

Dadavani

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I am full of infinite Knowledge

I am full of infinite energy

I am full of infinite Vision

I am full of infinite Bliss



The Self is beyond the comprehension of the senses;
therefore, It can be worshipped only through Its properties.

The Wonder of the Properties of the Self

EDITORIAL

One who has experienced the Self completely, and is capable of making others experience the Self, through the grace of such a *Gnani Purush*, the Self is attained naturally and spontaneously as a result of the merit karma of infinite past lives. This however, is in the form of conviction. Now as awareness that, 'I am the Self' (*jagruti*) increases, the Self along with Its intrinsic functional properties will come into experience.

If you want to know something, then it can be known through its intrinsic functional properties. If you want to know the eternal element that is the Self, then you have to know Its intrinsic functional properties. Of Its infinite properties, four of them are predominating, which are infinite Knowledge, infinite Vision, infinite energy and infinite bliss; these properties are permanent.

The original Self is Itself *Gnan*, It is light. On the basis of that light, everything is seen, it is understood and known. Therefore, its intrinsic nature is to See and Know. When the Seer Sees the object to be seen, *Darshan* (Vision) arises. When the Knower Knows the object to be known, *Gnan* (Knowledge) arises. Before it is decided, it is considered *Darshan*, and after it is decided, it is considered *Gnan*.

In the current compilation, Dadashri has described the intrinsic functional properties of the Self that He has experienced. It explains how to put these properties into application theoretically and practically. Just as when something confuses you, upon saying, "I am full of infinite Knowledge" *Gnan* becomes present it provides clarity. [With the property] Infinite Vision nothing obstructs you, at that time understanding arises and settles it. [With the property] Infinite energy no matter how bad the circumstances are, one pulls through them with equanimity and without any worries. When the body is in pain, if you say, "I am the abode of infinite bliss"; it balances out and gets settled. And if you say it during times of mental anguish, then bliss will continue to prevail within. Happiness that one does not have to search for outside is One's infinite bliss. It has spiritual and real energy, It is not material energy, but it is helpful once It manifests.

After attaining *Gnan*, by following the five *Agnas jagruti* increases for *mahatmas*, then when They follow the five *Agnas* with *jagruti*, They experience the state as the pure Soul. Then energies start to manifest. However, in order to come into pure applied awareness as the Self, worshipping the properties of the Self is necessary. If one recognizes the properties of the Self and puts them into application, then he will reach the state of experience. By gradually studying the various properties of the Self, they will slowly come into experience. That *mahatmas* ultimately reach the natural and spontaneous state as the Self, and experience constant freedom and the constant state of *samadhi* (free from the effects of mental, physical, and externally-induced problems) is our only ardent prayer.

~ Jai Sat Chit Anand

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 Wonder of the Properties of the Self

The Main Properties of the Self

Questioner: What is the characteristic to recognize the Self?

Dadashri: The permanent state is to be recognized, it is the abode of infinite bliss. Infinite Knowledge (*Gnan*), infinite Vision (*Darshan*), infinite bliss (*sukh*). One does not have to search outside for his Own bliss. And there is certainly no pain.

Questioner: The Self is said to be the abode of infinite properties, so which properties are they

Dadashri: The Self has two main properties: *Gnan* and *Darshan*. There are endless other properties. Infinite Knowledge (*Gnan*), infinite Vision (*Darshan*), infinite energy (*shakti*), infinite bliss (*sukh*), these four properties are the major ones. Then there are many other minor properties, such as invisible (*amurta*), to never increase or decrease (*aguru-laghu*), to not wear away (*avyaya*), to never fall from Its stage (*achyut*), formless (*aroopi*), a form that can neither hurt nor be hurt (*avyabaadh swaroop*), etc.

Oh ho! There is no end to Its wonder! Just upon hearing Its name, It gives one nothing but peace.

The Properties Are Permanent, the Functions Are Temporary

Questioner: The Self has infinite intrinsic functional properties (*gunadharmas*), so are those intrinsic functional properties considered a function or a property?

Dadashri: The properties (*guna*) are permanent and the functions (*dharma*) are temporary.

'I am full of infinite Knowledge' is a permanent property of the Self. 'I am full of infinite Vision' is Its permanent property. 'I am full of infinite energy' is Its permanent property. 'I am the abode of infinite bliss' is Its permanent property.

The properties of the Self are permanent and Its functions are in the process of being used. *Gnan* is permanent and Seeing-Knowing (*Jovu-Jaanavu*) are temporary. This is because as the situation changes, the situation of the Seer changes

too. Just as the situation [scenes] in a movie change, so does the situation of the viewer.

There Are Infinite Objects To Be Known, Therefore There Is Infinite Gnan

Questioner: We say, 'I am full of infinite Knowledge', please explain that.

Dadashri: The 'I' (*Hu*; the Self) indeed has *Gnan*, but it has infinite *Gnan*, and therefore there is no limit to it. There are infinite things on the outside. Things to be known, the *gneya* (the object to be known), are endless, and therefore through infinite Knowledge, I am the Knower of the *gneyo*.

Questioner: Does '*Gnan*' mean to Know?

Dadashri: Yes, to function as the continuous Knower (*Gnaya*). The body gets a beating, but eternal bliss does not leave. 'It' continues to Know that. (Their) Relation is of *Gnata* (the Knower) and *gneya*. There are infinite *gneya*, that is why You are full of infinite Knowledge.

Questioner: The Self remains as the continuous Knower (*Gnaya*), It has many kinds of *gneya*, doesn't it?

Dadashri: The continuous Knower has infinite *Gnan*, therefore the *gneya* are also infinite. What is the intrinsic nature of the continuous Knower like? It is full of infinite *Gnan*. Why is there infinite *Gnan*? It is because *gneya* are also infinite.

Gnan Is a Property, To Know the Gneyo Is Its Function

Questioner: In Knowing and Seeing

gneya, is *Gnan* and *Darshan* considered a function or a property?

Dadashri: *Gnan* is considered a property. *Gnan*, *Darshan*, bliss, are all considered properties. This is because it is trying to say that, 'I am, I am permanent'. Then when that *Gnan* is used to Know infinite objects, infinite phases arise as a result, it is considered Its function. It is considered the function of *Gnan*. *Gnan* is a property; it is a permanent property. What is Its function? It is to Know the *gneya*.

The Self Does Not Have Gnan; It Is Gnan Itself

Questioner: Dada, you said that the 'I' is with *Gnan*, so then along with that the original Self is with *Gnan*, doesn't it?

Dadashri: 'It' is *Gnan* Itself. 'It' is not with *Gnan*, 'It' is *Gnan* Itself. If you say that It possesses *Gnan*, then *Gnan* and the one possessing the *Gnan* are considered separate entities. Therefore, the original Self is Itself *Gnan*, It Itself is light (*prakash*). So due to that light all this can be seen. It is due to that light that all this can be understood and it can also be known.

Questioner: So we say, 'I am with infinite Knowledge,' but the original Self does not possess anything. It Itself is in the embodiment of *Gnan*.

Dadashri: It is indeed in the embodiment of *Gnan*, nothing else. It is absolute *Gnan*.

The original Self is indeed pure. There is nothing other than pure *Gnan*. But

what is pure *Gnan* considered to be? By which ‘thermometer’ is It considered pure *Gnan*? The answer is, “The *Gnan* that does not cause any attachment and abhorrence and fear, such *Gnan* is pure *Gnan*.” And pure *Gnan*, the form of absolute light (*param jyoti*) is itself the absolute Self (*Paramatma*). The absolute Self is not something gross, It is the embodiment of *Gnan*, It is just absolute *Gnan*. Absolute means nothing else is mixed with it, and nor is it possible to be mixed.

As the Pradesho Open *Gnan* Illuminates

There are infinite *pradesho* (the smallest amount of space that a single subatomic particle occupies on the Soul) on the Self, and at each *pradesh* there is infinite energy of continuous Knowing.

Questioner: The Self has infinite *pradesh*, please explain to what extent that is? How much *Gnan* is in each *pradesh*?

Dadashri: The Self is one eternal element; It is one eternal element for infinite *pradesho*. There is light of *Gnan* in each and every *pradesh* of the infinite *pradesho*. In every *pradesh*, however many *avarana* (veils of ignorance over the Self) are unveiled on that *pradesh*, that much *Gnan* manifests on that *pradesh*. So, if a certain *pradesh* manifests in any human, then the knowledge of law will manifest. If another *pradesh* manifests for someone, then the knowledge of a doctor will manifest. If a particular *pradesh* manifests for someone, then a certain amount of knowledge will manifest. Therefore, knowledge of different *pradesh* manifests for each and every person. When

knowledge at all *pradesho* manifests, that is when *keval Gnan* (absolute Knowledge) happens.

However many living beings exist in the entire world, the *Gnan* of all those living beings exist in just one Soul (*Atma*; Self). When the *Gnan* of all those living beings is enlightened in the Self, *keval Gnan* is considered to have been attained. When *keval Gnan* happens, *Gnan* of all the Souls is enlightened.

The Phase Changes yet the *Gnan* Remains Pure Indeed

Questioner: What is the meaning of, ‘In Knowing infinite objects, infinite phases arise as a result’?

Dadashri: The entire world is full of *gneya*; there are infinite *gneyas*. Now, in Knowing those *gneyas*, infinite phases of the *Gnan* of the Self arise, and though the phase arises they still do not stick to It. Since they do not stick, It remains pure.

Questioner: What remains pure?

Dadashri: The phase of *Gnan* does not stick to it. If you see a mango, then your *Gnan* takes on the form of a mango, your *Gnan* becomes one with what It sees. ‘It’ becomes one with the mango, whatever its size is. ‘It’ takes the exact form of it including the stem. However, the *Gnan* is separate and the mango is separate. So, the *gneya* (the object being known) is separate and the *Gnata* (Knower) is separate. Then when the eyesight (*drashti*) moves from here, that vision (*darshan*) ends and it goes into another *gneya*. Therefore, It

does not stick. That which does not stick is considered pure *Gnan*, whereas this intellectual knowledge sticks. Intellectual knowledge sees the mango; but how much of the mango does it see? Just as there is a light, can that light see both sides? If it throws light from this side, then you will be able to see that side; you cannot see the backside of the light, can you?

Questioner: No, I can't see it.

Dadashri: Similarly, the intellect cannot see the other side whereas the light of the Self sees from all sides, *Swa-par prakashak* (illuminates the Self and the non-Self) from all the sides. Therefore, when the intellect sees the mango, it can see only one side, and then the mouth starts watering. The mango is over there and the mouth starts watering here. It is that effective. It cannot remain separate, while this can remain separate.

Then, if the mango is not there it will come back; My light comes back into My home [into the Self]. Just because It has gone out to see the mango, It [My light] has not spoiled. If the mango is sour, it does not mean that 'I' become sour.

Moreover, what does It say? 'I become one with the mango; therefore, to Know the *gneyas* I become one with it (*gneyakaar*). I become one with it, yet I do not become *gneya*.'

Questioner: In short, the 'I' (*Hu*) does not become the mango.

Dadashri: When the light touches like this, it does not mean that the light sticks to a person. It is simply that he feels

in his mind that, 'This indeed stuck to me.' Nothing has stuck. *Gnan* will never stick to *gneya*; that is what is known as *Gnan*. If these two sentences are understood, then they will do a lot of salvation.

Now, there may be five hundred mangoes, but in such infinite phases, I am completely pure, totally pure. And if such purity does not remain, that is why this world has arisen.

One Becomes Stuck to Gneya Through Impure Awareness

However, *gneyas* do not obstruct one.

Questioner: It is not the *gneya* that obstructs us, but it is the *aasakti* (the inner tendency inclined towards attraction that causes attachment) that arises in the *gneya* that obstructs us?

Dadashri: Yes, that is it. One has attraction towards it. So, what do we call attachment (*raag*)? *Aasakti*.

The phases of *Gnan* that arise are also in the shape of the *gneya*, it becomes the form of the *gneya* (*gneyakaar*). It takes on the shape of a mango, if there is a man approaching it takes on his shape, it takes on the shape of everything. Yet it does not stick to it, it becomes separate. Due to impure awareness in the world, it sticks to it.

What the world says is, "The Self sticks." Mortal one, It does not stick. That which sticks is not the Self, and the Self does not stick.

Questioner: Is it the ego that sticks?

Dadashri: The ego. ‘We’ have clearly said that, haven’t ‘we’!

Infinite *gnyas*, so how many kinds of *gneya* are there? Oh! Wherever you look, you see *gneya*. Even in that, (You) are completely pure. The light of the Self is *jyoti swaroop* (the state as the light of Knowledge and Vision), It Sees *gneya* and it also becomes one with it. Nevertheless, it does not become touched or affected by it. It maintains purity even in that. Now, that is where one believes that, ‘This karma affected me.’ He believes that. How can that belief leave? Why does he believe that? The answer is, the phases of merit and demerit karma within, those phases make one do that, they make him believe that. ‘We’ destroy those phases in no time, and so the foundation becomes clear. Then *jagruti* (awakened awareness) arises.

It transforms into *gnyas*, yet ‘I’ am indeed pure. One may ask, “Is it not stuck there?” The answer is, “No. ‘I’ am indeed pure.” So do not be afraid. ‘I’ [the Self] has not become spoilt; your [ego’s] belief has spoilt.

One Is Completely Pure At All Pradesh

Questioner: It is written ‘completely pure’ and then ‘totally pure’, why has that been written?

Dadashri: So that people realize that They have become pure in every way. Hence, this has been written to understand that.

Questioner: So are there parts of the Self that make It complete?

Dadashri: The Self does not have parts, It has *pradesh*. It is pure at all *pradesh*, but as one may not understand ‘*pradesh*’ ‘we’ have used the word ‘*sarvang*’ (at all body part locations, totally). *Sarvang* means *sampurna* (complete). A person understands that. He will not understand ‘*pradesh*’.

Questioner: What is the difference between *sampurna shuddha* and *sarvang shuddha*?

Dadashri: I am *sampurna shuddha* means I am certainly exactly pure; through all the parts, I am pure, that is what it says in detail. *Sarvang* means through all the parts, in all the parts and minor parts I am pure. Now, impurity does not remain anywhere. I am actually pure. Impurity has never entered into Me. I am totally pure, I am pure at all the parts. I am completely pure and totally pure, nothing touches Me. Therefore, people will say, “You see and do all these things, so do you not bind karma?” The answer is, “No, I do not bind karma.”

Questioner: In the same way, all eternal elements (*dravya*) themselves are totally pure, aren’t they?

Dadashri: All these *dravya* are indeed pure.

Questioner: ‘By eternal element I am completely pure’, what is to be understood by ‘*dravya*’?

Dadashri: What do our people understand *dravya* to be? Our people understand money to be *dravya*. Actually, *dravya* is considered a *vastu* (eternal

element), it is considered a *tattva* (eternal element). Therefore, by *tattva* I am completely pure. What is it? *Tattva* is considered to be *dravya*. Therefore, by *tattva* I am completely pure. Then whether you say *vastu* or *tattva*, but by eternal element I am completely pure.

When Worries Do Not Arise During Externally-Induced Problems, That Is a Sign of Purity

Questioner: ‘In Knowing infinite *gnyas*, infinite phases arise, yet I am completely and totally pure.’ So then, when we say that, what effects should arise within?

Dadashri: No effects should arise. ‘You’ should Know them. It is saying that in spite of Knowing all these things to be known, yet they do not spoil My purity. I See and Know the gutter, yet it does not spoil my *Gnan*. And I See and Know perfume, do other things, I See good or bad things, but my *Gnan* does not mix with that. Whereas, people become confused from within that, ‘When we see all that, the Self within becomes spoilt.’

Questioner: I am completely pure and totally pure through element (*dravya*), property (*guna*) and phase (*pariyaya*), then how can Its purity be understood through element, property and phase? And how does one know that the result of saying it has materialized externally?

Dadashri: When worries do not arise. When externally-induced problems arise, even then you do not have any worries, you can gauge from that. If you

pass an exam, then would you not know that you must have done well! And if one keeps asking you, then tell him, “Go and check out my marks.”

This Statement Is from the Level of Absolute Knowledge

Even if one wants the meaning of, ‘In Knowing the infinite objects...’ he will not find it. He would not even know what it is trying to say. You have attained the Self, haven’t you? It has come into your *laksha* (attentive awareness), hasn’t it? Then what more do you want? And the Self indeed possesses its Own intrinsic functional properties!

Now how is the world to comprehend this? They cannot reach right belief. You have been given the Self in the form of *keval Gnan*. That statement itself is indeed in the embodiment of *keval Gnan*. ‘In Knowing infinite objects to be known, infinite phases arise, yet I am completely pure.’ That statement is [from the level] of *keval Gnan*. When one understands that through element, property and phase, then he has understood the entire *keval Gnan*.

‘In Knowing the infinite objects...’ there is so much power in this statement of ‘ours’, that upon saying it one becomes the full embodiment of *keval Gnan*. This statement is very difficult to understand, but if one just says it, then he will become the full embodiment of *keval Gnan*. One may not know the name ‘bitter gourd’, but if he eats its curry, then he will experience the taste of it, won’t he?

Chandubhai Is the Speaker, 'You' Are the Knower

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

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

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

Infinite Darshan, Therefore It Can Handle Infinite Drashyas

Questioner: Then, what does infinite *Darshan* mean?

Dadashri: It's like this; how many *drashyas* (object to be seen) are there? Are they countable?

Questioner: No.

Dadashri: So, there are infinite *drashyas*, therefore *Darshan* is infinite too. If *drashyas* were infinite and *Darshan* was not infinite, then what would that state be like? How can it work if there are infinite *drashyas* and You only had a

little *Darshan*? Could they be managed? How much *Darshan* is there for the *Drashta* (the Seer)? The answer is, "There is infinite *Darshan*."

Questioner: On one side there is infinite *Darshan*, infinite *Gnan*, and amongst that there is *Gnanavaran* (Knowledge-obscuring veils) and *Darshanavaran* (Vision-obscuring veils), please talk about that. What is considered *Darshanavaran*?

Dadashri: All worldly people have an *avaran* of *Darshan*, of ignorance of the Self (*mithyatva*). *Avaran* over right Vision (*samyak Darshan*) is considered *mithyatva*. When there is *avaran* over right Knowledge (*samyak Gnan*), worldly knowledge (*mithya gnan*), it is considered *Gnanavaran*.

Undecided is Darshan, Decided is Gnan

Questioner: As there are endless forms of *gneyas*, against that, I am full of infinite Knowledge. As there are endless forms of *drashyas*, against, I am full of infinite Vision. Please explain the difference between *gneyas* and *drashyas*.

Dadashri: There are different properties in *Gnan* and *Darshan*. Before it is decided it is called *Darshan* (Vision), and after it has been decided, it is called *Gnan* (Knowledge).

What is *darshan*? Say five to six of you are sitting somewhere in the dark, and you hear some noise from the garden. Then one out of the five or six of you says, "Hey, there is something there!" Would our people say that or not when they hear such noise? Then another person

will say, “Yes, there is something there!” Then everyone will start to say, “Yes, there is something there!” Then someone like me will ask, “But what’s there, tell me that?” So one will say, “How can that be known? But there is definitely something there.” To have the *Gnan* that, ‘There is something there’ is called *darshan*. Just look at how wise the *Tirthankar* Lords (the absolutely enlightened Lords who can liberate others) were, weren’t they? They referred to this as *darshan*.

So then they all got up to see what that is, and when they went there one of them says, “Oh! It is a cow.” Then another person says, “Yes, it is a cow.” So that is called *gnan* (knowledge). There is ‘something’ is *darshan* and ‘this is it’ is *gnan*. ‘It is a cow’ is considered *gnan*. It has been decided, that which is decided is called *gnan*, and that which is undecided is called *darshan*.

Questioner: In that situation the cow becomes a *gneya*, does it not?

Dadashri: Yes, the cow is a *gneya* (an object to be known), before it was a *drashya* (an object to be seen).

When the Seer (*Drashta*) Sees what is to be seen (*drashya*), it gives rise to *Vision* (*Darshan*). When the Knower (*Gnata*) Knows that which is to be known (*gneya*), it give rise Knowledge (*Gnan*).

During Times of Confusion Take Support of Darshan

One is indeed the absolute Self (*Parmatma*), yet how long can He remain hidden? There is abundant stock in One’s

‘home’. Infinite *Gnan-Darshan*-energy and infinite bliss exists, yet if he does not use it, then whose fault is it? The filled stock of karma will give its effect and leave. However, there is *Gnan* and intuition (*sooj*), then why should there be suffocation?

Therefore, whatever solutions ‘we’ have shown, they all have to be carried out; and they have been written down. What solutions have ‘we’ shown You? Read them please!

Questioner: When I experience suffocation, when insight does not come forth, when interferences or such things are going on say, “I am full of infinite Vision, I am full of infinite Vision, I am full of infinite Vision” five to twenty-five times, and you will immediately get the insight of how to solve that.

Dadashri: Yes, when you are at the peak of confusion, whose support should you take? *Darshan*. You should say, “I am full of infinite Vision, I am full of infinite Vision” five, twenty-five, fifty times while keeping Dada’s photo in front of you. Then, you will attain insight, immediately.

When you experience confusion say, “I am full of infinite Vision, I am full of infinite Vision,” then all the confusion will leave.

Veils Decrease By Worshipping the Properties of the Self

Questioner: When any problem arises and I don’t understand what to do, when the intellect confuses me in worldly interactions, when a certain

worldly circumstance arises and I do not understand what to do, then I loudly say, “I am full of infinite Knowledge, I am full of infinite Knowledge, I am full of infinite Knowledge.” Then all the *parmanus* (subatomic particles) will come out. Insight arises suddenly, immediately, at that moment.

Dadashri: Any *avarana* (veil of ignorance over the Self) that has arisen will uncover completely.

Questioner: All the clouds dissipate rapidly.

Dadashri: You should recite all Your properties. They are inherent properties [of the Self]. You should say, ‘I am full of infinite Knowledge’, ‘I am full of infinite Vision’, twenty-five to fifty times. You should make a habit of saying these properties every day.

The Self Is Pure Through the Properties of Gnan and Darshan

Questioner: Do the infinite properties belong to the Self or do the infinite properties belong to *Gnan* and *Darshan*?

Dadashri: No, they belong to the Self. *Gnan* and *Darshan* are the major properties, therefore ‘Through *Gnan* and *Darshan* and infinite other properties’, through such other infinite properties I am completely pure and totally pure.

Questioner: What is an example of that?

Dadashri: It is like this light. Externally there is light everywhere, but

if you were to place a green colored glass, a yellow glass here, you would see green and yellow light on the other side, yet it says, “I am indeed pure. It is due to the green and yellow color that the color changes, otherwise I, myself, am indeed pure.” Similarly, the Self is indeed pure. All kinds of other *avarans* appear, and therefore it appears erroneous, yet One is pure.

My own intrinsic functional properties means through *Gnan* and *Darshan* and infinite other properties, I am completely pure and totally pure. It is saying that, ‘Through the properties I am pure’. Through the element, I am indeed pure. The properties that lie within One, with those properties One is indeed pure. Yes, the properties are pure and One is also pure.

Properties means *Gnan* and *Darshan*, there are such infinite properties. *Gnan*, *Darshan*, *Charitra* (Conduct), *shakti*, *virya*. Then bliss, there are many properties; through all those properties I am pure.

The Main Intrinsic Nature of the Self Is Knower and Seer

What is the main intrinsic nature of the Self? It is *Gnata-Drashta* (Knower-Seer) and eternal bliss! There are endless other properties, but *Gnata-Drashta* are the main ones.

Questioner: Can eternal bliss remain along with the state of *Gnata-Drashta*?

Dadashri: There is always eternal bliss, constant eternal bliss. In the last twenty-six years, tension has not arisen

within 'us', not even for a second. Even when someone hurls abuses at 'us', slaps 'us', or takes 'us' to jail, tension does not arise within 'us'. And that energy exists within You too. It is just that the energy needs to be developed. Whatever stock is within Me, that same stock is within You. Besides the state of *Gnata-Drashta*, the rest is illusion. Yes, so in the absence of *Gnata-Drashta* illusion arises. *Gnata-Drashta* means that all things are Seen as *gneya*. Therefore, remain in the [state of] *Gnata-Drashta*. One who continuously remains in the state of *Gnata-Drashta* is a *Gnani*.

This Is Considered the Domain of the Self

Questioner: 'May I constantly remain in the domain of the Self at every moment, and only use the domain of the Self over and again.' You have given us *Swasatta* (the domain of the Self); how can I make use of that? And, 'May I never enter the domain of the non-Self'; how so? Please explain that in detail.

Dadashri: Every single activity is *parsatta* (the domain of the non-Self). Every activity and all knowledge associated with activity is also *parsatta*. The *Gnan* that is without activity is *Gnata-Drashta* and full of eternal bliss (*parmanandi*). That which Knows all knowledge associated with activity is Your *Swasatta*, and that Itself is the pure Soul.

Questioner: How should people who lead a worldly life make use of *Swasatta*?

Dadashri: Remain as *Gnata-Drashta* and in eternal bliss. The mind, body, and speech are effective by their nature. The effect of cold arises, of heat arises. If the eyes see something bad, then disgust is felt. If the ears hear something bad, then there will be an effect. 'You' should Know all these effects. All this belongs to the 'foreign department' [the non-Self] and Yours is the 'home department' [the Self].

'Against the infinite *gneya* (that being known), I am the Knower full of infinite Knowledge. Against the infinite *drashya* (that being seen), I am the Seer full of infinite Vision. I am the pure Soul that is full of infinite *Gnan*, infinite *Darshan*, infinite *virya* (energy). I am the pure Soul that has the infinite activity of Knowing, activity of Seeing, and active energy.'

The Self Is a Warehouse of Infinite Energy

However many living beings exist in the world, the collective energy of all those living beings exists in one Soul (*Atma*; Self). The energy of the Self is not present in anything else; there are that many energies.

There is so much energy in the Self that if *pratishtha* (instillation of life) were to be done in a wall, then the wall would start talking!

It has all the energies such as Knowing and experiencing the whole universe.

There is no limit to the extent of the energy of the Self! It accepts the thoughts

of every person; such is its extent. If a thief is stealing, It will accept that, if a donor is donating money, It will even accept that, It accepts everything; that is the energy of the Self. It is energy of the absolute Self and that Itself is the Self!

The Self has infinite energies. The Self will (show) you your mistakes, (It will show) a mistake of even that mistake, and (show) a mistake of that one as well. The Self is free from any residual mistakes.

The energy of the Self is such that, It will show you how to conduct yourself every time, and that too you will never forget; after the Self manifests.

Oh ho ho! It has infinite properties, infinite energy! It comes into One's experience. Therefore, there is nothing else to be done at all. This is because there are so many energies of the *pudgal* (non-Self complex) that generate pain or give pain. They [the energies] do not let them touch you. In spite of living in water, it does not let water touch you, It possesses so much energy! It can keep one *nirlep* (absolutely unaffected) and *asang* (absolutely separate). In spite of living in complete *sang* (association), living in among a crowd, It can remain *asang*. 'One' has so many such energies! These are just the obvious energies, there are other energies that cannot be described by words, I know all of them. How can I describe them to you?

Questioner: Is that why the Self has been referred to as all powerful?

Dadashri: That is why It is God, It

is no ordinary thing! Nothing can scare It. Nothing can depress It. Nothing can make It miserable. There is so much infinite energy!

There is unlimited energy. If an atom bomb were to explode, even then it wouldn't make a difference, there is that much energy within!

The vigor (*khumari*) of the Self is so great! If 'worldly bombs' of any type were to explode, even then It would not waver, such is the vigor of the Self.

Questioner: You say that God is God.

Dadashri: Yes, He has infinite energy. 'He' is in the form of energy in every living being. There is every kind of energy, so what remains lacking there? However, there is no worldly energy like this in It. It has all the spiritual, real energy.

The Self has tremendous energy! Such that It can see the entire universe while just sitting here. There is a warehouse of infinite energy within. It is possible to support the weight of the whole universe on one finger. However, when it manifests it will be useful.

Experiential bliss, eternal bliss, absence of attachment and abhorrence, absence of the weakness of anger, pride, deceit and greed. No sort of weakness remains. It destroys any kind of botheration. It destroys all kinds of difficulty. It can destroy any kind of difficulty and progress towards *moksha* (liberation); It is the owner of such infinite energies.

Questioner: That infinite energy, can anyone else besides the *Tirthankar* Lords see it? Can anyone besides the *Tirthankar* Lords understand that?

Dadashri: No, it does not fully come into anyone else's understanding.

Worldly Life Has Arisen Due to Imaginative Energy

Questioner: What other energies exist in the Self?

Dadashri: The Self has infinite energies; of those, there is one energy that is referred to as *kalp* (imaginative). It is *kalp* Itself, from that it becomes *vikalpi* (the belief that 'I am Chandubhai' and all the relative 'I-ness' that stems from it), and if it becomes *nirvikalpi* (free from *vikalpi* and has the right belief that, 'I am pure Soul'), then it becomes *kalp*.

When the *Gnani Purush* shows us (One's own Self), then '*kalpvrukshi*' (wish-fulfilling) infinite energies (of the Self) blossom. Right now [in the state of ignorance of the Self], energies are not blossoming. On the contrary, the energies start getting destroyed. Whatever energies lie within and equanimity that may be there, also go away.

Through the misguided flow of infinite energy, such a vast universe has arisen due to inspiration towards the wrong side, so what is not possible with the right inspiration? Whatever one inspires, he will indeed become like that. It does not go to waste. One simply has to make the decision.

One becomes whatever he imagines.

If one says, "I am a lieutenant," then he becomes like that. If one says, "I am an *agnani* (ignorant of the Self)", then he becomes like that. If one says, "I am an angry person," then he becomes like that. Say, "I am full of infinite energy," and what happens at that time? He becomes one with infinite energy.

Nevertheless, One Does Not Have the Energy to Break a Papadam

Questioner: Is there any relation between the energy of the Self and the energy of the body?

Dadashri: The two energies are certainly different.

Questioner: Do they both affect each other?

Dadashri: Of course they do! It is due to the energy of the body that the energy of the Self has stopped. If there is more energy of the body, then beastliness increases.

Questioner: And what if the energy of the Self is greater?

Dadashri: Beastliness decreases and humanity arises.

Questioner: Then what efforts should one make to attain the energy of the Self?

Dadashri: There is indeed the energy of the Self within. The energy of the Self is the energy of the absolute Self. Yet that energy of the absolute Self does not have the energy to break a roasted papadam, and yet it is the owner of infinite energy.

Questioner: Yes, it does not have energy to break a papadam, but on one side you say that there is infinite energy in the Self, so are there two kinds of energies?

Dadashri: Yes, there are two kinds of energies. One energy is *Gnan-Darshan*, in which there is *Gnan (laagni)*, and the other is the energy to do activity, in which there is not *laagni*. There is infinite energy, One's energy is infinite, but they are not like these energies. There one says, "I reached there with my energy." Hey, it is not your energy at all. It is a result.

That Is Not Mechanical Energy

Questioner: If the Self, the absolute Self, is not able to do anything, then why do we say that It has infinite energy?

Dadashri: The Self, the absolute Self, has infinite energy, but that energy is not mechanical as you think. Mechanical energy arises from power and this is all mechanical energy. When you put food inside, then this 'machine' [the body] will run. If you do not put food into it, if you do not give it air, then the 'machine' will stop.

There are two kinds of energies; one is energy to make machines and this does not do anything, yet It has infinite energy. The energy of God is endless, but does not do anything; everything happens merely by Its presence.

Questioner: But Dada, if the Self is not the doer of any activity (*akriya*), then where has all this energy come from in It?

Dadashri: The Self is the owner of

infinite energy. It is not the doer of any activity, so It does not carry out this kind of activity. The activity of making effort is mechanical; It does not do anything mechanical. However, Its activity of Knowing is tremendous, Its activity of Seeing is tremendous. 'It' is the owner of infinite energy, tremendous! 'It' is not a mechanical energy. This 'machine' that is running, the mechanical energy of give and take, it is all *pudgal* (the non-Self complex). It is the energy of *parmanu*.

The Self does not have energy to walk, It does not have the energy to speak. If people knew a fraction of the energy of the Self, then wouldn't they have attained salvation?

The Energy of the Pudgal Even Caused Complications for God

Questioner: What is the difference between the energy of the Self and the energy of the *pudgal*?

Dadashri: The *pudgal* also has infinite energy. It has a form and it is active. And that *pudgal* is not likely to back off. The *pudgal* has obstructed God and God has become entangled within! When a spider makes a cocoon-like web around itself, it prepares a web and then it becomes entangled within it; that is what the state is like. This is the miraculous play of the *pudgal*.

Questioner: You said that the *pudgal* and the Self both have infinite energy, and along with that you explained that both those energies are separate, they do not have anything to do with each other, so then how has the *pudgal* obstructed the Self?

Dadashri: In the *pudgal* one believed, 'I am indeed that' and that is why its energy entered into the *pudgal*, and so the *pudgal* became energized. And from the time the *laksh* that, 'I am pure Soul' sets in, the *pudgal* has become separate. However, it takes time for the energized *pudgal* to become weak and it takes also time for the Self that has become separate to reach completion.

Living Beings Have Infinite Energy but It Is Veiled

Questioner: Does every living being receive such energy automatically?

Dadashri: Yes, all of it will be received. There is an abundance of all the energy within. There is a lot of energy lying within, but what can one do? It has become veiled, an *avarana* (a veil) has come over it. Just as if a 500W bulb is placed inside a clay pot, but if you cover the clay pot, then what would happen? Similarly, there is a light [the Self] within everyone, a 'first class' light.

The energies of the Self are independent, but they are veiled and therefore they are not helpful. If there is a diamond buried inside the home, then who would know about it? However, the energy of the diamond is stored within the diamond. Therefore, all these infinite energies of the Self are veiled within. It has enough energy to shake up, tremble the whole universe.

Societal Influence Veils Infinite Energy

Questioner: If *avarans* (veils) moves away, then infinite energies manifest, so please explain more about the *avarana*?

Dadashri: Ignorance of the Self is itself called the veil of illusory attachment. The Self is the bearer of infinite energy, but the *avarana* has to be removed. There is ignorance of the Knowledge as the Self and ignorance of the Vision as the Self; these two are the largest *avarans*.

In every living being, a donkey, a dog and a rose plant, there is infinite energy of the Self but it is veiled, that is why it does not produce results. Only however much is manifested will produce results. If egoism and my-ness both leave, then energy will be expressed.

Due to what does the divine energy of the Self become veiled? "I want this and I want that." People wanted things, so by seeing this, you too learned from them that knowledge of, 'I can't do without this. I can't do without fenugreek leaves.' And in this way, entrapment gradually took place! The Self is full of infinite energy, yet stones have been continuously thrown at It! The Self has infinite energy but in the world it all gets used up in frictions and reactive clashes.

Infinite Energies Manifest in Mahatmas in This Way

The Self has infinite energy. That energy resides within everyone in the world, however, it is unexpressed. I have expressed it for you. All 'our' energies have manifested, so 'we' are the manifest Self. For all of you, it continues to manifest a fraction at a time.

Once the energy of the Self manifests, then there is nothing to worry about

externally. A thought simply arises within, then automatically everything happens according to that externally. *Vyavasthit* (scientific circumstantial evidence) does everything. The grandeur of the Self is much higher than even a king! This is indeed the state of God!

Questioner: How do the energies of the Self manifest in *mahatmas* (those who have attained Self-realization through *Akram Vignan*)?

Dadashri: One is already full of infinite energy! After realizing the Self, if you say, "I am full of infinite energy," then that energy begins to manifest. You should become free using the path that the *Gnani Purush* shows you; otherwise, it is not possible to become free. Therefore, you should follow the path He has shown and become free.

When Self-realization is attained, infinite energies increase. Tremendous energies manifest. The Self is full of infinite energies, now however much *avarana* is lifted away, that much energy continues to blossom externally, it continues to manifest.

Questioner: Whatever remains after that *avarana* is lifted away; is that what does the work?

Dadashri: No one does the work. They display their intrinsic natures. If they did work, then they would become the doers. They show their intrinsic nature of infinite energy.

Therefore, these energies will gradually arise in our *mahatmas*! These

inner energies have arisen in them. However, as the external happiness, external energies manifest on the outside, that is when people will begin to accept them. Otherwise, how are they to accept them? If the external energies do not manifest, then how are [people] to accept them?

Use the Infinite Energy to Become Free

God is indeed God! He has infinite properties! He has infinite bliss! He has infinite *Gnan*! He has infinite *Darshan*! He has infinite energy! If God did not have so much infinite energy, then this would not let It go to *moksha*. This illusory attachment of the self would not let even God's 'father' go to *moksha*! But even God has infinite energy too, doesn't He!

The *pudgal* has infinite energies, yet One displaces them and finds a way out. The infinite energies are such that if many kinds of difficulties arise, It would still reach the end.

Questioner: The infinite energy of the Self, is that infinite energy only for the sake of becoming free from worldly life?

Dadashri: It is not possible to become free from this. It is not possible to become free and so one becomes free on the basis of the infinite energy, otherwise, the non-Self has bound so much! Who has bound the Self? It is not possible to cut the welding off. Even this iron can be cut away from the welding, but this bondage is not such! Yes, this is infinite so the welding or anything cannot be cut. The *Gnani Purush* alone can cut [separate] it.

Questioner: So, is the infinite energy only to be used for the sake of becoming free?

Dadashri: All the infinite energy is only to be used for the sake of becoming free. When can that infinite energy be used? After meeting a *Gnani Purush*, when the Self separates, then infinite energy can be used. Otherwise, until then infinite energy does not exist.

It is Only by Remaining as the Knower and Seer That Obstacles Are Destroyed

The Self has infinite energies; if they are used in the wrong way, then it can lead to this [harm], and if they are used in the right way, then unlimited bliss arises. The wrong use of these energies is the reason why this entire world has arisen! The *Siddha Bhagwanto* [liberated Souls who have completely ended the cycle of birth and death and have attained ultimate liberation] constantly remain as Knower-Seer and in eternal bliss. Tremendous bliss prevails for Them.

Questioner: So does this mean that these infinite energies are only to be used in order for One to remain in His own nature on the way to *moksha*?

Dadashri: Wrong use of these energies have given rise to worldly life. Now, there is so much positive energy that it can destroy all obstacles. That is indeed why ‘we’ make you say that statement, “Since there are infinite types of obstacles on the path to liberation (*moksha*), against them I am full of infinite energy.” By remaining as the Knower-Seer all obstacles get destroyed.

It is only by remaining as Knower-Seer that obstacles are destroyed, otherwise they cannot be destroyed. There is no other solution.

Questioner: Dada, obstacles are limited, aren’t they?

Dadashri: Obstacles? Yes, they are all limited.

Questioner: Yes, so they become destroyed at certain point.

Dadashri: Obstacles are limited according to each individual’s capacity but the Self’s energy is infinite. No matter how many obstacles there are, It will destroy them.

What Does the Absolute Vitaraag Self Need Energy For?

Questioner: Is the Self an energy of the pure state of the Self? Is it *Chetana* (consciousness)?

Dadashri: It is completely the pure Soul (Self). In the original state is the absolute Self (*Parmatma*).

Questioner: But is it a state of energy?

Dadashri: What is not present in the *Parmatma*? It is *vitaraag* [absolutely detached], it is fearless (*nirbhay*). Fearless means everything; then there is no energy that remains necessary, is there! Does the one who is fearless actually need any energy?

Questioner: To be fearless, isn’t energy needed for that?

Dadashri: No, no, only if one has more energy is he not afraid of anybody, isn't it? Fearless means one never has fear. The owner of infinite energies means One is *nirbhay*, *vitaraag* and constantly in eternal bliss, such is the Self!

One should feel independent. 'Nothing can do anything to me', if such awareness arise one's mind, then so many energies would arise! Change happens from touching the One with energy.

Lord Within, Grant Me Energy

The Self's energy is infinite and you can direct that energy into however many directions as you wish. It needs one to direct it. You can direct it in however many ways, in millions of ways if you want to. It is not the case that, 'So many problems have arisen, now what will happen?' When you say, "What will happen," then anything can happen!

Questioner: That means that one does not listen to the Self at all. The Self with infinite energy resides within, so why not ask for energy from the Self!

Dadashri: Yes, the Self has infinite energy, why don't you ask for energy from It! Either become the state as the Self (*Atma swaroop*) or ask for energy from the Self.

Questioner: Can one ask for the energy before becoming the state as the Self?

Dadashri: Yes, of course you can ask for energy!

Questioner: If one has not become the state as the Self, is it still possible to ask for energy?

Dadashri: It is! You should say, 'Oh pure Soul within! 'You' reside within. Now grant me the energy.'

And You should say, "Oh Dada Bhagwan! In your presence I am full of infinite energy." Then see what happens! Look at how the energies surge up! What should you say? "In your presence, I am full of infinite energy." Are you or are you not be able to say that? 'We' are teaching you this. These are all great 'medicines'. Just look, this man used the medicine and it turned out so well for him! Do you have the desire of using that medicine?

Questioner: Yes, Dada.

By Instilling Energy, the Relative Becomes Full of Energy

'You' are a pure Soul and You have to keep Seeing what this Chandubhai [file number one] is doing. 'You' should keep helping Chandubhai. The pure Soul has infinite energy. 'You' should keep Seeing Chandubhai with that infinite energy, You should keep giving Chandubhai energy. 'You' can give him as much as he asks for. The pure Soul is full of infinite energy.

Questioner: You said that 'I' should keep giving Chandubhai energy; can you explain further regarding that?

Dadashri: The Self is full of infinite energy. So now, if it instills its infinite energy in the relative, then tremendous energy certainly arises in the relative as well. If you do not understand anything else then remain without contradictions, in the relative. You have been given *Gnan*

so whenever you do not understand, when you do not have the insight, then you should say, “I am full of infinite Knowledge, I am full of infinite Vision.” If your Vision falls short, then You should say, “I am full of infinite Vision.” If the body’s energy is down, then You should say, “I am full of infinite energy.” If you come across a lion, wolf, or a tiger in a jungle, then You should say, “I am invisible (*amurta*),” and if the body has any problem or pain then You should say, “My inherent nature is such that ‘I’ never increase or decrease (*aguru-laghu*).” There is infinite energy of the Self within. There is so much energy that, it produces results the moment you say that.

When Chandubhai says, “I am not able to do it because of old age.” Then You should say, “‘We’ will give you the energy.” So, he will say, “Then give it to me.” Then You should say, “Now say, ‘I am full of infinite energy.’” When You make him say that, the energy from You, the Self, will flow to him. If he is fed up, then You will surely have to do it, won’t you! [After all,] He is Your neighbor, isn’t he!

Now, whatever remains is the *pratishthit atma* (energized non-Self complex consisting of thoughts, speech, and activity). Now You should give the *pratishthit atma* a push, You should give energy to it. ‘You’ should make it say, “I am full of infinite energy,” then it will carry on.

In Times of Weakness say, “I am Full of Infinite Energy”

Questioner: When it is felt that the

mind or the body has become weak, when it is felt that the energy of the body is starting to deplete; at that time if I loudly say, “I am full of infinite energy, I am full of infinite energy, I am full of infinite energy.” Then at that time, the energy will immediately enter the body.

Dadashri: When you are sick, when the physical strength has decreased, the energy falls short and the mind and body become weak, then if [You say], ‘I am full of infinite energy’, then the energy will also return.

This *mahatma* who comes here, his father is eighty-two years old. When he has to climb the stairs, then he cannot climb them on his own. Two people hold him and help him climb up, yet he tried to climb the stairs here. So ‘we’ told him, “Two people are coming down to help you. Do not rush, remain seated.” But he instead said, ‘I am full of infinite energy’. He loudly said, “I am full of infinite energy, I am full of infinite energy,” and he climbed three sets of stairs [to the third floor] in no time. See, there is an endless amount of energy, isn’t there! But then he also says, “Now I have become old so I cannot do anything.” When he says that, then he becomes that way. He has a lack of awareness in his old age so he says that. He thinks that, ‘My value has increased, hasn’t it!’ It is because of old age, isn’t it!

‘You’ have *Gnan* so You can say ‘I am full of infinite energy’ and the energy also flows to the weak body. And other people [who are not *mahatmas*] will say, “I am done for” and they will be done for.

The body has become old, but has the Self become old? The Self is full of infinite energy. However much energy You extract, it is all Yours!

Upon Saying This Depression Leaves

When the body is not Yours, nothing else can be Yours. All these are temporary; the Self is Your own. [The ego; owner of] The body, the mind, when they become depressed, then You should say, "I have infinite energy." The minds of those with the *Gnan*, do not become weak. The moment he says, "I am full of infinite energy," the mind becomes exact (competent). As soon as the mind becomes weak towards the body, then that is the end of it.

If negativity arises within, then you should speak positively. If he says, "I feel weak," then You say, "Chandubhai say, 'I am full of infinite energy.'" If you say 'I am full of infinite energy' for five minutes, then you will become first class.

What should You do when the ego gets shattered? What if the ego gets tremendously broken? The 'weapons' around you will deepen the wound, but the Self has infinite energy, so say, "I am full of infinite energy, you can continue to do whatever you want to!" 'You' should be firm like that and do penance. So then, they [the wounds] gradually become less on their own. And when the volume becomes less, then their strength decreases.

Upon saying, 'I am full of infinite energy,' everything stops. No matter what

it is, 'I am full of infinite energy', will bring about a solution for it. There is unlimited energy within the Self.

Dada Helps Manifest Energy That Shakes Up the Universe

If you say Dada Bhagwan's name, then no matter what situation the mind is not becoming steady in, even that will start to become steady. Even during any sort of bad position, you should say, 'I bow down to Dada Bhagwan'. This is because I have personally seen the Lord of the fourteen worlds. What energy would He not possess; the One who is the owner of infinite energy! So, will you say that now?

The infinite energy you talk about, how much energy is that? What is its metaphor like? If you were to ask a child, "Did you go to see the ocean? How big was it?" He will show you only as wide as his hands stretch out; that is how it is for 'our' *mahatmas*. But there is tremendous energy in the Self! It has infinite energy! It has enough energy to shake the entire universe! However, if the owner does not realize it, then what can one do?

Using the Infinite Energy Gives You Eternal Bliss

Questioner: By using the infinite energy of the Self one becomes free from worldly life, then what else can he attain?

Dadashri: Through the use of infinite energy, one will attain nothing but bliss, permanent bliss.

There are also other energies within

this, but what do we want them for? We want bliss. Every human being is searching for happiness. It is for that happiness that one keeps sabotaging. In worldly life, one attains imaginary happiness. That happiness is temporary, it has an end and eventually unhappiness persists. Even that unhappiness is temporary, it is imaginary, and the happiness is also imaginary. It is not real happiness and if real happiness were to come even for a second then it would be joint forever, it would be eternal bliss. Therefore, the permanent happiness you are looking for, you will get your happiness, then there is no pressure from anyone, there is no dependency on anyone. Living beings are looking precisely for this; permanent happiness. After attaining that happiness, misery does not arise, and there is no dependency.

There Is Endless Bliss in Every Pradesh

One has infinite energies but due to a lack of awareness, all the energy has become veiled. One is an abode of infinite bliss. In every *pradesh* (the smallest amount of space that a single *parmanu* occupies on the Soul), there is infinite bliss, but where has that bliss gone? In every *pradesh* of the Self, there is oneness [with *pudgal parmanu*]; just as there are infinite living beings in a potato, in every *pradesh* of the Self there is oneness. One is able to See and able to Know each *pradesh*. In every *pradesh* there is bliss. After attaining *Gnan*, as the *pradesh* are unveiled, bliss begins to increase; such is this Science of the *vitaraag* (*vitaraag Vignan*).

The Self is Itself *vitaraag*, [absolutely

free from attachment and abhorrence], it has infinite *pradesh*. It has no attachment and abhorrence in its own *pradesh*. There is nothing but complete non-attachment from within in every *pradesh*.

The Self Itself is blissful, It is in eternal bliss, there is so much bliss in every single *pradesh*! It is because all those *pradesh* became veiled that the non-Self suffering and problems arose. And you believed, 'I am indeed this,' so [you] took a beating. When the belief that, 'The subatomic particles of matter is mine' does not arise in even a single *pradesh*, that is when Your complete bliss will prevail. So, now we are saying that, 'I am not this,' then one day it will all leave. However, there is endless bliss at every *pradesh*.

For the liberated Souls, every single *pradesh* is unveiled. At every single *pradesh*, there is infinite Knowledge, infinite Vision, and infinite bliss of the Self!

God has said that a single minute of the bliss of a *Siddha Bhagwan* (Liberated Lords who have completely ended the cycle of birth and death and have attained ultimate liberation), amounts to collecting a years' worth of happiness of every living being in the entire world. Look at that! In a single minute! Does the bliss of a *Siddha Bhagwan* not prevail for you? You have become *Siddha* (absolute) by one eighth; and so how should it prevail for you?

Upon Touching the Self, Even Pain Turns Into Bliss

Questioner: Earlier you said that

the Self is the abode of infinite bliss, can you explain more about that?

Dadashri: The entire existence of the Self is just bliss. It is as if it is a solid entity of only bliss; that is what it is like. Pain does not enter in it at all, It is only bliss. Just as there is no fire in ice, like that this is a 'mass' of only bliss. Nothing else enters in it. Therefore, if one becomes his original state, then there is only bliss, there is no pain at all.

Questioner: So, is the one suffering the pain the body, or is it something else? Who suffers the pain?

Dadashri: The ego suffers the pain. The one who becomes hurt is the ego, and the one who becomes happy is also the ego. The ego is an impediment in the middle, and that is precisely ignorance of the Self. 'I am doing it and I am suffering it,' that is itself the ego. When this ego comes to an end, One becomes the embodiment of the Self.

Questioner: So then, does this pain not affect the Self?

Dadashri: Pain has never touched the Self, and if that pain were to contact It, if it touches It, then that pain would become filled with bliss. The Self is in fact an abode of infinite bliss. The pain happens to the one that is believed to be the Self; nothing whatsoever touches the original Self.

If there were a big block of ice and you put fire on it, then would the ice get burnt? Would the ice get burnt or would the fire extinguish?

Questioner: The fire would extinguish.

Dadashri: Ice never gets burnt; the fire has to extinguish. Just as ice is a cold solid entity here, the Self is a solid entity of bliss. Therefore, if pain were to touch It, then it too would turn into a state of bliss.

Now, what kind of abode of bliss must that Self be like! Nothing but bliss just continues to flow from it. There is a profuse outflow of bliss.

This example of ice is actually a gross example, it cannot be considered exact. However, the Self is the owner of infinite bliss, pain cannot touch It at all. How can it touch It? Whatever touches It becomes bliss, by merely touching, it becomes bliss.

During Niraakudta There Is Bliss of the Self

Questioner: Sometimes, when happiness and joy become excessive, then is that of the Self?

Dadashri: When joy increases, then that is also not the intrinsic nature of the Self, and that which goes down, is not the bliss of the Self either. It is a disease of difference in vision. That which is fluctuating up and down is the stock of the neighbor, Chandubhai. The Self remains in its natural bliss.

Questioner: So the excessive happiness that arises sometimes, it is not that [the Self], but it seems like that.

Dadashri: That which becomes excessive, even that is not You. 'Your'

neighbor who feels down, that is not You either. These are all intrinsic functional properties of the neighbor, to become excessive, to become down, to increase and decrease. By remaining separate from that, You should reside in Your own home itself. Then the bliss will show on your face. Someone will think, 'You have discovered something new! He has something!' Come into the original thing. The joy that increases or decreases is not a part of the Self.

A person can live if there is air, he can live if there is water, he can live if there is food, but This does not need anything. There is no one that keeps It alive, there is no one that can kill It, there is no one who can cause It pain. For infinite lives, even in endless difficulties, It is difficulty proof, it is without difficulties. 'It' is not affected by any difficulty, or by any pain. 'It' does not die. There is no way that It can be killed. And It cannot give any life. 'It' lives on Its own vitality and enjoys Its own bliss.

Questioner: What kinds of bliss is meant by 'own bliss'?

Dadashri: That bliss which is void of any pain, there is no inner pain. That bliss which is not emotional, has *niraakudta* (a state free of all agitation and disturbance). It does not become disturbed when cursed at or become overjoyed when someone put a garland over It.

There Is Eternal Bliss Within, yet One Searches for Pleasure Outside

The Self is an abode of infinite bliss

and yet one continues to search for it outside. In fact, there is bliss only within, however people search for it outside, Yet they do not decide on the definition of pleasure at all. 'Pleasure should be such that it is never followed by pain.' If any such pleasure exists in this world, then go find it. Eternal bliss is within Oneself, it is only in the Self. 'One' Himself is an abode of infinite bliss and yet people have started searching for pleasure in temporary things!

Bliss should come from within. It should not be one from outside, from that which can be visualized with the eyes. It should be eternal bliss! Once the bliss of the Self (*Chetan*) arises, then it will not leave again. The bliss of the Self is eternal!

If the Agnas Are Followed, Then Bliss Prevails

If 'our' *Agna* (five directives that preserve the awareness as the Self in *Akram Vignan*) are followed, then there is nothing but bliss. Someone who follows the *Agna* is needed. He never gets entangled and bliss prevails.

What prevails for you, does 'I am pure Soul' prevail?

Questioner: Yes continuously. Pain and worries do not prevail in any circumstance, but I still cannot properly understand what the state of absolute bliss is.

Dadashri: The blissful state that prevails during pain; that is considered bliss (*anand*).

Questioner: Actually, the pain goes away.

Dadashri: That is indeed bliss. When there is bliss, the effects of pain and pleasure disappear; that is called bliss. That which makes one forget the world is considered bliss.

Division of Pain Through the Properties

If one makes connection with the Self for just one day, then he will never have pain again. When you are associated with the one who is blissful, then how can pain arise at all? Even if the entire world's pain were to fall on the Self, It would still be steady all the same. This is because that pain is not falling on You, the pain falls on the pain. This is because the Self does not possess the property of pain at all. The Self is entirely a continuous solid entity of only bliss. Wherever you look from, there is nothing but bliss. However, if one envisions, 'I am so miserable,' then his infinite bliss becomes veiled and he becomes miserable. If he envisions, 'I am full of bliss', then he becomes blissful.

Questioner: Dada, can you explain more on, by envisioning, 'I am in so much pain,' then he becomes miserable?

Dadashri: You have attained this *Gnan*, yet you say, "I have a headache, I have a headache, I have a headache." So it starts to increase. Yes, so when you have a headache and someone asks you, "Why are you quiet right now?" Then you should say, "I am a bit unwell," and moreover what should You say is, "I

am the abode of infinite bliss, I am the abode of infinite bliss." If you 'divide' [reverse] it like this, then there will be no remainder, whereas for those leading a worldly life, it multiplies. For those who do not have *Gnan*, it multiplies. In what way is that?

Questioner: Due to ignorance of the Self.

Dadashri: It is because they say, "It is hurting me." When they say that, it increases. What is the nature of the Self like? It becomes whatever it envisions. If one envisions, 'I have a headache', then that is what he becomes. So, what should you do the division with? 'I am the abode of infinite bliss.'

'We' have shown you the entire path. 'We' have shown you all the ways here (in *satsang*), but if one looks for it, then there is all the 'remedy' here. 'Medicines' from the entire hospital have been placed here. No medicine has been left out. So now, don't you have to at least inquire where these bottles are?

Once you have said "I am full of infinite and eternal bliss," then you should not say, "I am in pain." If you say it, then it will stick. If you understand it in the language of the Omniscient One, then You attain that state.

Then Say, 'I Am the Abode of Infinite Bliss'

Questioner: When there is any pain signal happening to the body, at that time, the Self is actually free of suffering by the real viewpoint; the mind and body are

the sufferers (*vedak*). That pain happens, but at that time if I say aloud, “I am the abode of infinite bliss, I am the abode of infinite bliss, I am the abode of infinite bliss,” then all the suffering moves away. I do not feel the weight of it at all.

Dadashri: When you say that five to twenty five times, then it clears up.

This body is the solid entity of difficulties and the Self is a solid entity of infinite bliss. The body does not let one remain in peace even for a moment. You feed it, bathe it, and clean it every day and it will still not remain in line.

Once in a while, when Chandubhai’s health is not well, when his hands and legs are aching, then You should say, “I am the abode of infinite bliss.” In fact, this has to be used from the balance you have, isn’t it! Before, you used to ask from others.

If the body is hurting and contrary to that, tell him, “Say, ‘I am the abode of infinite bliss,’” then things will balance out and it settles down. And when there are mental anguish going on within, then the moment you say, “I am the abode of infinite bliss,” happiness prevails within.

As long as the ‘shell’ (body) is weak, the pain signal reception (*vedakata*) will definitely arise and when it comes very intensely, then continue to remember the properties of the Self, that is when the pain signal reception will be destroyed. The sufferer (*vedak*) of pain certainly continues to arise to everyone, however those who do not have Self-realization are

not able to See [and remain separate from] that; the *Gnanis* See it constantly. At that time, do not become unsettled. During such situations, You should remember the pure Soul and recite its properties over and over.

During Depression Make Chandubhai Say This

The nature of the mind, the body is either elevation or depression. Now You have become separate from Chandubhai so You should keep the interaction separate too, shouldn’t You? So You should converse with Chandubhai, ‘Are you depressed?’ Then, You should make him say, ‘I am the abode of infinite bliss,’ therefore Chandubhai will say, ‘I am the abode of infinite bliss.’ So You should instill Your own properties in him, that way, he becomes regular.

If you are feeling uncomfortable, You should say, ‘I am the abode of infinite bliss. I am absolute pure Soul that is the abode of infinite bliss. I am a solid entity of infinite bliss.’ Therefore, happiness will arise. One, himself, is a complete state of bliss, eternally blissful, which will turn dislike around by saying, ‘I am full of infinite bliss.’

Against Deluding Karma, I am the Abode of Infinite Bliss

Therefore, You should put Your energy into this. All Your energy is endless! So You should put it into this. After all, he is your neighbor, file number one! When illusory attachment arises, then you should say, “Because illusory attachment is of numerous kinds, against them, I am

the abode of infinite bliss (*mohaniya anek prakaar ni hovathi teni same hu anant sukhnu dhaam chhu*),” so the illusory attachment vanishes. As the amount of illusory attachment is infinite, against that, I am full of infinite bliss. Compared to My bliss, there is no value of illusory attachment.

That is temporary happiness, whereas this is permanent happiness! It is saying that there are infinite kinds of illusory attachments yet amongst them, ‘I am the abode of infinite bliss’. So then ‘I’ do not need any other illusory attachment. In fact, one has become entrapped, now one has to become free from this.

By Worshipping the Self the Real ‘Taste’ Arises

Questioner: Just as there are the tastes (*ras*) of the non-Self complex, likewise, the ‘taste’ of the Self, the bliss, should manifest shouldn’t it?

Dadashri: It is like this, on what basis are You non-acquisitive (*aparigrahi*)? On the basis of *Akram Vignan*! However, by the relative viewpoint you are not *aparigrahi*, therefore, until You do not come into a state that is free from worldly attachment or acquisitiveness, the ultimate ‘thing’ cannot be attained!

Questioner: Until then, what should we do to attain the real ‘taste’, the bliss?

Dadashri: Say, “I am full of infinite Knowledge, I am full of infinite Vision, I am the abode of infinite bliss, I am full of infinite energy,” then the real ‘taste’ will emerge! The Self is Itself blissful,

so that eternal element Itself encompasses all ‘tastes’ and that is already belongs to One. However, because of one’s shortfall in awakened awareness, he does not know where it is coming from.

Energy to Constantly Experience the Bliss of the Self Illuminates the Entire Universe

Questioner: In the *aarti* it says, ‘*Swasamvedan shakti, brahmand prakashey swayam*’, so what is *swasamvedan*?

Dadashri: Experience of the Self, *swasamvedan* means that one experiences the bliss of one’s own Self. Through the experience of one’s own Self, One remains in bliss and no one else is giving this bliss. ‘One’ is the abode of infinite bliss. Hence, One experiences his own Self, *swasamvedan*, so that is the energy of *swasamvedan*. One can remain the Knower-Seer through that. So when the entire universe is seen illuminated, that is when the Absolute state can be attained.

The Self has the energy to illuminate the entire universe. The *swasamvedan* energy that One possesses to illuminate the entire universe, that is considered absolute Knowledge (*keval Gnan*).

Questioner: That, ‘*Swasamvedan shakti, brahmand prakashey swayam*’, please explain what it means. You said that it is for absolute Knowledge.

Dadashri: When one eats mangoes, he becomes the eater and to become intoxicated in it, that is considered *parsamvedan*. He is getting happiness from things that are of the non-Self. Whereas

in the Self, by being dwelling in the Self (*Atma ramanata*), *swasamvedan* happens. Therefore, the entire universe becomes illuminated.

Questioner: So it is dwelling in the Self.

Dadashri: The bliss that is experienced from the Self, that is *Atma ramanata*. That results in *swasamvedan* and then the entire universe is illuminated.

Questioner: Does the Self have *swasamvedan*?

Dadashri: Truly speaking, that is all the non-Self complex (*pudgal*), the Self does not have any sensation of pain or pleasure. Who has it? It is the non-Self complex.

If one is the state as the Self, then what is the need to even say *swasamvedan*? If you are in awareness, then you don't need to say, "I am in awareness." The one who is not in awareness and he is gradually coming into awareness is the one who says that, "I am in awareness."

After [attaining] absolute Knowledge, Lord Mahavir does not have to say, "I am pure Soul." He does not even have to say, "I have *swasamvedan*." He does not even have to say, "I am full of infinite Knowledge, I am full of infinite Vision, I am the Liberated state as the Self." It is because the body persists that *swasamvedan* is said.

While Carrying Out Worldly Life One Experiences the Twelfth Spiritual Stage

In the unclear experience of the pure

Soul (*aspashta vedan*), One becomes aware that, 'I am not the doer' and One attains the awareness that, 'I am full of infinite Knowledge, I am full of infinite Vision, I am full of infinite energy'. The awareness that, 'I am Chandubhai' breaks and then one becomes aware of, 'I am pure Soul,' but that is considered *aspashta*. *Aspashta* means one is not completely separate, he is engrossed with the body-mind complex! Now, to attain just this much is more than enough. Not an *aani's* (a former Indian currency unit that is equivalent to 1/16th of a rupee) worth of this has been attained in any lifetime, has it? If anyone attains even an *anni's* worth of what you have attained, then that is considered right vision (*samkit*). You have attained a wonderful state! However, you should know how to enjoy this state, shouldn't you! But here, you attain it easily, so the matter is not understood.

Oh! There is no end to the intrinsic functional properties. The Self can be recognized through infinite ways, there are not one or two ways. However many ways you learn about here from the *Gnani Purush*, you have solution for those many ways. There are still infinite other ways remaining. By knowing them, things will become simplified. However much You know, there will be that much clarity. All you know is that there are those four properties, infinite Knowledge and so on. However, on this side, there are infinite properties, for which there is simply no measure. It is the illuminator of the entire universe, and 'we' have seen that Self. Therefore, it is worth

understanding this matter, in short. Otherwise, while carrying out worldly life, one should not even talk about the twelfth spiritual stage on the path of *moksha*. It is more than enough even if one reaches to the fourth [stage].

The original Self is that which can be experienced, it is a formless state. The state that a fully enlightened Lord experiences is one in which this non-Self complex is separate from One's Self. Whether it is right or wrong, that is not to be seen. It is actually just a body, it is *achetan* (lifeless; without the quality of Knowing-Seeing). Doership should not be seen at all. 'You' do not have anything to do whatsoever with the non-Self complex or the conduct of the non-Self complex through the mind, speech and body. 'You' are completely separate from it. You have certainly Seen and Known Your Self. To See *means* to come into awareness and to Know means to experience it. So it has come into awareness and it has also come into experience slightly. Now, when the original eternal element (*muda vastu*) comes completely into Your experience, then the work is done!

It is indeed a completely different thing! The Self is not something that can be known, it is not such that it can be understood through the intellect, it is something that can be experienced.

There is Eternal Experience When Chandu Is the 'Neighbor'

When interest in the 'I' (*Hu*) comes, there is nothing but infinite bliss. It is the abode of bliss, the abode of absolute

bliss! The abode of infinite bliss, after which attaining such bliss there is never any pain at all. Not even if you were to be hung. If they hang you, then the one (non-Self complex) who is to be hung is being hung and the Knower Knows. The non-Self complex gets hung, the Self never gets hung. If you were to hurl insults at this Ambalal (Dadashri's worldly name) or hit him, then it does not affect 'Me'. This is because the two remain completely separate. Even if you were to hang him, 'I' do not have problem. I do not wish that, yet if you all were to hang him, then there would be no problem with that. This is because as a neighbor 'we' have to maintain at least this much that, 'It should not be my wish'. He has ran around for 'us', he has done 'our' work. I should at least at be that grateful, shouldn't I! He lives as a neighbor. Therefore, if You live like a neighbor with Chandubhai, then that is when there will be the eternal experience.

Questioner: This eternal experience is the subtlest of subtle things, how can one attain the experience of that? How can it be seen directly?

Dadashri: 'You' attain the eternal experience that You are the Self. And what is that experience of that Self like? The Self is formless, It is invisible. It is such that It cannot be seen with anything. And to try to see It directly is a mistake. Then one would ask, "How can It be recognized?" The answer is, through experience. 'It' manifests through its property called eternal bliss.

Direct All the Energies Only Towards the Absolute Self

Come into the state as the Self, through that the state of the absolute Self continues to manifest, the energy of the absolute Self expresses. Currently, Chandubhai's energies are expressing. Since you have come into the human lifeform, Chandubhai's energies have manifested; however, further energies towards humanity have not expressed. That is why they are being dissipated in the ordinary human life.

All the energies of the Self and the non-Self are worth directing only towards the manifest absolute Self. There is complete energy of the absolute Self within human beings, which one should know how to use. However much inclination (*saspruhata*) there was towards the non-Self complex, and however much disinclination (*nispruhata*) there was towards the Self, now whatever proportion of disinclination arises towards the non-Self, that much proportion of inclination will manifest towards the Self.

The Gnani Makes One Attain the Naturally Existing Energies of the Self

There is infinite energy, infinite spiritual power within, but they remain unexpressed. There are beautiful, delightful energies that lie within; there are wonderful energies! One has left those aside and has gone and bought ugly energies from outside. How beautiful are the naturally existing (*swabhavkrut*) energies [of the Self]! Yet you went and bought these

unnatural (*vikrut*) energies from outside! The vision (*drashti*) has not turned within at all. Once the Self has been attained, those energies begin to express. There is infinite energy that can take one to *moksha*. That energy lies unexpressed within; You should express it.

The *Gnani Purush* is ready to give all the energies. The energy lies simply within you, but you do not have the right to 'unlock' the 'padlock' and take it. It is released when the *Gnani Purush* unlocks it.

There are many such magnificent energies within! The vision has not fallen within at all, has it! In fact, when one hears about the Self here, that is when the vision falls [within]. When the vision falls [within], then the Self is attained. When the Self is attained, then some of those energies are released. Then one sees that, 'Oh! There was so much energy within, and when only this small amount was released, One still experiences so much bliss; so, if it completely releases, if it completely spreads, then where would it take Him!' And when you see a *Gnani Purush*, even then you feel that, 'So much more energy has manifested within him compared to us!' Those energies give you so much bliss; however, the same amount of energy certainly lies within everyone. There is no shortage of energy. Now you have to extract it. 'You' have been given that permission. The state that 'we' are sitting in is the exact same state 'we' have placed You in.

~ **Jai Sat Chit Anand**

When the House Help Causes Damage!

Whatever happiness one has does not leave, it does not decrease. One conducts himself such that it increases. Instead, worldly happiness goes away by quarreling. If glasses were to fall from your wife's hands, it would so happen that a loss of about twenty dollars would be incurred, then you would immediately get agitated in your mind, 'She has caused a loss of twenty dollars.' Hey you mortal one, she has not caused the loss; they just fell from her hands! If they were to fall from your hands, then what justice would you dispense? That is the way in which you should dispense justice.

Instead, in that situation, what justice do you dispense? That 'She has caused a loss.' But is she some sort of an outsider? And even if the person is an outsider, or house help, this should not be done. This is because, based on what law do the glasses fall, does the person drop them or do they happen to fall; should you not think about that? Would the house help ever deliberately drop them?

Therefore, what *dharma* should one abide by? If anyone causes harm, if anyone appears to be vengeful towards you, then that person is not really vengeful; there is nobody who can cause harm [to you]. Hence, you should not have abhorrence towards that person. Yes, then whether the person is a member of your family or the house help who happened to drop the glasses; it is not the house help who actually drops them. That which causes the glasses to fall is something else. Therefore, do not get too annoyed with the house help. Calmly tell him, "Slow down, walk gently." Ask him this much, "You haven't burnt your foot, have you?" As a matter of fact, since ten to twelve of your glasses have been broken, restlessness and anger would already have started within you. And as long as they [guests] are sitting around, you do not express the anger, but you keep feeling restless within. After everyone has left, you will 'give it' to the house help. There is no need to do this. This is one of the greatest offences. One does not know who the 'doer' is. The world verily 'bites' [blames] the apparent 'doer' that is visible to the eyes.

I had told very small children, "Go, throw this cup outside." But they shrugged their shoulders, "It is not to be thrown." No one would ever cause damage. I told a child, "These are Dada's shoes, go and throw them outside," and he shrugged his shoulders. They are not to be thrown; he has good understanding. So no one would throw these things. Even the house help would not break them. But these are foolish people who actually harass the house help. Hey, if you become a domestic helper, then you will realize at that time. So if you do not do anything like that, then if ever a time comes when you have to become a domestic helper, then you will end up getting a good employer.

To place yourself in the shoes of others, that is called humanity. Besides this, the other *dharma* is spirituality, which is even beyond that. However, one should at least know how to practice this much humanity.

(From Param Pujya Dadashri's Book)

Spiritual Retreat in Hindi at Adalaj Trimandir - Year 2019

8 to 12 May - Spiritual Discourses

9 May - Special program on occasion of Pujyashree's Birthday

11 May - Self-realization Experiment (Gnan vidhi)

Note : This retreat is specially for Hindi Speaking people. If you are one of them and want to register for this retreat, you must register your name at your nearest satsang centre and if there is no satsang centre in your nearby area, then register your name on Tel. (079) 39830400 (9-30am to 12 pm & 3 to 6 pm) at Trimandir Adalaj.

Watch Puja Niruma / Puja Deepakbhai on T.V. Channels

India

- ✦ **Sadhna TV**, Every day 7 to 7:30 AM (Hindi)
- ✦ **DD-Madhya Pradesh**, Mon to Sat 3:30 to 4 PM, Sun 6 to 6:30 PM (Hindi)
- ✦ **DD-National**, Monday to Saturday 8:30 to 9 AM, Sunday 6:30 to 7 AM (Hindi)
- ✦ **DD-Bihar**, Every day 6:30 to 7 PM (Hindi)
- ✦ **DD-Uttar Pradesh**, Mon to Sat 9:30 to 10 PM (Hindi)
- ✦ **Odisha Plus TV**, Every day 7:30 to 8 AM (Hindi)
- ✦ **DD-Sahyadri**, Every day 7 to 7:30 AM (Marathi)
- ✦ **DD-Chandana**, Monday & Friday 7:30 to 8 PM (Kannada)
- ✦ **DD-Girnar**, Every day 9 to 9:30 AM (Gujarati)
- ✦ **Arihant**, Every day 2:30 to 3 PM & 5 to 5:30 PM (Gujarati)
- ✦ **DD-Girnar**, Monday to Saturday 3:30 to 4 PM (Gujarati)
- ✦ **DD-Girnar**, Every day 10 to 10:30 PM (Gujarati)
- ✦ **Arihant**, Every day 8 to 9 PM (Gujarati)

USA-Canada

- ✦ **'SAB US'** Every day 7 to 7:30 AM (Hindi)
- ✦ **'Rishtey-USA'**, Every day 7 to 7:30 AM & 8 to 8:30 AM (Hindi) EST
- ✦ **'TV Asia'**, Every day 7:30 to 8 AM EST (Gujarati)

UK

- ✦ **'Venus' TV**, Every day 8 to 8:30 AM (Hindi)
- ✦ **'SAB UK'** Every day 7:30 to 8 AM - Western European Time (6:30 -7am GMT)
- ✦ **'Rishtey-UK'**, Every day 7 to 7:30 AM (Hindi) Western European Time (6-6:30am GMT)
- ✦ **'Venus' TV**, Every day 8:30 to 9 AM (Gujarati)

Singapore

- ✦ **'SAB-International'** Every day 8:30 to 9 AM (Hindi)

Australia

- ✦ **'SAB-International'** Every day 11:30 AM to 12 PM (Hindi)

New Zealand

- ✦ **'SAB-International'** Every day 1:30 to 2 PM (Hindi)

CAN-Fiji-NZ-Sing.-SA-UAE ✦ **'Rishtey-Asia'**, Everyday 7 to 7:30 AM & 8 to 8:30 AM (Hindi) EST

Africa-Aus.

- ✦ **Aastha**, (Dish TV Channel UK-849, USA-719), Mon to Fri 10 to 10:30 PM

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Atmagnani Puja Deepakbhai's Germany - UK Satsang Schedule (2019)

UK: + 44-330-111-DADA (3232), email:info@uk.dadabhagwan.org, Germany: +49 700 32327474

Date	From	to	Event	Venue
25-Mar-19	08:00 PM	10:00 PM	SATSANG	Wolf-Ferrari-Haus Rathausplatz 2, 85521 Ottobrunn, Munich, Germany
26-Mar-19	07:00 PM	10:00 PM	GNAN VIDHI	
29 Mar -	All day		Akram Vignan Event	Willingen, Germany
03-Apr-19	07:00 PM	09:30 PM	Aptaputra Satasang	Indian Association Oldham Schoeffield Street, Hathershaw, Oldham, OL8 1QJ
04-Apr-19	06:00 PM	10:00 PM	GNAN VIDHI	
05-Apr-19	07:30 PM	10:00 PM	SATSANG	Maher Centre, 15 Ravensbridge Drive, Leicester, LE4 0BZ
06-Apr-19	10:30 AM	12:30 PM	Aptaputra Satasang	
06-Apr-19	07:30 PM	10:00 PM	SATSANG	
07-Apr-19	10:30 AM	12:30 PM	Aptaputra Satasang	
07-Apr-19	02:30 PM	07:00 PM	GNAN VIDHI	
10-Apr-19	07:30 PM	10:00 PM	Aptaputra Satasang	Hariben Bachubhai Nagrecha Hall, 198-202 Leyton Road, London, E15 1DT
11-Apr-19	06:00 PM	10:00 PM	GNAN VIDHI	
12-Apr-19	07:30 PM	10:00 PM	SATSANG	Harrow Leisure Centre, Christchurch Avenue, Middlesex Harrow, HA3 5BD
13-Apr-19	10:30 AM	12:30 PM	Aptaputra Satasang	
13-Apr-19	07:30 PM	10:00 PM	SATSANG	
14-Apr-19	08:30 AM	12:30 PM	Small Swami Pratishta	
14-Apr-19	02:30 PM	07:00 PM	GNAN VIDHI	
15-Apr-19	07:30 PM	10:00 PM	SATSANG	
18-22 Apr	All day		UK SHIBIR	Pre-registration required

Satsang & Gnan Vidhi Programs in the Presence of Puja Deepakbhai

Jamnagar Trimandir Pranpratishtha Celebration

22 February (Fri), 7 to 10 pm Satsang & 23 February (Sat), 6-30 to 10 pm - Gnan Vidhi

Dt. 24 February 2019 (Sunday)

Pranpratishtha : 9-30 am to 1 pm, Pujan-Darshan-Aarti : 4-30 pm to 7-30 pm.

Venue : Trimadir, Opp. Vrajbhumi-1, Nr. TGES School, Manek Nagar, Rajkot Rd. Ph : 9924343687

Note : Due to only one day Pratishta event, no accommodation facility will be available.

Adalaj Trimandir

19 March (Tue), Special program on occasion of Puja Niruma's 13th Punyatithi

20 March (Wed), 4 to 7 pm Satsang & 21 March (Thu), 10am to 12pm - Aptaputra Satsang

21 March (Thu), 4 to 7-30pm - Gnan Vidhi

By Worshipping the Properties of the Self, One Becomes That State

If your eyes are burning, keep Seeing that; if your legs are hurting, keep Seeing that also. Keep Seeing everything. If you can't fall asleep, then there are certainly other remedies. By reciting just one of intrinsic properties of the Self, everything will settle down, for example, 'I (the Self) never increase or decrease by nature'. But in the state of Ignorance of the Self, one has no choice but to suffer it. It is in the state of the Knowledge of the Self that there is a solution. Your nature is to neither increase nor decrease (aguru-laghu), if you meditate (dhyān) on that for forty-five minutes, then something wondrous manifests! If you think upon, contemplate, all the properties of the Self, then those properties will arise within you. The properties of the Self can be developed; they will express and manifest.

- Dadashri

