

Dadavani

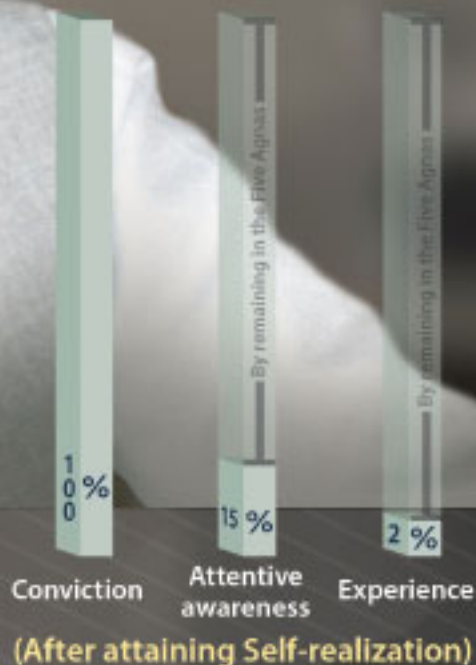
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Now, for You, the pratiti of Akram Vignan indeed prevails, but however much jagruti exists, that much laksha prevails.

As the jagruti arises, the entire matter will then have to be understood.

As You start to progress, the experience will continue to increase. By staying in touch, You are to understand the Gnan in Its entirety.



The Practice Required for Purusharth After Attaining Gnan

EDITORIAL

Through the grace of the *Akram Vignani*, absolutely revered Dadashri, we have attained *Atma Gnan* (Knowledge of the Self). Upon attaining this *Gnan*, 'I am the Self' sets in conviction one hundred percent, in *jagruti* (awakened awareness) fifteen percent, and in *anubhav* (experience) two percent. In actuality, One is the Self, He possesses the caliber to illuminate the entire universe, He is the owner of infinite energy, yet he experiences all this helplessness, pain, loneliness; that is such a wonder! What is the reason for that? One does not have the awareness of His own real state, His own energy and His own authority. To attain the complete experience of the Self, further practice is still required.

This worldly life is the result of *abhyaas* (a regular practice) of ignorance of the Self (*agnan*). Now, You will be able to become free from worldly life by practicing the five *Agnas* given by *Pujya Dadashri*. Nevertheless, the *prakruti* (non-Self complex) will not refrain from playing its part, it will not let up. Now, You have to remain in the state of the Self and begin *Purusharth* (progress as the Self) through the *Agnas*. The extent to which the five *Agnas* are followed, that much *jagruti* arises; *jagruti* itself is *Purusharth*. Now, to progress in this *Gnan*, Dadashri places emphasis on *abhyaas* of the *Agnas*. To put '*abhyaas*' in other words means to 'turn the handle' or to make a practice of it.

Now in this life, after attaining the *Gnan* capable of granting *ekavtaripad* (a state whereby only one more life remains before final liberation), one has to progress step-by-step from the experience of the Self to *spashta vedan* (the clear and distinct experience of the pure Soul). While completing the remaining responsibilities of worldly life, meaning that while remaining as the Self and completing the residual worldly interactions, you have to attain this goal. In many places through His speech, *Pujya Dadashri* has revealed the problems *mahatmas* face in worldly interactions, problems of remaining in the *Agna*, as well as how to remain in *jagruti*.

In the current edition, the word '*abhyaas*' has been explained. In which the exact understanding of what is a regular practice, what is to be practiced regularly, how to do it, how to change the *abhyaas* of time immemorial, the terminology of *abhyaas* and *adhyaas* (constant belief of, 'I am this body'), the *abhyaas* of *satsang* and reading, the *abhyaas* of singing spiritual songs, contemplation, the different ways to do *abhyaas*, the bliss that prevails through *abhyaas* of penance, that practice itself is *Purusharth*, that practice itself is *jagruti*, as well as how to practically do *abhyaas* of applying the *Agnas* in order to attain the experience of Your One state as the Self has been precisely explained. That *mahatmas* now understand this, do *abhyaas* of it, use the five *Agnas* in everyday life and begin the progression of experiencing the state as the Self, that is our 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 Practice Required for Purusharth After Attaining Gnan

For Awakened Awareness to Arise the Agnas Need to Be Practiced

Questioner: Whenever I am interacting and conducting myself in worldly interaction, I have no understanding whatsoever of whether I am pure Soul or I am 'Chandubhai' [reader should insert his/her name here].

Dadashri: It is necessary for you to understand that. You are Chandubhai and 'You' are also the pure Soul! By the relative viewpoint, you are Chandubhai and by the real viewpoint, You are the pure Soul. All that is relative is temporary (*vinashi*). In the temporary realm, you are Chandubhai! All temporary interactions (*vyavahaar*) are Chandubhai's and the permanent (*avinashi*) interaction is Your own! Now, after attaining this *Gnan*, Your awakened awareness (*jaग्रuti*) lies in the realm of the permanent.

Questioner: Is there a need to regularly practice (*abhyaas*) anything else to maintain continuous *jaग्रuti* of this Knowledge?

Dadashri: What is it that you have to

do after attaining Knowledge of the Self (*Swaroop Gnan*)? You now have to maintain applied awareness as the Self (*upayog*). Until now, you never had the direct, pure applied awareness of the Self (*shuddha upayog*). You were 'dancing' according to the way your relative self (*prakruti*) would make you dance. And moreover, you say, "I danced! I made the donation! I did this, I did that. I did this much service!" Now You have attained the state as the Self, so You have to remain in the applied awareness of the Self. You have become the Self (a *Purush*) and the *prakruti* has become separate. The *prakruti* is not going to refrain from doing its part; it is not going to let up. And You, the *Purush*, have to remain in *Purusharth* (to progress as the Self).

Questioner: What *Purusharth* does a *Purush* have to do?

Dadashri: Through the *Agnas*, what else? For You it is in the form of the *Agna*, and for 'us' it is without the *Agnas*. That very same thing, for You it happens with the *Agnas* and for 'us' it happens without the *Agnas*. As Your practice increases, in the end the *Agna* will slowly go away

and its original [natural state, state free of dependency] will remain.

Questioner: You have said that all the keys are in my hands. It is my resolve (*nishchay*) to remain in the *Agnas*, so then why does my lack of awareness (*ajagruti*) continue?

Dadashri: You should bring the *jagruti* somehow, shouldn't You! You should increase the *jagruti*. That is indeed the *Purusharth*, is it not! *Jagruti* is itself the *Purusharth*. There is no other *Purusharth*. The extent to which you are able to follow the five *Agnas* within is how much *jagruti* will arise. Otherwise, how will the *jagruti* arise? There is less *jagruti* because one does not follow the five *Agnas*! You only need to practice a little.

The Definition of Abhyaas and Adhyaas

Questioner: Dada, what is *abhyaas*?

Dadashri: *Abhyaas* means, say the doctor has told you not to eat using your right hand. Even then you end up using the right hand. So, what does this say? If you do *abhyaas* (a regular practice) of that, then you will not end up using it. What does it say? Do *abhyaas*. This is because it is lack of *abhyaas* since time immemorial. Therefore, if you do *abhyaas*, then will things fall into place, or not?

Questioner: Please explain *adhyaas* and *abhyaas*.

Dadashri: 'I am Chandubhai' is *dehadhyaas* (the belief that 'I am this body'), 'I am Patel' is *dehadhyaas*, 'I have dark skin,' 'I have fair skin' are all *dehadhyaas*.

All the people in this world are not able to let go of the belief that, 'I am this body' and they are not able to remain in their Own state as the Self. However, since You remain in this *Gnan*, the egoism is gone, the my-ness (*mamata*) is gone. From the moment the awareness of the pure Soul (*Shuddhatma*) is established, there is no *adhyaas* (constant belief of, 'I am the body') of any kind left. Nothing remains anymore. Even then, if any mistake happens, then slight suffocation is felt.

Now, practice becoming free from that *dehadhyaas*, when you put that into a regular practice that is when the Self can be attained.

What Should Be Put in Practice?

Questioner: There is a verse in the Gita in which Lord Krishna tells Arjun, 'As your *abhyaas* increases you will attain my state of eternal Knowledge and Vision and bliss (*Sat Chit Anand swaroop*)', please explain that.

Dadashri: What does one have to do *abhyaas* of? The answer is to let go of *adhyaas*. One has to practice letting go of this *dehadhyaas* and practice attaining the state as the Self (*Swa-swaroop*). *Abhyaas* of these two are to be done. Now people have practiced what Lord Krishna has said according to their own language [interpretation]. By studying in higher grades, lower grades, or college one cannot attain the state of eternal Knowledge and Vision and bliss.

The Lord has said in the Gita, "You have to do *abhyaas*." Now people have

practiced the Gita so much that *abhyaas* has turned into *adhyaas*. It was precisely to remove the *adhyaas* that the Lord has said to do *abhyaas*, however, that *abhyaas* itself became the *adhyaas*!

Abhyaas Is Internal Purusharth

Questioner: Is the *abhyaas* itself the *Purusharth*?

Dadashri: These people who do *abhyaas* have actually interpreted *abhyaas* in their own gross language. *Abhyaas* is in fact a kind of internal *Purusharth*. What is it?

Questioner: *Purusharth*!

Dadashri: Yes, that practice is considered the greatest *Purusharth* and if that *Purusharth* does not happen then that *abhyaas* will result in the form of *adhyaas*.

Now, due to past *abhyaas*, suppose Chandubhai hurled an abuse at someone, at that time you have *Gnan* (Knowledge of the Self). Whatever you have read until now; what does that *Gnan* tell you? ‘Oh... why did you hurl an abuse?’ When you repent, that is *abhyaas*. When Chandubhai hurls an abuse and You repent, that is *abhyaas*. If that is *abhyaas* takes place, then it can be considered as *Purusharth*.

To Acquire Is Itself the Abhyaas of the Pure Soul

Questioner: Does *jagruti* (awakened awareness) arise by persistent thinking of this practice?

Dadashri: *Jagruti* does not arise by persistent thinking. You should not think of this at all, it is actually a risk. When

Chandubhai thinks, You should continue to See what he is and isn’t thinking of!

Jagruti only arises by acquiring. In thoughts, the Self remains indirect. By acquiring, the Self becomes direct. By continuing to listen and think, the Self is not attained. Only the *abhyaas* to acquire needs to be done. To acquire [here] means to maintain the *abhyaas* that, ‘I am pure Soul’; that is the only *abhyaas* that is to be done. That should remain in *jagruti*, and what else should remain in *jagruti*? There is also a pure Soul in the other person. It doesn’t matter whether he has taken *Gnan* or not, but you understand [See] his ‘packing’ and you also understand [See] his ‘goods’. Would you not understand [See] that? So, if Naginbhai hurls an abuse at you, Chandubhai, then You should continue to See what Chandubhai is doing. ‘You’ should also continue to See what Naginbhai is doing. You should regard Naginbhai’s Self (Soul; *Atma*) to be entirely pure. You should not say, “He is doing it.” The unfolding karma is fighting. Who is fighting? Both the ‘buffaloes’ of unfolding karma are fighting. They both need to be Seen.

Constant Jagruti Is Required in Abhyaas

Questioner: Yesterday, you were talking about *abhyaasen vairaagya* (practice of dispassion towards worldly life). So, the *abhyaas* that was mentioned, the *abhyaas* of constant *jagruti*, should that *jagruti* be practiced?

Dadashri: No, it is when that *jagruti* is present that *abhyaas* happens. You can do *abhyaas* of whatever you want to.

Abhyaas Is Required in Everything

Questioner: This is not so easy, Dada. I keep on deciding, but *jagruti* comes and leaves, it comes and leaves. It does not last for long. When I keep *upayog* (applied awareness as the Self) in that spiritual song, then after two lines it goes somewhere else.

Dadashri: What leaves? It leaves, but it comes, doesn't it?

Questioner: Yes, it comes!

Dadashri: As long as it does not become a practice, it will indeed feel that way, won't it! As long as you do not have the practice of shaving, you will continue to bleed. So people exclaim, "Shaving causes one to bleed." If they say this, then it would appear false, wouldn't it! This is because you do not have practice. But You conversing with Chandubhai or the fact that *shuddha upayog* (pure applied awareness as the Self) does not remain, are all those things constant?

Questioner: No, no.

Dadashri: After it has become a practice?

Questioner: Then it will become constant.

Dadashri: Yes, so it is like shaving.

Questioner: That is true, Dada. Since that you have started emphasizing this, I am now putting emphasis in that direction. Before, this all went into inattention.

Dadashri: You still have to gradually progress a lot further, bit by bit.

Questioner: So, through practice I have to remain in *shuddha upayog*.

Dadashri: Yes. With practice, everything will then become natural and spontaneous automatically. When one shaves and is using a new blade, it makes him bleed in many places. Then gradually with practice one gains experience, and he does not bleed, it becomes natural and spontaneous. In the same way, when you are walking along and apply awareness, then the relative and the real will be [Seen] naturally and spontaneously.

How do these small children learn to walk? They fall, they walk, they walk again using a baby walker. They do this, they do that, but by doing so, it falls into place.

Questioner: Some people make them walk by holding their finger.

Dadashri: Practice is needed for everything. You have started practicing since two to four days, now if you do it for ten days, fifteen days, then it will become all right.

When There is Self-Motive Abhyaas Happens

Questioner: In the Gita it is written that, '*Abhyaas yogena tato maam ichchhaaptun dhananjaya.*' 'Then have the desire to attain Me through *abhyaasyoga*, oh Arjun!'

Dadashri: That is correct, when can one practice? When he is self-motivated. When self-motivation arises, then practice happens on its own. Self-motivation should arise. If one is self-motivated, then will he or will he not become like that?

Questioner: Yes.

Dadashri: When the self-motivation to marry awakens, do you have to practice that?

Questioner: Dada, this example does not fit. If one is self-motivated to get married, then he will get married, but if one is self-motivated to become *sheelvaan* (One who is absolutely free from sexuality and *kashays*), then he cannot become *sheelvaan*.

Dadashri: No, but sooner or later, until he attains that *siddhi* (spiritual power), he does not sit around idly. Eventually, he attains it. People simply are not self-motivated; they go off track according to the circumstances. If one does not change, then nothing at all is impossible. This is because in the process of becoming *sheelvaan*, there are so many test examinations that arise. It is not likely for a person to not go off track by that time, is it!

Due to Abhyaas of Engrossment, Worldly Life Persists

‘You’ are the pure Soul, and ‘Chandubhai’ [reader should insert his/her name here] has possessed You. But it is because it has been the *adhyaas* of countless past lives that one gets pulled only in the direction [of Chandubhai.] Today your conduct is based on your past life and your *abhyaas* in this life is different, and so the friction between these two is referred to as worldly life.

Since time immemorial, the basis on which this world has continued to exist, this worldly life has persisted, that support

has to be destroyed. Nothing else, just break down that support.

Now on what basis does this world persist? It is because the (relative) self becomes *tanmayakaar* (engrossed with) the phases of the mind; with the situations of the mind, that is why worldly life persists. Neither the intellect (*buddhi*) nor anything else harasses you. Therefore, you have to keep destroying the phases of the mind. ‘These are not mine, these are not mine’; this is precisely where You have to sit [in the seat as the Self] and continue shaking them up. As You keep destroying them, You become free. It is because of the *abhyaas* [old practice] since time immemorial that one not is able to become free. So he finds sweetness in it. That sweetness does not prevail for the pure Soul; it prevails for the ego. So, You have to keep breaking it down. Both have to be Seen as separate, only then will You find a solution.

One Becomes Involved Due to Adhyaas Since Time Immemorial

Questioner: We gain nothing when we take the support of the mind, intellect, *chit*, and ego and yet we repeatedly end up taking it.

Dadashri: Yet You are not the one taking the support. It simply seems that way to you. And based on that, depending on which side you take, you give your signature and ‘stamp of approval’.

Questioner: But the habit of taking their support time and again from time immemorial has become deeply ingrained.

Dadashri: It has become an *adhyaas*

(a constant belief of, 'I am the body'), hasn't it! If only that *adhyaas* goes away!

Questioner: That much *jagruti* does not prevail.

Dadashri: That *adhyaas* has happened, but behind this *adhyaas* is Your awareness and that awareness is who You are. And this *adhyaas* is just an *adhyaas*. You do your work; the *adhyaas* will do its work.

Questioner: That is right. 'We' do our work and *adhyaas* does its work. Then, the one with *adhyaas* will eventually become weak and ineffective!

Dadashri: That is precisely what 'our' *Gnan* says, doesn't it!

Questioner: Your *Gnan* clearly states that, 'We should not do anything nor should we encourage anyone to do anything' but I still get involved in the 'doing' process.

Dadashri: Yes, it feels as though you got involved and yet You have not; it appears that way. Becoming involved in it is a different thing and the feeling of being involved is a different thing. It seems to appear that way to you and that is why you give your endorsement to it. Even if it appears that way, do not endorse it by saying, 'Oh! It just appears this way. How is it possible for this to happen at all?'

The Abhyaas of Five Agnas for the Sake of Becoming Free

Questioner: This happens a lot in regards to the mind. I realize when the thought starts and I realize after the thought ends. I can See it afterwards, but I do know about anything in between.

Dadashri: You will understand all that. As You gradually understand it, You will See it. You have to do *abhyaas* of that a little bit. Then by continuing to do so, You will eventually be able to See it completely. The road you see with your eyes is not a *drashya* (an object to be seen), a *drashya* is Seen with Your inner eyes, it can never be seen with these eyes. These eyes only see what is on the outside, they cannot See that which is within.

Questioner: With what is it possible to See within?

Dadashri: Precisely the Vision, the *Atmadrashti* (the Vision of the Self), I have given to you. Then gradually as You do *abhyaas*, You will be able to See.

Questioner: Then as I try to See a thought, a brake comes in the thought.

Dadashri: A brake may come, but they [the thoughts] will decrease if try you See them, won't they! Gradually You have to continue doing *abhyaas* of that. You can See them as You do *abhyaas*. In fact, they are not Seen suddenly. Actually, there is so much [karmic] garbage stored within and that is why You cannot to See it, can You! It will eventually come out. It will be many years before everything settles in place.

This worldly life is the result of *abhyaas*. It is because *abhyaas* of this worldly life was done that *adhyaas* has resulted. Why did it become *adhyaas*? It is because one did *abhyaas* of that [of the worldly life in the past] so now by doing *abhyaas* of this [the five *Agnas*] One can become free. When I gave You this *Gnan*, I

gave You these five *Agnas*, they were given to You for You to do *abhyaas*.

Initially, You Have to ‘Turn the Handle’

Questioner: After attaining *Gnan*, the five *Agnas* are in my awareness, but I cannot remain in them as I ought to.

Dadashri: You should remain in them, shouldn’t you! You have attained this *Akram Vignan* (step-less Science of Self-realization) without clearing anything. Therefore, the past karmic accounts that unfold cause suffocation.

‘We’ have said that if worries arise after taking this *Gnan*, then the responsibility is ‘ours’! But these *Agnas* need to be applied. The *Agnas* are not even difficult. You should start practicing.

Questioner: The *Agnas* are in the back of my mind (*khyal*), but they are not applied as naturally as they should be; what about that?

Dadashri: You need to pay attention to that. Otherwise, it is not so difficult that it cannot be applied naturally. It is the easiest thing of all, but you should form a habit of it. Initially, it has to be put into *abhyaas*. Currently, there is *anabhyaas*! *Anabhyaas* means that you do not have the practice of Seeing the real and the relative, do you! So practice it for a month, then it will become natural. So initially, you will have to ‘turn the handle’ that, ‘This is real and this is relative.’ It is fine if someone with a lot of *jagruti* does not do so. But these people do not have so much *jagruti*, do they? A person with a lot of *jagruti* does not have to do anything at all, he does not have to

even ‘turn the handle.’ It all indeed remains naturally!

Keep making a practice of it from now. Otherwise, this is not an easy thing. If you have a new engine, then it will not run if it has not yet been smoothened. So you would need to keep turning the handle to smoothen it out!

Decide That You Want to Apply the *Agnas*

Questioner: However, that *abhyaas* which is to be done, that *abhyaas* should be maintained, but I am not able to do that *abhyaas* properly!

Dadashri: It will not remain. It will cause suffocation, but you have decided that, ‘I want to apply the *Agnas*.’ If other forces are pulling you in the wrong direction, even then you should decide that, ‘I want to apply it.’ Therefore, the responsibility is not yours. Then the responsibility becomes mine. When you apply my *Agnas* the responsibility becomes mine. Your responsibility ends.

Questioner: Suppose, I am not able to follow the *Agna* for any reason, then what should I do?

Dadashri: There is no problem if you are not able to apply it. Your desire should not be such. There is a difference between ‘not being able to follow’ and ‘I cannot follow’ it. Your desire should certainly be to apply the *Agnas*. It is a different matter that you are not able to apply it. For that ‘we’ do the *vidhi* (silent auspicious blessings performed by the *Gnani* for the salvation of the spiritual seeker) for you

and pardon you, this is because you have to do it according to your energy, you are not to go at it restlessly beyond your energy.

Abhyaas of Seeing the Relative and the Real

For the first few days, you have to come into *abhyaas*. You have to practice Seeing the pure Soul in everyone. By the real [viewpoint], He is pure Soul, by the relative [viewpoint], he is the *padgal* (non-Self complex of input and output). It is simply his outer shell. It is his packing. You have to do *abhyaas* of [Seeing] both the Self and the packing. Then whether it is a tree, it is a leaf, it is a goat, it is a tiger or it is a lion. After doing *abhyaas* nothing is difficult.

Have you not practiced Seeing the relative and the real a little while sitting in the bus? You have to gradually practice the five *Agnas*.

Questioner: Do I have to practice them?

Dadashri: Yes, then they will continue to remain naturally and spontaneously. Naturally and spontaneously! While walking about You will continue to See the Self in cows, buffaloes and everyone. Initially, you have to do *abhyaas*. There is [that other] *abhyaas* since time immemorial, isn't there?

Questioner: So, quickly...

Dadashri: No, so You have to do *abhyaas* of the *Agnas*. First, there is the light of the second day of the lunar fortnight. Now, gradually it will go towards the full moon. You have to start it up for

about first fifteen days, one month, up to a certain extent then it will certainly continue automatically. So, if it is possible You should practice Seeing the relative and the real for an hour. In Seeing this if you spend an hour everyday, then it is very good. Is that possible?

Questioner: It is definitely possible.

Dadashri: Yes, so if you do this much, then it is more than enough. Then it has definitely been achieved. Then it will completely clean everything. While Seeing both the relative and the real for an hour...!

Practice Gnan with a Generalized View

Therefore, this path has complete 'safe-side', provided You understand it the way 'we' tell You!

If you go out looking for a lawyer, do you look at his hair or you look at his ability to plead? If he comes here with black glasses, what use do we have with those glasses? Can he plead or not? Similarly, that is how we See the Self.

When a *Gnani Purush* is walking along, He does not see that these are women or men, or fat or thin, or dumb or lame, He does not see any such thing. So then what does He See? 'He' Sees the Self only through the general view (*samanya bhaav*).

He will not have *vishesh bhaav* (specific view). What does one with *vishesh bhaav* do? "Look, he is lame." So then he misses out on seeing the rest. He saw just one thing and so benefitted from only one thing, and lost the benefit of Seeing the Self in the other hundred.

He did *vishesh bhaav*. Therefore, 'we' See everything with *samanya bhaav*. 'We' do not look at any *vishesh parinaam* (specific attributes), that one is a wise one, or he is without any sense, he is a fool, he is a donkey, why would 'we' enter into such a fuss (*bhanjgadh*)?

Questioner: That is indeed why you tell us to do the *abhyaas* of Seeing the pure Soul in everyone for an hour.

Dadashri: Yes, however much *abhyaas* you do, the *vishesh parinaam* will disappear to that extent. Opinions arise from *vishesh parinaam*. He is blind and he is dumb, that is in fact in the hands of *pudgal*.

You Have to Change the Abhyaas of Time Immemorial

Now, focus on the pure Soul and say, 'I am pure Soul, I am pure Soul,' within for a while. This is because for many eras you have kept saying, "I am Chandubhai, I am Chandubhai," so those echoes have formed. So, from *anabhyaas* of it [I am pure Soul] and by *abhyaas* of this [I am Chandubhai], *adhyaas* (the constant belief of, 'I am the body') arises. This *adhyaas* has left now, the *dehadhyaas* that, 'I am Chandubhai' has left.

Questioner: So now, in however much engrossment (*tanmayata*) there is, there is that much shortcoming, isn't there?

Dadashri: Yes, precisely that! So, there is no other reason for the engrossment. It is simply that the *jagruti* (awakened awareness) becomes dim. Why does the *jagruti* dim? It is due to the *abhyaas* of the

past. So, if You place a little more *jagruti* in this, then it immediately settles down, it becomes separate. No matter how bad my health becomes, when people will tell me, "Dada, today your health is weak," I say, "Nothing has happened to me. What is going to happen?"

Questioner: If One continues to Know [that], 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 of feeling 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 feel that, 'The coughing has begun.' You should not feel that, 'I have started coughing.' 'You' should feel that, 'The one next to Me is coughing, he is coughing a lot.' It is due to the false *abhyaas* 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!

The Abhyaas of the Awakened Awareness of Separation

Questioner: When I become engrossed (*tanmayakaar*); the awareness of the pure Soul state does not remain for that time period, does it!

Dadashri: But why doesn't it remain? The 'I' became engrossed, that is why the awareness is lost. It is like when, even though a man did not drink alcohol yet simply says, "Today I had some alcohol," for that period of time he becomes

intoxicated. So, his behavior is like that of a drunk, even though he has not had any alcohol.

Questioner: But sometimes I come into a smeared state of being (*lepayamaan*) that it all looks to me as if I am completely intoxicated with alcohol! That is the question, isn't it! So how can I call myself non-smeared (*nirlep*)?

Dadashri: You have to know that, 'This is not my 'hotel' [home]'. Then You will find the other 'hotel' that is Yours. In the 'hotel' that Dada has placed me, I am *nirlep*, I am pure indeed, so how could that even happen to me?

The *drashya* (scene), and the *Drashta* (Seer) cannot be one. It is the *drashya* that becomes *tanmayakaar*, however the *drashya*, itself, can never understand that it has become *tanmayakaar*. It is only the *Drashta* who can Know that. Who is the One who Knows that? It is the *Drashta*. You, the Self, are the *Drashta*. Still, You do not realize that. What a wonder that is!

Questioner: Something happens in which I end up becoming a part of *drashya*. Where does my function as a Seer (*Drashtapanu*) go at that time?

Dadashri: No. It is like this; when you studied in a laboratory, were you able to finish all the studying within four hours?

Questioner: No.

Dadashri: If any experiment is made to be done once, and if even you were to do it again, then one may put a variable amount and an array of things in it.

So, when it takes that long for even an experiment, wouldn't this take time!

Questioner: But at that time I should be sitting there on the side as the Seer, right? That Seer becomes engrossed with it!

Dadashri: No, he is indeed sitting separately. It appears to you that you have become one with it; You will have to make some practice of it. How can it work without making it a practice? And if you had become one with it, then you would not be able to become separate, how would you separate them? So you do not become one. In fact, the inherent natures of the two [the Self and the non-Self] have become separated, haven't they! Each has come into its own inherent nature!

Questioner: Many a time, the *jagruti* remains that, 'This is not my state'; it prevails naturally. Oftentimes, the *jagruti* does not remain and I become engrossed *tanmayakaar*.

Dadashri: Yes, so why don't You say that! If You make a practice of saying, "This is not my state," then the *jagruti* will come. 'You' should do *abhyaas* of this.

The Practice of Remaining in the Knowledge of Vyavasthit

It is because of the *Gnan* 'we' have given you, that You do not become *tanmayakaar* whatsoever. Then in your mind, you may wonder, 'Did I become one with it?' No, You do not come *tanmayakaar*. This is merely a doubt. Why do others not have doubt? Do other people actually have doubts? No. They have never even had a thought of, 'I am separate.' Therefore,

You are definitely separate. The Lord even lets go your doubts of, 'Did I become *tanmayakaar* or what?' But the Lord also says that even such doubts should not arise with gradual practice.

Questioner: This interference that ends up happening by Chandubhai, is that considered his *adhyaas* (constant belief that, 'I am this body')?

Dadashri: No, not *adhyaas*. In that case, the awakened awareness of *Gnan* (*Gnan jagruti*) has become dim. If someone comes and you feel, 'Why have you come here?' When that arises, interference (*dakho*) is created, so the effect of the interference (*dakhal*) arises. Interference should not be done at that time.

Questioner: So I just need to ask Dada, 'Grant me the energy to remain in the *Gnan* of *vyavasthit*,' don't I?

Dadashri: You should ask for the energy, but at the same time, you should put it into regular *abhyaas*. You may not be able to put it into practice the entire day, but you can do so for two hours. You should decide that, 'For two hours, I do not want to create interference in any way, I want to remain in the *Gnan* of *vyavasthit*.'

Questioner: Yes, then it will happen.

Dadashri: In that, if You See that the *prakruti* is under the control of *vyavasthit*, then the energy of the Self continues to increase with *abhyaas*.

Whatever Chandubhai is, that is the form of your unfolding karma. Therefore, that entire thing is under the control of *vyavasthit*, so You should keep Seeing

whatever he does. Even that which inspires Chandubhai, it is the energy of scientific circumstantial evidence (*vyavasthit shakti*) that gives it, and You should keep Seeing what Chandubhai is doing!

It is actually *vyavasthit* that carries out worldly interaction (*vyavahaar*), You just have keep Seeing it. It is just that you are not able to remain patient, and it is not possible to remain patient all of a sudden, is it! This is because patience has not existed since a long time, has it! So you have to do *abhyaas* of it for a few days.

New Practice Is Required Against the Vision That Sees Faults in Others

You will gradually understand *vyavasthit*. This is because grace is needed [to understand] *vyavasthit*. The reason for this is that in the relative, people see the faults of others and they cannot see their own faults, such is the rule there. What is it like? Whereas here, you cannot see anyone's fault, You are to only see your own faults; such is the rule. If one follows this rule, even then happiness will not leave. If one such rule is obeyed, even then inner happiness will not leave. Faults are not seen; however, if you do see them due to being emotional, then you should do *pratikraman* (recall, apologize and resolve not to repeat a mistake). 'We' accept that as being equal to not having seen them. Don't you feel that it is easy?

Questioner: It is very difficult, Dada. However, the faults I see of others, are they seen due to becoming emotional?

Dadashri: No, no, it is actually a residual habit from the past. You have

received *Gnan* in that same body; that is why the practice of the past does not leave. That is why you now have to practice this.

Questioner: That is correct, but when you had imparted *Gnan*, at that time, the ego had almost become zero. It had firmly set that, 'I am only the pure Soul,' so then how does that habit come into play?

Dadashri: You have to practice this; the old practice does not leave, does it! Now, you have to set the new practice. That is why I have given you these five statements as *Agnas*, isn't it! This is the new practice; that was the old practice. This body, mind and speech will certainly work according to the old practice and routine. Now, we do not want that. And what benefit is there in seeing someone's fault? On the contrary, you lose your own happiness.

Therefore, follow the five *Agnas*, then things will continue to unfold naturally and spontaneously.

Questioner: Between making an inner intent (*bhaav*) to remain in the five *Agnas* versus understanding the *Agnas* accurately; which of these two gives results quicker?

Dadashri: If one understands the *Agnas*, then nothing is better than that! Having understood the *Agnas*, then they can be naturally followed on its own. Whereas nothing can be attained by trying to follow them without understanding them. Still *mahatmas* (Self-realized ones in *Akram Vignan*) will do something or the other; they are pursuing it, are they not!

Questioner: I continue to feel remorse

that, 'Why am I not able to settle with equanimity after attaining Dada's *Gnan*?'

Dadashri: The resolve (*nishchay*) that you want to settle with equanimity is necessary. I pardon the fact that you are not able to do so! While interacting with a file, you forget Your resolve, that unawareness should not exist. There *Purusharth dharma* (to be the Self through the five *Agnas*) is required. You should not forget.

It Has to Be Moved and Corrected Thus

Questioner: That is exactly what I have trouble with, that when the other person hurls an abuse, equanimity (*sambhaav*) does not remain.

Dadashri: That won't be a problem anymore. Do not say that again. Before when you were 'Chandubhai,' there was a problem wasn't there? So now that You have become a pure Soul, there has been a total transformation in You, so there will no longer be a problem. Moreover, by worldly interaction, by the relative viewpoint, the other person is Naginbhai and by the real viewpoint, he is a pure Soul. So if he is a pure Soul, then the one who hurls abuses is relative. And that too, he is not hurling abuses at You; he is saying it to the relative self. Therefore, continue to See the tussle of the *pudgals* (non-Self complexes) that is happening according to their karma. So, You should keep Seeing the two *pudgals* tussling with each other. 'See' who won and who lost, who threw the punch. Can You not See that? Have you never been out to see a wrestling match? Now See this. So this is tussling between *pudgals*; so when his *pudgal* and your *pudgal* wrestle, that

is dependent on the unfolding of karma. Is anyone at fault in that? It should only be Seen as pure (*shuddha*). Are you able to See it that way or not?

Questioner: That is precisely where the trouble still lies. Equanimity does not remain there.

Dadashri: Why does it not remain? For whom does it not remain? It is for 'Chandubhai' that it does not remain. What have You got to do with it? 'You' are unnecessarily siding with 'Chandubhai' so much.

Questioner: It just doesn't become separate, does it!

Dadashri: It has already been separated. You have to set that in conduct (*vartan*). If it strays away, then You have to push it back into place and correct it. After it becomes separate, don't you have to 'turn the handle' for a couple of days?

The wrong belief of, 'I am Chandubhai' will not refrain from bringing on *vishamata* (attachment and abhorrence) whereas with [the belief of], 'I am pure Soul, settlement with equanimity happens.

With Abhyaas Bliss Prevails During Penance

Say someone comes to the office and insults Chandubhai by saying, "You don't know how to conduct business and you have caused us a lot of trouble." If he speaks rudely in this way. Then Your inner view (*drashti*) immediately shifts towards *Gnan* that, 'What does our *Gnan* say?' It says, 'Settle this file with equanimity.' Does that not happen? But the mind and all that

is within the body immediately latch on to what the man said; the *antahkaran* (mind-intellect-chit-ego complex) immediately latches on. And to give a response, to give back a brutal answer, everything becomes 'red hot' within. However, at that time, he does not answer and decides with certainty to settle it with equanimity. So when he Sees within, 'It has become so very red hot,' the Self becomes cleared [of that file]. That which Sees the penance (*tapa*) is the clear Self. He [Chandubhai] cools down after Seeing that which is red hot. Whenever a circumstance comes together, whether it is red hot [unpleasant] or cool [pleasant], it is at that very moment, prone to dissociation (*viyogi swabhaav*). That internal outburst will settle down after a little while. But indeed, at one point it will be extremely hot. As You practice Seeing it this way, bliss arises. However, the penance still does not leave, that penance certainly remains.

Abhyaas of Reciting the Properties of the Self

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.

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

Questioner: It is my very own!

Dadashri: No one shares a part in it? Your father must have a share in it, mustn't he?

Questioner: Not at all.

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

Questioner: It is not difficult, Dada.

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

Questioner: While reciting them, do we have to visualize the properties of the Self? Do I need to understand them while reciting?

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

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

Dadashri: The established *mahatmas*

have done this. It is the new *mahatmas* who come here that get left out. They ask, "So are we to read the books the entire day?" You have to keep describing Your own properties all day long.

When Abhyaas Happens It Becomes Pure

Questioner: When the 'turban' of hot coals was put on Gajsukumar's head, what was his condition at that time? The reason he was not affected by the sensation of pain was because his attentive awareness (*laksha*) was established as the Self; is that so? So was he not aware of what was going on externally?

Dadashri: The effect of the pain (*vedana*) took place. When it became unbearable, he recalled the Lord's words, "Now let's go into our home location." Without the effect (*asar*) arising, the Self is not such that it will go into the 'home department'.

Questioner: At that time, is it possible for attentive awareness to be in two places at a time? In the pain and in the Self?

Dadashri: At first, it is murky. Then the attentive awareness of the suffering is relinquished and it enters solely into the Self. For one who has not acquired Knowledge of the Self, such intense pain (*ashata vedaniya*) will take him to a lower life-form, whereas for the *Gnani* (Self-realized One), it will lead to liberation!

The Lord had explained to him, "When a major *upsarg* (externally induced suffering) befalls You, at that time, do not keep saying, 'I am pure Soul, I am pure Soul.' The pure Soul is actually the gross (*sthoor*) state of the Self, It is in the form

of a word. Go into the subtle (*sookshma*) state as the Self, at that time.” He asked, “What is the subtle state of the Self?” The Lord explained to him, “It is only absolute Knowledge (*keval Gnan*) alone, nothing else besides that.” At that time, Gajsukumar asked, “Please explain the meaning of *keval Gnan* to me.” So, the Lord explained, “*Keval Gnan* is subtle like space (*aakash*), whereas fire is gross. The gross can never burn the subtle. Even if It were to be struck, cut or burned, it is not possible to affect Your embodiment of absolute Knowledge (*keval Gnan Swaroop*).” And when the red-hot coals were burning on Gajsukumar’s head, he said, “I am the embodiment of absolute Knowledge,” and with that, his head exploded, but He [as the Self] remained completely unaffected!

How does *keval Gnan swaroop* appear? In the entire body, only the part that amounts to space is visible as One’s own [the Self’s]. Only space is visible, nothing else is Seen. There is nothing visible (*murt*) in It. ‘You’ have to gradually continue to do *abhyaas* in this way. The *anabhyaas* which was done since infinite lifetimes, turns into *abhyaas* with the *Gnani Purush’s* words. Once the *abhyaas* happens, One becomes pure!

Questioner: Is there a problem if we say, ‘I am the embodiment of absolute Knowledge,’ a lot?

Dadashri: There is no problem at all. But there is no point to saying it in the form of words, it is better to understand it and then say it. As long as any impure (*ashuddha*) matters arise and the inner

result becomes disturbed at that time, then it is better to say, “I am pure Soul.” Thereafter, at higher levels of progression, “I am the embodiment of absolute Knowledge (*Hu keval Gnan swaroop chhu*),” can be said. If the properties [of the Self] are worshipped, then steadiness will prevail! “This is My state and this cannot be; whatever is happening, that cannot be My state.” Even if you say this, the inner result of disturbance will cease, it will not affect You.

Abhyaas Increases With Satsang

Questioner: When I become engrossed, should I take that as *ajagruti* (lack of awakened awareness), or what?

Dadashri: It is not lack of *jaagruti*. *Jaagruti* is indeed present there, but the power of the unfolding of the karma is very strong, it is forceful. Your finger will remain steady under the force of water coming out from a half-inch pipe, but under the force of water coming out from a one and a half inch pipe, it will move away. Such is the force of karma. Then as that force decreases, the finger will remain steady again. *Jaagruti* is constantly there, but, however much of it (karma) has happened this way, You will have to settle them again. Those files that passed in absence of *jaagruti* will have to be settled again with *jaagruti*. So they will come a second time. They will keep arising in this very life. *Jaagruti* will actually remain constantly.

Questioner: The attentive awareness returns immediately, but as such it does not remain from one minute to the next.

It is actually Chandubhai who becomes engrossed (*tanmay*), not You. This *Gnan* is such that You do not become engrossed at all! 'You' have to keep Seeing that Chandubhai becomes engrossed. And that *abhyaas* is needed. And *satsang* is needed. As you come and sit with 'us', the energy will continue to increase.

After Becoming Separate You Can Observe the Relative Self

Questioner: This Seeing, in what way is it exactly?

Dadashri: Can You not See what he is doing? Just as 'I' can See what Chandubhai is doing all day long, in the same way You should be able to See [Chandubhai]; that's all. Exactly that, You are not to See a new design. There is no need for a new design or anything like that, or no need to bring in an architect for this. 'You' should be able to See in the same way that 'I' am Seeing.

Questioner: 'You' had once mentioned that, "When Chandubhai is eating, You should be able to See him just as he would appear in a mirror."

Dadashri: Yes. So, that is exactly how You should See him. Whether 'I' See him or the mirror sees him, it is one and the same thing, isn't it! That is exactly how You should See him. Is that really difficult?

Questioner: Dada, it is be easy for You. However, it is truly difficult for us, isn't it?

Dadashri: No, but You have to gradually fit it; then it will fit on its own. If Your Vision (*drashti*) does not go in that direction, then how can it fit? Lord

Mahavir used to do only one thing, He used to constantly See what Mahavir [his non-Self] was doing, that's all. 'He' would not get involved in any other complications (*bhanjghad*) at all. When Mahavir [file no. 1] was awake, then Lord Mahavir [the awakened One] would See him awake, in the same manner that 'I' See him. 'You' have to See in the same way that 'I' am Seeing. Just as a man with awareness and understanding is observing you continuously, he is continuously observing (*nirikshan*) everything about you very closely, in the same way, You should also closely observe [Chandubhai]; that is all there is to this, isn't it! Everyone has the energy to closely observe others, but this here is the energy to closely observe One's own [relative] self! It is because there has been no *abhyaas* (practice) of doing so since time immemorial, that One tends to fall short there.

'We' make it easy for You by making You See your [relative] self in the mirror. Gradually, by doing so, You will gain practice [of Seeing file no. 1 as separate]. 'You' have not Seen this way from time immemorial, have You! This is because, what was there to See when you had the belief that, 'This [mind-speech-body complex] is indeed I.' It's just that You [as the Self] have now become separate, that is why You are Seeing. The Seer has become separate!

The ultimate state as the Knower-Seer is when Chandubhai is coming or going and You See it as, 'Oh ho ho! Welcome Chandubhai, Welcome Chandubhai.' When Chandubhai is talking, even then You can See him as separate. So now, this is all you

have to do. 'You' should do *abhyaas* the entire day of Seeing what Chandubhai's body is doing. 'You' should continue to See what speech is coming forth and where the mind is wandering. You should continue to See this much; will you be able to?

Questioner: Yes, Dada.

Dadashri: 'You' are pure Soul, You should See and Know. 'You' are the Knower and Seer and are eternally blissful. What is the inherent nature of the pure Soul? The answer is, the inherent nature is *Gnayak* (to remain continuously as the Knower). To 'do' is the function of the *pudgal* (non-Self complex) and to 'Know and See' is the function of the Self. Remain in your own function. [Shrimad has said that] The One who understands with the firm conviction that eternal elements of the inanimate matter (*jada*) and the Self (*Chaitanya*) are both separate by their inherent natures, meaning, the one who is 'doing' is Chandubhai and that is this *pudgal*. The mind that is wandering, that is this *pudgal*, and the speech which comes forth, that is this *pudgal*. The function (*dharma*) of the *pudgal* is different, the function of the Self is different. The two have nothing to do with each other. What is the original inherent nature of the Self? It is *Gnata-Drashta* (Knower-Seer) and eternal bliss!

The Abhyaas of Seeing Your Own 'Film'

Questioner: There is a lot of friction in Knowing and Seeing. So, whatever circumstances arise, I get swept away by them.

Dadashri: Who is the one getting swept away? You are the pure Soul. How can the pure Soul be swept away? It is the *pudgal* by the name of Chandubhai that gets swept away into it.

Questioner: Stillness (*sthirata*) should remain in Knowing-Seeing, shouldn't it?

Dadashri: No, such stillness does not remain. On the contrary, if stillness were to remain, a problem would arise. What are you going to see if the movie film were to become still? It should in fact continue running.

Questioner: No, it does continue but I should not move along with it, I should remain still, that is all.

Dadashri: No, You should continue to See. The Seer is always still. The Seer never gets swept away into the circumstances. It is because You do not See, that it becomes a wrong *abhyaas* within. When you stay in the state of continuous Knowing (*Gnayakbhaav*), then You will never be swept away, whereas if you become overcome by emotions, then you will be swept away. People get swept away even while watching a movie when they get overcome by emotions. They even cry! Hey! Why do you cry when you are just supposed to be watching? The fool cries when he is supposed to watch. And would you enjoy watching a film, if it was the same throughout?

Questioner: No, I would not enjoy it, Dada.

Dadashri: Yes. In the film, in one scene there is a wedding, then after some

time there is fighting, then after some time there is a kidnapping; then you will enjoy seeing it, isn't it! And if the entire film only had a wedding going on, you would not enjoy it, would you? So you have to see this whole film. The bliss never leaves even in the slightest; that is our *Vignan* (Science)!

Complete energy indeed lies within, but it remains in an unexpressed state. Why does it remain incomplete? We still like all of this [the relative]. Nevertheless, after attaining this *Gnan* it has decreased a lot, has it not? As it decreases, the energies will express accordingly. That does not mean that you have to start having contempt for things you like. But, when one becomes engrossed in it, he forgets about His own energy and becomes engrossed in it; so that means he likes it. Eat and drink, but do not become engrossed. Look, while you watch a movie, when you see a good-looking woman or a good-looking man in it, do you hug them? And if you see someone being beaten in a movie, do you shout out, "Hey you, why are you beating him?" Is it as if anyone says, "Don't hit him"? You understand that you are to just see what is going on, you are not to say anything.

How many years ago did you watch movies? But you have seen them in those days, have you not? So it is not as if you said, "Why are you hitting him?" Yes, you just have to see what is going on! The movie is not telling you, 'Take me along with you'. The movie says, "See me and leave." Now what can the poor movie do if you do the wrong thing? So what happens when you go out coated

with 'glue' [attachment-abhorrence]? Therefore, you have to wash off the glue. It is because you apply glue when you go out that whatever is out there affects you and sticks to you!

See and Know the Pure

Questioner: How is one to do the Knowing and Seeing?

Dadashri: You will See all of Chandubhai [reader should insert his/her name here]. You will See everything Chandubhai is doing. If Chandubhai is drinking tea, You will See that, if he is drinking milk, You will See that, if he is crying, You will See that. If he is getting angry, You will See that, if he is getting irritated, You will See that too, will You not? The Self can See everything. It is because the Knowing and Seeing do not happen together that You do not experience the eternal bliss (*parmanand*).

Questioner: How can both Knowing and Seeing take place together?

Dadashri: Once you make a practice of it, it will happen. Keep applied awareness as the Self (*upayog*) in everything, do not rush or cause commotion, then Seeing is possible. If you make a mistake and you forget to See while boarding a crowded train, 'we' can let go of that, but You can See in all other situations, can You not?

It is like this, what can be considered as Seeing-Knowing? Is it to see and know this world? The answer is no. Everyone is seeing it and knowing it. 'You' have to see the same world that everyone is seeing and knowing. In addition, 'You' have to Know an extra world which encompasses

the phases (*paryaya*) of the mind that one (*pote*) cannot see; You can See all those phases of the mind and the phases of the intellect (*buddhi*). But the seeing and knowing is not just for other people, it is for You too. People's seeing and knowing is with attachment-abhorrence, whereas Yours is without attachment-abhorrence; that is all.

In a movie, if a person is killing someone, abhorrence should not arise within You for the killer. Whereas for those who have not taken *Gnan*, difficulty would arise. One may like it or one may not; both would exist, both attachment and abhorrence would exist. Some may like it and some may not, but like and dislike do not remain for You. You should remain as the Knower-Seer wherever You go. Therefore, You have to See the pure and Know the pure. And in the process of preserving this, the Self given to You by Dada does not go away. The Self is certainly present in everyone for You. What will You See if all these were not present? If you enter a movie theater, and it says 'The End', what will you see in that? You will be placed in a difficult situation. So, where is the seer, when there is nothing to see? The seer is absent! If there is something to see, then the seer will come into being. Therefore, it is because this entire 'film' exists that the Self remains present. 'It' will become absent if there is no film to See. But You do not have such *abhyaas*, You have to make an *abhyaas* of that! Then do whatever work you have to. 'See' everything, continue Seeing what Chandubhai is doing. Keep Seeing this Chandubhai, file number one.

The Abhyaas of Seeing Only One Pudgal

Questioner: 'Lord Mahavir used to See only His own *pudgal*', what is that trying to say, Dada?

Dadashri: Lord Mahavir used to See only His own *pudgal*, that is all. He could See that constantly. He kept His vision on only one *pudgal*, nothing else.

So, Lord Mahavir would just See what the *pudgal* is doing. He would See what the intellect is doing, what the mind and *chit* are doing. Only one *pudgal*, nothing else. He would never get involved in any other interference. If you were to try that, then it would remain for a little while and then slip away.

Questioner: Yes, we make efforts, but it remains for some time and then it slips away.

Dadashri: This is because there is more *abhyaas* of the external things, right? In that case [of Mahavir Bhagwan], there was complete *abhyaas* of separation! People (those ignorant of the Knowledge of the Self) do not have any practice of this inner separation at all, do they! Just as when you minutely observe a specific aspect of any *pudgal* with applied awareness, then it will remain in your awareness (*khyal*).

Questioner: But only for one's own *pudgal*, there should not be any interference (*dakhal*) externally beyond that.

Dadashri: What else? It is more than enough if You can See one *pudgal*. Otherwise, he will indeed keep interfering externally; that is what 'we' are trying to

say. 'We' say to try to practice Seeing, but it is not possible. It remains for a little while and then you forget. In fact most of the time, it will just wander outside!

Questioner: Such a stage will surely come, won't it?

Dadashri: The effort is for just that, but it does not happen, does it! It does not remain, does it! It goes and comes, goes and comes; You have to Know that. You have to See only one *pudgal*.

The nature of one *pudgal* is the intrinsic nature of every *pudgal*. The intrinsic nature is only of one kind. So I have given you God's method. Now follow that method. What are Chandubhai's mind-intellect-*chit* doing; what is Chandubhai doing; to constantly observe everything about Chandubhai, that precisely is the complete pure Soul (*Shuddhatma*)!

Abhyaas of Seeing and Knowing in Samayik

For *abhyaas*, do *samayik* (introspective analysis as the Self), for longer periods of time; on a Sunday, do *samayik*. In *samayik*, you have to keep separating the Self and keep Seeing the rest. Keep Seeing all the thoughts, but to See and Know are the two functions of the Self. The Self does not get involved in any other *abhyaas*. It continues to See what happened, what role the mind is in, what role the intellect is in, it keeps Seeing all that.

Questioner: Do I have to keep an eye on all of them and See what each one is doing?

Dadashri: You only have to supervise,

and not go and slap anyone. In the same way, You have to See what the mind-intellect-*chit* and ego are doing, and only keep Seeing them.

Questioner: In all that, if someone slaps me, then is that too to be Seen?

Dadashri: 'See' that too. And it is only then with repeated *abhyaas* that it will happen, isn't it! Eventually, You will have to come to such an *abhyaas*, won't you? If not today, then at least in the next life, but You will have to arrive at this level of daily *abhyaas*, won't you? So then what's wrong with starting from now? Wouldn't it be good if You have already begun this *abhyaas*? More or less, however much you can. 'You' have to keep Seeing what Chandubhai does. 'We' [the *Gnani Purush*] also keep Seeing what this 'Patel' does. What he eats, what he drinks, what he is fond of? 'We' keep Seeing all that. If he is fond of something then I do not want to stop him by scolding, whatever it is, let it be.

Samayik and Pratikraman Keeps One in Shuddha Upayog

Questioner: In the surplus time one *samayik* should be done to See what 'Chandubhai' has been doing since morning. All that should be Seen. So then if I See all that; what does it fall under? During that, I can also See all the other faults, the process of Seeing faults, the action of doing *pratikraman*...

Dadashri: Yes, all that goes towards the Self.

Questioner: Is that referred to as *shuddha upayog*?

Dadashri: Yes, it goes on the side of the Self, and thus it is *shuddha upayog*. The only difference between being in *shuddha upayog* and being in the Self is that, *shuddha upayog* is with applied awareness (*upayogpurvak*). *Shuddha upayog* means that even if someone were to slap you, [Your established experience that,] ‘He is a pure soul’ should not leave.

Questioner: And what does it mean to remain in the Self?

Dadashri: What we just talked about, that is what remaining in the Self means.

Questioner: So, it is to close my eyes and See all the faults within; all of that.

Dadashri: All that is remaining in the Self. Whereas that other is called *upayog*. That is the ultimate *upayog*. Who is the one slapping? Who is he slapping? Who am I? What is all this?; having all that in awareness is *shuddha upayog*. Who is at fault? The one slapping? Who is slapping? Who is being slapped?; You have to Know even that.

Questioner: That is considered the ultimate *upayog*.

Dadashri: Yes.

Questioner: When such *upayog* prevails, then it tantamount to prevailing as the Self at that time, isn’t it?

Dadashri: That is completely different, is it not! That is a different thing altogether! This man’s practice is very good, whenever anything comes, he says, “It is not mine” and becomes free from it.

Questioner: But at that time, one also

has to maintain the awakened awareness (*jagruti*) of, ‘Who am I,’ right?

Dadashri: That awakened awareness is certainly there. The one saying, “This is not mine” is in this awakened awareness at that time. It is also awakened awareness when you say, “This is not mine!” This is because ‘we’ have given the awakened awareness of what is Yours and what is not Yours.

Through Abhyaas One Should Remain Ready With Jagruti

Questioner: Dada, is it considered exact *upayog* when separating the effects of the Self (*Swaparinaam*) and the effects of the non-Self (*parparinaam*), meaning, to separate the effects that are not One’s own from the effects that are One’s own; is that what is called *upayog* exactly?

Dadashri: While standing at the door of the ‘home department’, allow that of the ‘home’ to enter, and prohibit that of the ‘foreign’.

Questioner: So is that considered exact *upayog*?

Dadashri: That is the beginning of exact *upayog*; it is the gross (*sthoor*) *upayog*.

Questioner: That also falls under the gross level!

Dadashri: ‘You’ would not even know about the subtle (*sookshma*) level. Even if I were to explain it to You, You would not understand the subtle. This is because it is not comprehensible through words. Therefore, when You experience

it yourself, that is when You will really understand it. There is no need for You to know too much. It is more than enough if You reach the gross level.

Questioner: Does the result of that then lead to the subtle level? After attaining the gross, does it go towards the subtle?

Dadashri: That indeed is towards the subtle and that is precisely what You have to clear here. If You clear this much, then the subtle will come on its own. ‘You’ do not have to do anything, it will come on its own. This [*sthoor upayog*] has not been done and that is why the other [*sookshma*] does not come. A detailed study of it has not been done, that is why it does not come.

Questioner: *Upayog* can arise with this *abhyaas*, can’t it?

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

Questioner: What did you say?

Dadashri: *Jagruti* is wasted away just like that. 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?

Questioner: Yes, yes.

Dadashri: 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].

That is why I have said to ‘turn the handle’ meaning to apply *upayog*. It is the habit of the past that is the obstacle, otherwise you have been given a state of *niraakudta* (a state free from agitation and disturbance). Not only do you not have *aakudta* (a feeling of being unsettled) for even a second, but you also do not have *vyaakudta* (a state of agitation) either. You have already been given a 1/8th portion of *moksha* while seated right here; the state of *niraakudta*. Otherwise, the whole world is in a state of *aakudta-vyaakudta*. The great saints and high-ranking Jain monks are all in *aakudta*, and moreover, when their disciples say something wrong, they all become *vyaakud*. Whereas you have been given a state where *niraakudta* will not leave!

Live as Though You Are Dead

After ‘we’ give you this *Gnan*, the ‘home (*Swa* - the Self)’ and ‘foreign’ (*para* - non-Self) become separate, after that ‘we’ say that whatever karma remain, You have to bring about their settlement through Knowing-Seeing.

Therefore, the ultimate meaning of Knower-Seer is that One Knows and Sees all that is going on within; what the mind-intellect-*chit* and ego are doing from all aspects. That is all. Nothing else. And the state You have to attain is that You should be able to see Chandubhai moving around. When Chandubhai is moving around, if You sit and See him, then You will be able to See Chandubhai at that moment. You

should be able to See Chandubhai's entire body, how he has moved. You should be able to See the external part; the internal part will take longer. When the external part is Seen as separate, One begins to become *vitaraag* (absolutely without attachment or abhorrence), and then he can become completely *vitaraag*.

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

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

Through Abhyaas, You Will Be Able to Reach the Final Station

The ultimate state as the Knower-Seer

is when You See Chandubhai as separate. When Chandubhai is massaging Dada's feet with oil, You will be able to See him. And when 'You' say, "Chandubhai gave a good massage"; that is the ultimate!

Questioner: Does one See this as a separate physical form or does he See it separate through understanding?

Dadashri: Initially, You See him separate through understanding (*samaj*) then gradually You will See him physically separate. Walking around, just like you see someone else. This man that you see coming and going, do you See him through understanding?

Questioner: No, physically.

Dadashri: When You See like that, that is the Knowing-Seeing. Therefore, the Self is separate. Do not have too much allurements for it. That is in fact considered a very high state. If whatever [state] You have been given becomes firmly established, then that is more than enough. If you try to set a limit, then you will miss out on this, as well as the other.

Questioner: You said that Chandubhai should appear separate, walking around, that there should be that much separation, but the Seer resides within Chandubhai, does He not?

Dadashri: That is when You have to See, isn't it! Despite residing within Chandubhai, You can See Chandubhai separate. That is the ultimate state. For You it is more than enough if You attain the state that I have said. When you reach that station then all the other stations will arrive.

Through Abhyaas, Finish the Work Completely

We have given only five *Agnas*. These five *Agnas* are such that they will enable one to remain in constant *samadhi* (a state free from the effects of mental, physical, and externally-induced problems). To remain in that, first you have to do *abhyaas*. Then it will become natural and spontaneous automatically. After doing that *abhyaas*, this [the real] will continue and that [the relative] will also continue. Will it, or will it not continue?

Questioner: Correct, that is true.

Dadashri: So now do this much. You are growing old, so finish your Your work completely. That work has been done, but still finish it perfectly. Do it from now [when you are young]. [Otherwise], At that time [when you are old], there are shortfalls, there are difficulties, then it will require more effort and You have been given the *Agnas* so the *upayog* can remain. To follow the *Agnas* is itself the main religion, there is no other religion.

Questioner: That is true.

Dadashri: The *Agna* is religion, and the *Agna* is penance. In the *Kramik* path, one had to follow the *Agna* (special directive) of the *Tirthankar* Lords. In this *Akram* path, one has to follow the *Agna* of the *Gnani*. Moreover, the reality of the entire world is encompassed in those five *Agnas*. Have you done such calculation or not? The entire Self state is encompassed in that.

There is Rajipo When One Does According to What the Gnani Says

If you have an ardent desire to remain

only in the *Gnani's Agna*, then through his grace (*krupa*) you will be able to do so. However much one applies 'our' *Agnas*, he certainly earns that much of 'our' pleasure (*rajipo*).

The only intent that should remain within is, 'I want to constantly remain in the five *Agnas*.' No other grace is to be given or received. There is no such thing as more grace descending upon the one who massages 'our' legs, and less grace descending upon the one who does not massage them. That intent and *param vinay*, that is all one needs to understand; and to have a strong desire to remain in the *Agna* exactly as instructed by Dada. 'We' know whether one's desire is strong or weak. Would 'we' not know that? In the class, if a teacher has twenty-five to thirty students, then he would have more grace on two to four students; with those who do their homework and everything as instructed by him. He would be more pleased with them, would he not?

Use the Weapon Otherwise It Will Rust

If *abhyaas* is done this way as the guidance of the *Gnani Purush*, then it becomes pure! For those who have attained this *Gnan*, there is not even a single minute of idleness. I do not have even a single minute of idleness, not even a second of idleness! If people are waiting for a bus and it hasn't come, then they will keep looking here and there. They will look here and there aimlessly. So if you are standing there, then what is the point of looking around aimlessly? You have all the *Gnan*, do you not! So See the pure Soul in everyone standing around, See the

pure Soul in the people passing by. 'See' the pure Soul in the passengers sitting in other buses that go by. As you do this, your bus will eventually arrive. So if You keep Seeing the pure Soul in everyone, if You keep applying meditation (*dhyan*) of your own pure Soul, by doing so, your time does not go in vain. Whereas people of the world keep looking around aimlessly. They look here and there and then end up getting agitated. They get upset when the bus does not come. So why would You waste Your *upayog*? And if you were to keep Seeing pure Soul, you would experience so much bliss! So should you not utilize the tool you have acquired! Otherwise, the tool will become rusty.

Make Good Use of Time and Understand This

This is in fact the *Akram* path, therefore, everything here is completely out in the open; it grants immediate clarity. Whereas the *Kramik* path requires practice at a microscopic level; it is like a person weaving 11 grams of gold into 20 kilograms of raw cotton. It is only when enormous amounts of thread is used that 125 grams of gold can be woven into it! Those [125 grams of gold] are the aphorisms of God. How much? 'Eleven grams of gold', which encompasses so many aphorisms in it. In that, just '11 grams of gold'. What had the Lord said? "Oh Gautam [the first disciple of Lord Mahavir], *sutra ma parov* [join all the aphorisms to one another]." The one who can extract the 'gold' from this aphorism, that 'gold' is his! Now, it is after extracting so many aphorisms that 'eleven grams of gold' are acquired from it. However, here

gold itself has been given directly. If the living beings of today were made to extract ['gold'] from each and every aphorism, then what would become of them? In fact, the entire explanation has been revealed! Nonetheless, our *mahatmas* have seeped into complacency [coolness] within, so they say, "What is the need to read so much." They have seeped into complacency, it feels like ice-cream, so they say, "It is okay." They say, "It's coming along, we are settling with equanimity, it happens." So much is written in these books. It is worth understanding all those details. It is not worth wasting time. You should make good use of time, delve into this deeply and understand it. This is true *swadhyaya* (self-study that is done for one's own spiritual progress). What is it? After attaining the Self, it is considered *swadhyaya*.

What do 'we' say? When you Know the Science of all that is eternal (*Vignan*), then You are free! When you Know the *Vignan*, You yourself are the absolute Self (*Parmatma*)! If you don't Know the *Vignan*, then you will have to wander incessantly in all different life-forms.

This *Vignan* which is present, understand it fully. This is because if you press this button instead of that button, then on a cold winter day, the fans will turn on. With just a simple mistake, you will then complain that, "I am dying in the cold!" Mortal one (*mooah*), a mistake has been made in pressing the wrong button! Therefore, be sure to understand this. This *Vignan* is worth understanding in all its subtly.

~ Jai Sat Chit Anand

Satsang & Gnan Vidhi Programs in the Presence of Pujya Deepakbhai

Adalaj Trimandir

17 August (Sat), 4 to 7 pm-Satsang & 18 August (Sun) 10 am to 12 pm - Aptaputra Satsang

18 August (Sun), 4 to 7-30pm - Gnan Vidhi

24 August (Sat), 10 pm to 12 am-Special Bhakti on occasion of Janmashatmi Celebration

25 August (Sun), 11 am onwards - Pujyashree's Darshan Program

26 August to 2 September - Paryushan Parayan on Aptavani -14 Part-1 Reading-Satsang

Watch Pujya Niruma / Pujya 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**, Every day 7 to 8 AM & 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**, Every day 2 to 2:30 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

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Date	Day	City	Session Title	From	To	Venue	Contact No. & E-mail
21 Jun	Fri	Montreal, Canada	Aptaputra Satsang	7-00 PM	9-00 PM	Hampton Inn & Suites, 1900 Trans Canada Hwy, Dorval, Quebec, H9P 2N4	Extn. 1025 wcmontreal@ ca.dadabagwan.org
21 Jun	Fri	Toronto, Canada	Mahatma Only Satsang	6-30 PM	9-30 PM	Sringeri Vidya Bharati Foundation, 80 Brydon Dr., Etobicoke, ON, M9W 4N6	Extn. 1006 wctoronto@ ca.dadabagwan.org
22 Jun	Sat		Satsang	5-00 PM	8-00 PM		
23 Jun	Sun		Aptaputra Satsang	10-30 AM	12-30 PM		
23 Jun	Sun		Gnan Vidhi	4-00 PM	8-00 PM		
30 Jun	Sun	Savannah, GA	Aptaputra Satsang	5-00 PM	7-00 PM	Savannah Sanatan Temple, 2006 Fort Argyle Road, Bloomington, GA 31302	Extn. 1038 atul@comcast.net
1 Jul	Mon	Tallahassee, FL	Satsang	6-30 PM	9-30 PM	Lawton Chiles High School - Auditorium, 7200 Lawton Chiles Lane, Tallahassee, FL 32312	Extn. 1037 wctallahasee@ us.dadabagwan.org
2 Jul	Tue		Aptaputra Satsang	10-30 AM	12-30 PM		
2 Jul	Tue		Gnan Vidhi	5-00 PM	9-00 PM		
8 Jul	Mon	Des Moines, IA	Satsang	6-30 PM	9-30 PM	Johnston Middle School - Auditorium, 6501 NW 62nd Avenue, Johnston, IA 50131	Extn. 1036 wciowa@ us.dadabagwan.org
9 Jul	Tue		Aptaputra Satsang	10-30 AM	12-30 PM		
9 Jul	Tue		Gnan Vidhi	5-00 PM	9-00 PM		
12 Jul	Fri	Houston, TX	Opening Ceremony & Satsang	10-00 AM	12-30 PM	Hilton Americas-Houston, 1600 Lamar Street, Houston, TX 77010	Extn. 10 gp@ us.dadabagwan.org
12 Jul	Fri	Houston, TX	GP Shibir	4-30 PM	7-00 PM		
13 Jul	Sat	Houston, TX	GP Shibir	10-00 AM	12-30 PM		
13 Jul	Sat	Houston, TX	Gnan Vidhi	5-00 PM	7-30 PM		
14 Jul	Sun	Houston, TX	Shobha Yatra	8-00 AM	9-30 PM		
14 Jul	Sun	Houston, TX	Pran Pratishtha	10-00 AM	12-30 PM		
14 Jul	Sun	Houston, TX	GP Shibir	4-30 PM	7-00 PM		
15 Jul	Mon	Houston, TX	GP Shibir	10-00 AM	12-30 PM		
15 Jul	Mon	Houston, TX	Aptaputra Satsang	4-30 PM	7-00 PM		
16 Jul	Tue	Houston, TX	GP Day	8-00 AM	12-30 PM		
16 Jul	Tue	Houston, TX	GP Day	4-30 PM	7-00 PM		
17 Jul	Wed	Houston, TX	GP Shibir - Closing Ceremony	10-00 AM	11-30 PM		
20 Jul	Sat	Chicago, IL	Satsang	5-00 PM	8-00 PM		
21 Jul	Sun		Aptaputra Satsang	10-30 AM	12-30 PM		
21 Jul	Sun		Gnan Vidhi	5-00 PM	9-00 PM		
22 Jul	Mon		Mahatma Only Satsang	6-00 PM	9-00 PM		
27 Jul	Sat	Los Angeles, CA	Satsang	5-00 PM	8-00 PM	Sanatan Dharma Temple, 15311 Pioneer Blvd. Los Angeles, CA 90650	Extn. 1009 wcalosangeles@ us.dadabagwan.org
28 Jul	Sun		Aptaputra Satsang	10-30 AM	12-30 PM		
28 Jul	Sun		Gnan Vidhi	4-30 PM	8-30 PM		

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To Revert From the Wrong Practice, 'Turn the Handle' Correctly

As One practices Seeing the pure Soul in all these people, the samayik like that of Puniya Shrivak happens within him. Samadhi (a blissful state that is free from mental, physical, and externally induced pains) remains the all day long! When you go outside for an hour and You See the pure Soul in everyone, would anyone object, "What are you looking at?" With these eyes, the relative is seen, and with the internal eyes, the pure Soul is Seen. This is the divine vision of the Self (divyachakshu). Wherever you look, You will be able to See. But you will initially have to practice this, then it will become natural. Then just like that, You will be able to See it automatically. It requires practice at first, does it not! The previous practice was contrary to this, so will you need to practice this, won't you! Therefore, you will have to 'turn the handle' for a few days.

- Dadashri

