this *Gnan* exactly as per what ‘we’ say, as per ‘our’ viewpoint, then *samadhi* will prevail amidst any sort of difficulties. This is because it is Scientific! All of this is a Science indeed!

Questioner: Dada, the point you said about the mirror, is wonderful. And to tell him while looking in the mirror, that is actually...

Dadashri: With that, everything starts to ‘heal’ for him. When You look in the mirror in this way and pat his shoulder [and say], ‘I am with you,’ then immediately he ‘heals’.

‘You’ have become pure Soul, and what is meant by pure Soul? It is Dada himself! So, when You say, ‘I am indeed with you,’ everything vanishes. Nothing else [needs to be done]. ‘You’ are to pass days by doing just this much. ‘You’ are to maintain *vitaraagata* (total absence of attachment and abhorrence). Mind you, it will remain genuine; *vitaraagata* will prevail. This is because it is the real *vitaraag Vignan* (the Science that leads to the absolute state free of attachment and abhorrence), and it is an irrefutable principle. It does not listen to the intellect even to the slightest.

Fulfill Your Role as a ‘Neighbor’

‘Your’ ‘neighbor’ has attained a living state (*Chetan bhaav*). It has been charged, so all its inner intents: all the inner intents of the intellect, the turmoil that arises in the mind when insulted; all these are the inner intents of the

‘neighbor’. When turmoil arises in the mind, intellect, *chit* and ego, then You should politely tell Chandubhai, ‘Do not get ruffled; remain calm now.’ Therefore, You are a ‘neighbor’, so fulfill Your role as a ‘neighbor’. Sometimes, if he becomes very ruffled, then You should look at him in the mirror. Then in this way, You can See Chandubhai in the mirror, can’t you? Then You should pat Chandubhai gently like this. If You pat him gently from this side, then You can See that movement in the mirror, can’t You? Then, You should tell Chandubhai, ‘Calm down. I am here. Now, what fear do you have?’ ‘You’ should practice this. While sitting in front of the mirror, You are separate and Chandubhai is separate, both are indeed separate.

Dada’s Interaction of Remaining Separate

Questioner: Dada, how do You See and interact with Your ‘neighbor’?

Dadashri: In a very good way, ‘we’ know him to be a very good person, since childhood itself! He is a good person, a very good person. He does not interfere in anything, he does not create any problems, he does not want anything, he does not cause any harassments. If you wake him up early, even then, he has no problem and if you wake him up late, even then, he has no problem. Upon being told, “There are *mahatmas* who have come downstairs,” he wakes up, gets ready within half an hour, and comes downstairs. Do you think that he troubles ‘us’? No. Hey, not only does he not trouble ‘us’, but he never troubles Hirabaa [Dadashri’s wife] either!

Questioner: The demarcation that is there between the Self and the *pudgal*, just the way that you experience that separation, how can I experience that separation in the same way?

Dadashri: They are indeed separate, aren’t they!

Questioner: Yes they are, but the way You are able to See the Self and the *pudgal* separate, can ‘I’ actually See in the same way?

Dadashri: When that ‘station’ comes, You will be able to See that, won’t You!

Questioner: So, what is the technique for that?

Dadashri: There is no technique. This is the Self and this is the *pudgal*. They are both right next to each other indeed, but the two have no relationship.

Questioner: Nevertheless, right now, as you are sitting here and Dada Bhagwan [the fully enlightened Lord within the *Gnani Purush*] is Seeing Dada [A. M. Patel], in what way does He See him?

Dadashri: With the Vision that Sees both the Self and the non-Self. With the Vision of the Self and the vision of the non-Self. The Self that ‘we’ have given You, Its Vision is different and his vision is different. This room and all of this that you are seeing, that vision is different; it is referred to as the vision of the non-Self, whereas the other is the Vision of the Self. And since the Vision of the Self is different, It Sees both the Self and the non-Self as separate. This is the non-Self

and this is the Self. 'You' understand this too, but You do not need to delve into it deeply. However, You actually understand that all this is separate. Don't You Know that this is the non-Self?

Questioner: Yes, 'I' actually Know that.

Dadashri: That is indeed the Vision; 'I' am not this and 'I' am this, 'I' am not this and 'I' am this. So, just make this strong! If all these roads are poorly paved and then you start to pave the road properly further ahead, then the poorly paved section starts weakening. Whereas, this road that is firmly paved, let it become strong, properly, as far as it can be seen. In fact, all of this works in accordance with the law of nature indeed. 'You' should not get into all this trouble, or else You will become just as you previously were, a person with interference. There is no need for any interference there at all. 'You' should remain in the *Agnas*. If You do not remain in the *Agnas*, then that is considered a tremendous offense. The habits that were formed in the past are in fact the very habits that are troubling you. 'You' just have to follow the five *Agnas*; that is all. 'You' should definitely not delve into any other interference. 'You' do realize that this is the non-Self and this is not the Self, don't You?

Questioner: Yes Dada, 'I' actually Know that.

Dadashri: People of the world cannot understand this.

Make Chandubhai Your Disciple

When would people know you?

When your conduct is good. When would they know that You have become the pure Soul? Currently, they would only know that you are Chandubhai, wouldn't they? Whereas, You Know that 'I am pure Soul.' 'Your' *Gnan* is different and the knowledge that people know is different, isn't it different?

Questioner: Yes.

Dadashri: So, in the true sense people do not know that You have become the pure Soul. When can You be considered to have become the pure Soul? When the external conduct turns around, that is when people will understand. Therefore, people still do not know this. When they will come to know this, it will be a different matter.

Currently, would anyone become your disciple? No. Why is that? It is because you end up saying the wrong things; they all see your misconduct, don't they?

Questioner: Yes, they see the conduct.

Dadashri: It is when people have an experience; when something is done for them and they become happy, only then, would they become a disciple there. Even if you were to explain the *Gnan* to him, he will surely know, 'This person is saying what Dada says.' So, it is when You talk while remaining as the pure Soul and they experience the bliss that You will become like that. But until then You do not have a disciple, do You? Therefore, You should make Chandubhai Your first disciple. Did You not understand?

Hence, You found a great disciple, a wonderful disciple, in Chandubhai. 'You' should tell him, 'Hey... do this, do that.' 'You' should caution him, make him understand, show him his mistakes, make him do *pratikraman*. In fact, You will find that to be a lot more comfortable. Even if 'we' were to tell people, how many of them would listen to 'us'? And if You tell Chandubhai, he will listen to You.

One has to become One's own disciple. 'You' should make Chandubhai Your disciple. Who else would become your disciple? Would anyone become Chandubhai's disciple?

Questioner: No, no one would. Dada, your point is extremely wonderful!

Make Chandubhai Clear the Rubbish Within

Dadashri: 'We' will surely not come to point it out. 'You', Yourself have to point it out. So now, 'we' will not have to tell You this again, will 'we'? Now, make sure that 'we' do not have to come and tell You this. 'You' should indeed tell him, 'Chandubhai do this, do that.' This rubbish will not allow You to remain regular. Therefore, since rubbish exists in the home, You should tell him, 'Look Chandubhai, there is still rubbish here.' At that point, Chandubhai will ask, 'What do I gain from You becoming pure?' Then tell him, 'When I become pure, then your settlement will certainly come about, that is for sure, that is a guarantee.'

Questioner: It is only Chandubhai that 'I' have to purify, isn't it?

Dadashri: Yes. 'You' are indeed

pure. 'You' are indeed the pure Soul. Now, what Chandubhai says is that, 'I too have become pure.' Then You should tell him, 'No, as of yet everything has been cleared from the outside, but within there is still all this rubbish remaining. And if you sweep it away, then you will become pure.' He has washed the dishes. However, he has them haphazardly, so some dirt can still be seen. He will say, 'They are still wet.' [Then tell him,] 'Scrub them, scrub them a little more.'

All day long, You should only maintain Your *jagruti* on, 'What is it that Chandubhai is doing?' 'You' should continue speaking to Chandubhai, You should See what Chandubhai is doing, and if he does not do it, then You should tell him, 'All these utensils remain unwashed. This and that still remains pending.' When he finishes doing one thing, You should immediately show him something else. As You can See those mistakes of Chandubhai, so You should tell Chandubhai, 'You are making these mistakes, but now correct them.' Only then, will things straighten out for him; otherwise, they will not straighten out.

First See and Then Know in the Mirror

Questioner: In the *Aptavani* (a series of fourteen volumes compiled from Dadashri's speech) you have said that, "'You' are Knowing but You are not Seeing." What do you mean by that?

Dadashri: What is Chandubhai doing? He drank tea, he ate and he drank, See all that. Actually, You only continue to Know, but You are not Seeing him separate, are You! 'You' should constantly

keep Seeing the *pudgal*, itself. That is indeed Your first duty, then comes the duty of Knowing.

Questioner: In what way is this Seeing to be done?

Dadashri: Can You not See what he is doing? ‘I’ can See what Chandubhai is doing the entire day, in the same way, You should be able to See him. That is all. Just like this, there is need to get into a new design. There is no need for a new design; there is no need to bring in an architect for this. ‘You’ should be able to See him, in the same way that ‘I’ See him.

Questioner: You had once mentioned that, “When Chandubhai is eating, ‘I’ should be able to See him just as he would appear in a mirror.”

Dadashri: Yes, that is exactly how he should be Seen. Whether ‘I’ See him or the mirror sees him, they are all one and the same thing, isn’t it! That is exactly how You should See him. Is that really difficult?

Questioner: Dada, you find that easy, however it is really difficult for us, isn’t it?

Dadashri: No, but You should gradually ‘fit’ it, then it will ‘fit’ on its own. If Your Vision does not go in that direction, then how will it ‘fit’? Lord Mahavir used to do only one activity, He used to constantly See what Mahavir [the relative self] was doing, that is all. ‘He’ would not get involved in any other complications at all. When Mahavir was awake, then Lord Mahavir would See

him awake, in the same manner that ‘I’ See [Ambalalbhai separate]. ‘You’ have to See in the same way that ‘I’ am Seeing. Just as a man with awareness and understanding continues to see, just as he continuously observes everything about you very closely, You should also closely observe Chandubhai in the same way; that is all, isn’t it! Everyone has the energy to observe others closely, but this here is the energy to observe One’s own self closely! It is because since time immemorial, there has been no practice of doing so; hence, One tends to fall short there.

‘We’ make it easy for You by having You See the relative self in the mirror. By doing so, You will gain practice. This is needed because since time immemorial, You have definitely not Seen him in this way, have You! The reason being, you believed that, ‘I am indeed Chandubhai,’ so then, what was left to be Seen! Now, You have actually become separate that is why You are Seeing him. The Seer has become separate!

Therefore, the ultimate state as the Knower and Seer is when Chandubhai is coming or going and You See him [and say], ‘Oh ho ho! Come Chandubhai, come Chandubhai.’ Even when Chandubhai is talking, You can See him separate.

The Technique to Remain in Applied Awareness

‘I’ talk to myself even if Niruben is present. What do ‘I’ say? ‘Ambalalbhai, are you a contractor? What kind of a person are you? What do you think of yourself?’ ‘I’ say such things. Niruben asked, “Are you conversing [with yourself]?” Then

‘we’ said, “Then what else can ‘we’ do? It is not like all these conversations can be done just in private, can they?”

Questioner: Dada, you are actually *nirbhedi*, meaning without any separation [with any person], therefore you speak while maintaining separation [with the relative self].

Dadashri: They are indeed separate; they are actually separate. ‘We’ have indeed separated them for You; ‘we’ have totally separated them. Now, if You do not put this separation into application, then you remain engrossed with him, connected to him [file number one]. When You reprimand him, they separate automatically. Just like when a mother-in-law and a daughter-in-law fight, they do fight, don’t they? Tell me, how many faults does the poor daughter-in-law see in her mother-in-law? Whereas in this case, You Yourself tell Your file number one off, meaning that You are able to See all his faults, isn’t it!

Now, You should not scold him everyday such that he cries. However, You should keep saying a few things everyday just for the sake of it. When the mother-in-law starts to nag, then the daughter-in-law understands, ‘I will not be able to live with her.’

Questioner: That is correct.

Dadashri: That is way to become separate, to become more separate!

The One Who Converses is Certainly Separate From Chandubhai

Questioner: Dada, this experiment

of conversing with file number one, so when ‘I’ converse with Chandubhai, that means that Chandubhai is separate and ‘I’ am separate. So then, while conversing does he actually become one with the form of the One who converses?

Dadashri: The One conversing does not.

Questioner: No, actually... ‘I’ can also See that this conversation is taking place. There is the One who is conversing, and the one with whom the conversation is taking place, all that continues to be Seen. The One conversing and the one with whom the conversation is taking place; ‘I’ am the illuminator of all that, aren’t ‘I’?

Dadashri: The One who converses has no problem at all.

With Constant Upayog, There is Moksha in Just one More Lifetime

Then as You look in the mirror and practice, You continue to See Chandubhai [and say], ‘Chandubhai, you should be commended.’ If You have practiced, then You will be able to See within. If You have not practiced, then how will You be able to See? You have practiced, haven’t you?

Questioner: It is only with practice that *upayog* (applied awareness as the Self) can arise, isn’t it?

Dadashri: A person surely needs practice, doesn’t he? Practice means that One remains ready with *jagruti*.

Questioner: What did you say?

Dadashri: *Jagruti* is wasted away

just like that. Something wrong has happened, something wrong is happening, but One does not make any effort [to come out of it]. *Jagruti* continues to show You that something wrong is happening, doesn't it? Does your *jagruti* show You anything?

Questioner: Yes, it shows all that.

Dadashri: All day long? Your *jagruti* has increased so much! The world is seeking it, but such *jagruti* does not prevail [for them]. 'We' have given You the kind of *jagruti* that prevails constantly. That *jagruti* is to be utilized. An old habit has formed, which is the habit of slipping in slippery spots.

Questioner: Yes, that is true.

Dadashri: So if You maintain some *jagruti* there such that, 'This is a slippery spot and you may slip here.' Nonetheless, if it then comes to unfold, then You should say, 'Chandubhai, you are slipping, and I am Seeing you.' Is there a problem in that?

Questioner: No.

Dadashri: However, instead He also slips. 'He', Himself also slips along with Chandubhai. Therefore, You should maintain *upayog* there. Just like a man who is at the edge of a well, does he remember his wife, does he remember his children, or does he remember the well? If he happens to sit at the edge of the well, then he would be cautious, wouldn't he?

Or else, if someone were to walk on a two feet wide path through the sea, without any railings on either side, then at that moment would he remember his

wife, would he remember his money, or would he remember his mansion?

Questioner: He would not remember anyone.

Dadashri: Yes, that is referred to as *upayog*. Dada has given the path to *moksha* with an incontrovertible principle, whereby *moksha* is attained in just one more lifetime; so then, You should cling onto that incontrovertible principle. 'You' should maintain *upayog* in just that. If you were to fall in the sea, then you would die for just this one lifetime, whereas that would be death of millions of lifetimes. 'You' should in fact tell Chandubhai, 'Straighten up.'

Through the Process of Conversing, Progress can be Attained

What is *upayog* considered to be like? When a person is counting hundred-rupee notes, would his *upayog* (awareness) divert elsewhere? That is referred to as *upayog*. Such *upayog* constantly remains for 'us'. If You stay in 'our' presence, then *upayog* will prevail for You too.

Questioner: In this state or in other states, as there are varying intensities of interest, is that why this [awareness diversion] happens?

Dadashri: There is no need to cultivate the interest; You are to set the *upayog* simply. 'You' should just tell him, 'Chandubhai, you are seated in Dada's presence. Now, in whatever it is that happens here, You should proceed by setting the *upayog* in that.' Thereafter, You should continue to See; if the *upayog* lapses, then You should immediately tell

him, 'Chandubhai, you did not remain in *upayog*, it should not be so.'

Don't You want to progress in 'our' presence? Otherwise, upon 'us' saying this, You would have immediately started conversing with your file number one.

Get Your Work Done Through Akram Gnan

When You converse with Chandubhai that itself means You are separate. That is why 'we' have told these people to stand in front of a full-length mirror, and pat his shoulder in this way and say, 'How are you? Chandubhai are you all right? If you face any problems, then do let me know.' You should say all such things to him. 'You' just have to do this for a little while. Then he will indeed be Seen separate. He is separate indeed.

If there are many faults, then You should scold Chandubhai, 'Chandubhai, why are you doing this? It should not be like this.' You should scold him in this and that way.

So, You should go in front of a mirror. What happens when You go in front of a mirror in this way? Does it take long? Do You have to put in any efforts?

Questioner: No efforts need to be made. 'I' can See him separate immediately, in a natural manner.

Dadashri: That is indeed why people have lost value for it. Actually, there is true value in that. It is considered such a wonder that he [file number one] is Seen separate in the mirror!

Lord Rushabhdev gave the

Knowledge of *Akram Gnan* (Knowledge of the Self through the step-less path) to King Bharat, and he ultimately took the support of the palace of mirrors and that is when it fell into place for him. His ring came off in the palace of mirrors, the moment he noticed his bare finger in the mirror, he thought, 'All the other fingers look like this, then why does this finger look different?' That is when he realized that it looked different because the ring had come off. The finger was looking so beautiful because of the ring! So, the turmoil started within! It went on until He achieved the absolute state! He started contemplating, 'Did the finger look beautiful because of the ring? Was it not because of me?' So there He replied, 'Why would it be because of you?' Then by saying, 'This is not mine, this is not mine, this is not mine,' He attained *keval Gnan* (absolute Knowledge)! Therefore, You should take advantage of the palace of mirrors. Ours is *Akram Vignan*. Whosoever takes advantage of this, will get his work done. However, no one actually knows about this, do they? Even though one does not Know the Self, yet a superb *samayik* can be done in the palace of mirrors!

Akram (step-less) means one has come onto the path of *moksha* without exhausting the karma, while on the *Kramik* path (the traditional step-by-step path of spiritual progress) one can progress only after exhausting the karma. On that [*Kramik*] path, it is by exhausting karma, and over here [in *Akram*], it is without exhausting karma, which is why all these techniques have to be utilized.

~ Jai Sat Chit Anand

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Adalaj Trimandir

- 1 September (Sat), 4 to 7 pm - Satsang & 2 Sep. (Sun) 10 am to 12 pm - Aptaputra Satsang**
2 September (Sun), 4 to 7-30 pm - Gnan Vidhi
3 September (Mon), 10 pm to 12 am - Special Bhakti on occasion of Janmashtami Celebration
5 September (Wed), 9 am onwards - Pujyashree's Darshan Program
6 to 13 September - Paryushan Parayan on Aptavani -13 (U.) Reading-Satsang
 9-30 am to 12 pm & 4-30 to 7 pm - Satsangs, 8-30 to 9-30 pm Samayik

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- ♦ Mahatma-Mumukshu who wish to attend this retreat must register his/her name by **Akonnnect** or at his/her local center or call 079-39830400 at Adalaj Trimandir Registration Dept.
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- ♦ Satsangs will be in GUJARATI language but simultaneous ENGLISH translation will be available.

Pujya Deepakbhai's Singapore - NZ- Australia Satsang Schedule 2018

Date	Day	City	From	To	Session Title	Venue	Contact No. & Email
14-Sep	Fri	Singapore	8-00 PM	9-30 PM	Aptaputra Satsang	Singapore Post Auditorium Next to: Paya Lebar MRT Station Singapore	+65 9190 2826
15-Sep	Sat	Singapore	3-30 PM	7-30 PM	Gnan Vidhi		info@sg.dadabhagwan.org
16-Sep	Sun	Singapore	10-00 AM	12-30 PM	Satsang	Ceylon Road Ganesh Temple, Katong	+65 9190 2826
17-19 Sep	Mon-Wed	Singapore	All Day		Singapore Retreat	Pre-registrations only	+65 9231 3381 info@sg.dadabhagwan.org
21-Sep	Fri	Auckland	7-30 PM	9-30 PM	Satsang	Shri Shirdi Saibaba Sansthan Hall, 12-18 Princess Street, Onehunga, 1061, New Zealand	+64 (0)21 061 2379
22-Sep	Sat	Auckland	10-00 AM	12-00 PM	Aptaputra Satsang		+64 (0)21 172 9884
22-Sep	Sat	Auckland	4-00 PM	8-00 PM	Gnan Vidhi		info@nz.dadabhagwan.org
25-27 Sep	Tue-Thu	Sydney	All Day		Sydney Shibir	Pre-registrations only	+61 (0)421 127 947 sydney@au.dadabhagwan.org
28-Sep	Fri	Sydney	7-00 PM	9-00 PM	Satsang	Sant Nirankari Satsang Bhawan, 166 Glendenning Road, Glendenning, NSW - 2761, Australia	+61 (0)421 127 947
29-Sep	Sat	Sydney	10-00 AM	12-30 PM	Swami Pratishtha		+61 (0)402 179 706
29-Sep	Sat	Sydney	5-00 PM	6-30 PM	Satsang		
30-Sep	Sun	Sydney	4-00 PM	7-30 PM	Gnan Vidhi		sydney@au.dadabhagwan.org
01-Oct	Mon	Sydney	5-00 PM	7-30 PM	Aptaputra Satsang		
04-Oct	Thu	Perth	6-30 PM	8-00 PM	Satsang	Stirling Adriatic Center, 78 Jones Street, Stirling, WA - 6021, Australia	+61 (0)430 148 386
05-Oct	Fri	Perth	6-30 PM	8-00 PM	Satsang		perth@au.dadabhagwan.org
06-Oct	Sat	Perth	4-00 PM	7-00 PM	Gnan Vidhi		

Chennai

- 8 December (Sat), 6-30 to 9-30 pm Satsang & 9 December (Sun), 4-30 to 8 pm - Gnan Vidhi**
Venue : Anna Auditorium, Association of Surgeons of India, Opp. T.V. Tower, Chepauk, Chennai.
10 December (Mon), 6-30 to 9-30 pm - Aptaputra Satsang **Ph. : 9500053099**
Venue : Uma Suraj Palace, Angalamman Koil Street, Choolai, Chennai. **Ph. : 9500043099**

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Mumbai : 9323528901, **USA-Canada:** +1 877-505-DADA (3232), **UK:** +44 330-111-DADA (3232)
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Commence the Experiment of the Mirror Samayik

If You seat Chandubhai in front of You and continue reprimanding him, then Chandubhai will become very wise. 'You' should certainly reprimand him that, 'Chandubhai, how can this be done? What have you stirred up? And if you want to stir things up, then why don't you stir up something sensible!' Is there anything wrong in You saying such things? Therefore, You should seat Chandubhai in front of the mirror, and start the experiment in this way. In the mirror his entire face and everything else is Seen. When You scold him like this in front of the mirror for an hour at a time, then a lot of energy will increase! 'You' certainly Know all of Chandubhai's mistakes, don't You? When You seat Chandubhai in front of the mirror for an hour and You tell him about as many of his mistakes You See, then that is the greatest samayik!

- Dadashri

