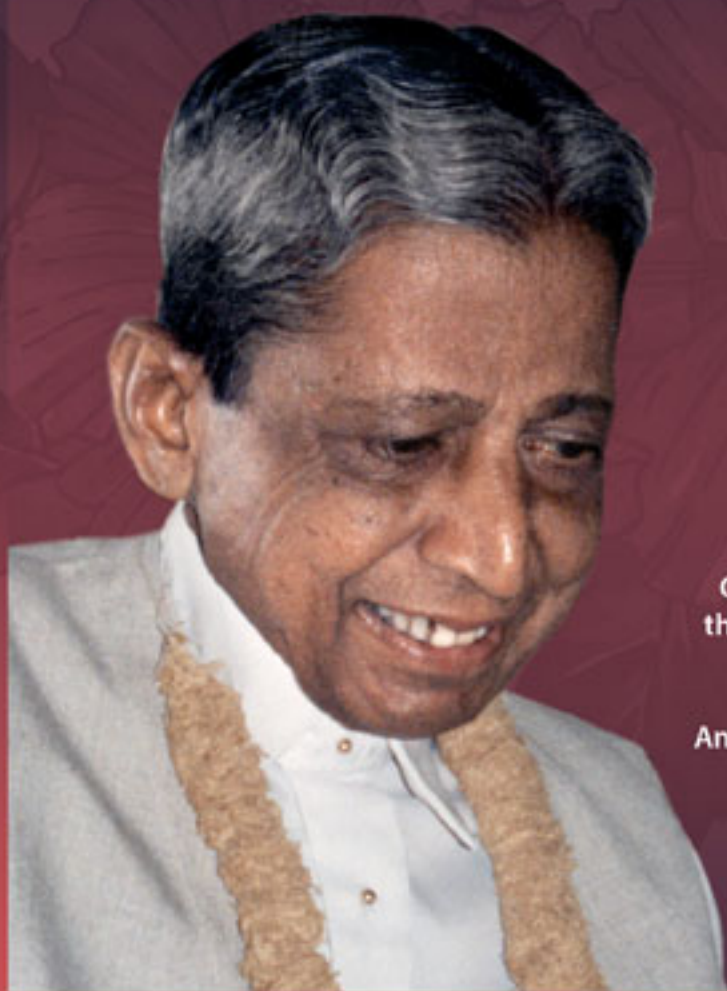


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One individual exists in three forms. The part that is Mangaldas is the jeevatma, bavo is the Antaratma, and the 'I' is the Paramatma.



The Ultimate Science - Hu, Bavo, Mangaldas

EDITORIAL

After attaining Knowledge of the Self, the confusion that arises for *mahatmas* at every step is, 'I want to remain in the Self one hundred percent, I certainly want to remain in the non-doer state.' Yet they take a tailspin when something good happens that, 'I did it' arises and when it spoils, 'The other person did it' arises. This does not arise at all for [the One who has the conviction that,] 'I am certainly the pure Soul.' So then, who does it arise for? Who becomes *tanmayakaar* (engrossed with the body and mind)? That the mind, speech and body are mechanical is experienced whereas the Self would not make one do that. When this mystery is not understood, the progress is hindered and one becomes disappointed from within. There is a force between the pure Soul and the mechanically functioning mind, speech and body; what is that? How does it work? What is its form? The exact explanation for all these questions is attained by the most profound *Gnan* of absolutely revered Dada Bhagwan [Dadashri] of *Hu, bavo* and Mangaldas.

Hu (the 'I') is the pure Soul, the original *Parmaatma* (absolute Self), which is of 360 degrees! *Bavo* is the middle *Antaratma* (the interim state of the Self) and Mangaldas is Chandubhai [reader is to substitute his/her name here], the mind, speech and body! The part of the body that is mechanical part. The physical body, all that is encompassed in Mangaldas. That in which there is input and output (*puran-galan*), all that is included in Mangaldas. Now, what is the *bavo*? In one instance, one says, "I am Chandubhai." Then he says, "I am the father of this child. I'm her husband, I'm his boss," in this way that which changes with different adjectives [identifier]; that is the *bavo*. Anger, pride, deceit and greed also belong to the *bavo*. In short, the physical part belongs to Mangaldas, the subtle part and the causal part belong to *bavo* and *Hu* is the pure Soul; the entire *Akram Vignan* is encompassed in this.

What should be done to dissolve the *bavo*? If you don't side with the *bavo*, then its lineage will never increase. When someone insults you, if you do not protect yourself at that time, then the *bavo* will come to an end. Now, as the 'files' are gradually settled with equanimity, the *bavo* dissolves. From that moment you start to see your own faults, the *bavo* starts to leave. When the effects of the *bavo* are endured with *Gnan*, the *bavo* starts to come into *Hu*. *Hu* explains the reality to the *bavo*, based on that, the *bavo* starts to come into *Hu*. *Hu* in the form of *Pragnya* (the direct light of the Self) explains to the *bavo*.

Dadashri's heart had anguished for years that, 'How can I explain this most profound *Gnan* to everyone?' For the first time in 1987 in America, He had revealed the mystery of *Hu, bavo* and Mangaldas, and He had said, "I am giving you the ultimate *Gnan*. Now, nothing at all beyond this remains to be known." The Self is indeed pure. Now as the *bavo* becomes pure, the Science will manifest! It is our ardent prayer that *mahatmas* clearly experience their Own state through this Science.

~ Jai Sat Chit Anand

The Ultimate Science - Hu, Bavo, Mangaldas

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.

I Want to Become Free, Who Is Asking That?

Questioner: Who has to go to *moksha* (final liberation)?

Dadashri: The one who is bound. The one who experiences pain.

Questioner: Meaning, the *pudgal* (non-Self complex)?

Dadashri: The one who is asking. The one who wants to become free. Now, who wants to become free? Do you want to become free?

Questioner: Yes.

Dadashri: You had believed yourself to be Chandubhai [reader is to substitute his/her name here]. It all turned out to be wrong, didn't it?

The one whom you initially believed yourself to be, 'I am Chandubhai,' that is the very one who wants to become free. The one asking the question is precisely the one who wants to become free. Who wants to become free? If the one who wants to get married were to ask, "Who wants to get married?" Then what would people say? They would say, "It is indeed you who has

to get married!" Whomever it is that you believe yourself to be, that is the very one who wants to become free. And if the ego wants to become free, then who are You? Who is the one asking? You cannot say that when asking. When talking casually, it can be said that the ego wants to become free now. [But] while asking a question, the illusion arises. The pure Soul is not bound at all, is It! The one who is bound is the one who struggles to become free.

Questioner: So, is it the ego that is bound?

Dadashri: Then who else! The ego is Chandubhai, the ego is the *pratishthit atma* (the relative self), or whatever you consider him to be. He is the one who is bound. He is also the one who is miserable, isn't it! The one who has misery is the one who is struggling to go to *moksha*. To become free from misery is itself *moksha*. He is the one in all of this. There is no one else. All this relative belongs to him.

The one who incurs misery is the one who seeks happiness. The one who is bound, is the one looking to become free. All this is for the one who is bound. There is nothing in this for the pure Soul.

Questioner: Dada, if Chandubhai wants to become free and Chandubhai is the one saying that, then how does the statement, 'I am pure Soul' come into the picture?

Dadashri: That, too, can indeed be said!

Questioner: So then, how can Chandubhai say, 'I am pure Soul'?

Dadashri: He already says it, doesn't he! But that is a taped record, isn't it! That discussion is of the time when the I was Chandubhai, isn't it! Whereas at present, the 'I' has now become this [the pure Soul]. Really speaking, 'I am pure Soul,' relatively speaking, 'I am Chandubhai;' is there any problem in that? From which viewpoint am I saying this?

Questioner: Meaning that, both viewpoints are involved in this?

Dadashri: All the viewpoints. There are so many viewpoints! However, there are two main ones in this. There are viewpoints comprising of all the 360 degrees. At this degree, I am his father-in-law; at that degree, I am his father; at this degree, I am his maternal uncle.

This Is the Difference Between the Gnani and God

Questioner: You always say, "We' have the *Gnan* of 356 degrees, but 'we' have given You people the *Gnan* of 360 degrees," what does that mean?

Dadashri: What that means is just this much, 'we' had the *Gnan* of 360 degrees, but 'we' were not able to 'digest' It completely and so eventually,

the 'needle' stopped at 356 degrees. 'You' were given 360 degrees, but It came down to 310 degrees, for some it came to 320 degrees but It is above 300 degrees for all [*mahatmas*]. And you used to be at 200 degrees. All of a sudden, You jumped a 100-110 degrees. You were a good person that is why You acquired this, otherwise how would You ever have encountered Dada Bhagwan!

Questioner: But Dada, what is the difference between the *Gnani* and God (*Bhagwan*)?

Dadashri: The difference between the *Gnani* and God is that the *Gnani* can understand everything, He can also See everything, but He cannot Know everything. This one who is visible, he is the Patel from the town of Bhadran and 'we' are the *Gnani Purush* and Dada Bhagwan is separate, He is the *Parmatma* (the absolute Self) Himself! 'He' is the Lord of the fourteen worlds.

For 'us', the Knowledge of 360 degrees did not get completely digested and It stopped at 356 degrees. That is why the separation remains between 'I' (the *Gnani Purush*) and the Lord who has manifest within. And had 'I' digested the 360 degrees, then we both would have become one. But now this separation has remained. This is because, such a *nimit* (evidentiary doer instrumental in the process) must have been necessary, to do the work [of salvation] of people, that is why this separation has remained. So, for whatever time 'we' remain one with God, there is a sense of oneness, for that much time 'we' are in the Absolute form; however, when 'we' speak, it is different.

Recognition of 'Hu, Bavo, Mangaldas'

Questioner: There is some confusion here; Dada Bhagwan is at 360 degrees, and Ambalal at 356 degrees?

Dadashri: Yes. Dada Bhagwan is within, Dada Bhagwan is at 360 degrees, the One who is the original God (*Bhagwan*) and He is the '*Hu*' ('I'). This [physical body] is not Dada Bhagwan, this' is Ambalal Patel. 'We' are a *Gnani Purush*.

'We' are the *Gnani*. How is One considered a *Gnani*? From 80%, 90%, 95%, up to 99%, One is the *Gnani* and at 100%, One is the 'I' [the Real Self].

I will give you an example. Say, at midnight, someone comes and knocks on your door. Then wouldn't you ask, "Who is there at this hour, at midnight?" The person replies, "It is I (*hu*)."

You ask again, "Who are you, sir, tell me!" He will say, "It is I, did you not recognize me?" That is what he would say in addition. So, you say, "No sir, I did not recognize you; who are you?" So, he says, "I, the *bavo* [the person gives his identification in the form of a title, a certain classification e.g. doctor, student, blacksmith]." [You reply,] "But I actually know five to seven '*bavas*', I should understand which *bavo* you are, shouldn't I! So now, which *bavo* are you?" So, he says, "*Hu, bavo, Mangaldas* [I, the *bavo*, named Mangaldas]." That is when you recognize him. If he only says, "I," then you do not recognize him. If he says, "I, the *bavo*," then you will wonder, 'Has this particular *bavo* come, or has another *bavo* come? There are actually four to five *bavas*.' So, he says, "I, the *bavo*, [named] Mangaldas." And

if there are two to three people by the name of Mangaldas, then he has to say, "I, Mangaldas of Mahadevji." He needs something to be recognized by, doesn't he? Therefore, when he says all the three, "I, the *bavo*, [named] Mangaldas," that is when you will recognize, 'Yes! That Mangaldas.' Then, one can also picture him [in the mind]. Would you be able to picture him or not? So, when one says, "I, the *bavo*, [named] Mangaldas" that is when the mortal one will recognize him. Otherwise, how would the other person recognize him? He simply wouldn't open the door, would he! This has to set in one's logic as to, 'Who is he?' Similarly, if One were to recognize the 'I' (*Hu*; the original Self), then the problem is solved. In the same manner, *Hu* is the Self, this Chandubhai is Mangaldas (the physical body complex), and the *bavo* is the *Antaratma* (the interim state of the Self).

So, by saying, "I am Chandubhai, I am Chandubhai" you were referring to the body as Chandubhai. How can You be Chandubhai? Isn't Chandubhai your name? Then you will say, "That is my name." So then, it is clear that your name is separate, and You are separate, isn't it? Completely separate!

Questioner: So then, A. M. Patel, is that the Mangaldas?

Dadashri: Not A. M. Patel alone, but everything that a doctor can see, the minutest of all that is possible to see in a dissection, all of that is Mangaldas. All this comes under Mangaldas. So, the part within the body that is physical, that is all Mangaldas. How much is under the control of Mangaldas? The answer is, only

this much, the physical [material part]. Moreover, he is not under Your control. So, You actually have to settle him with equanimity. ‘What will become of him?’ All of that is [subject to] *vyavasthit* (the result of scientific circumstantial evidences). Therefore, You have to settle him with equanimity by understanding *vyavasthit*!

After Gnan the ‘Dressed’ Bavo Is Born

Questioner: The *bavo* was born the moment you gave the *Gnan*. Until then, he was just Chandubhai.

Dadashri: Yes, otherwise, until then he was just Chandubhai. Then, he began to become the *bavo*. Just as a Brahmin male who has not had the suitable circumstances to get married right up to the age of thirty-forty years; so, when he is given the job as a chief temple priest and he is referred to as ‘*bavaji*’; from that moment on, he becomes the *bavo*. So, you were Chandubhai indeed. Then you met ‘us’. ‘We’ told you, “You are pure Soul.” From that moment on, You became the *bavo*. People normally become the *bavo* (priest) at the temple, whereas we become the *bavo* in this [the body, in relation to it being a temple].

Questioner: That is correct. Now we just have to keep on telling the *bavo*, ‘You are pure Soul, you are pure Soul.’ We have to keep repeating just that to the *bavo*, and so that *bavo* will gradually reach 360 degrees.

Dadashri: No, there is no need to do such repetition. ‘You’ should only say, ‘I am pure Soul.’ When the pure Soul manifests in Conduct (*Charitra*),

at that time the prevalence as the *bavo* (*bavapanu*) will go away. And as long as It has not manifest in Conduct, You are the *bavo*. As ‘I am pure Soul’ is in Your faith (*shraddha*), but because it has not manifest in Your conduct, therefore You are the *bavo*. When the exact Conduct [as the Self] comes about, then the faith and everything else will come into exactness.

Questioner: You had once said that the *bavo* is born only after ‘we’ impart *Gnan*. Until then, the *bavo* does not exist.

Dadashri: No, the *bavo* is actually born from the moment he believes, ‘I am the doer and I will have to suffer my own karma.’ From that very moment on, he has become the *bavo*. But the *bavo* does not have the exact ‘dress’. The exact ‘dress’ comes with the awareness of ‘I am pure Soul’; thereafter He comes into the exact ‘dress’. In reality, He is considered the [*Gnani*] *bavo* from this point on, however, the other one is also considered as the [*agnani*] *bavo*. Whereas, ‘I am Mangaldas’, ‘I am William’, ‘I am Suleman’, all of those are ‘Mangaldas’. Because what does he believe? He believes that ‘God is the doer’ and ‘I am actually Suleman’.

Questioner: From the time One attains the awareness that, ‘I am prevailing in *dehadhyaas* (the false belief of ‘I am this body’) and I want to become free from it,’ He becomes the *bavo*.

Dadashri: There is not even awareness of the word ‘*dehadhyaas*’.

Questioner: So, is he not called the *bavo*?

Dadashri: He indeed is the *bavo*. That is considered the beginning of the *bavo*. When one becomes aware of *dehadhyaas*, he is actually a very big *bavo*, a *bavo* with an air of importance, but he is not the ‘dressed’ *bavo*; he is not the real *bavo*. The real *bavo* [the *Gnani bavo*] arises after One attains this *Gnan*.

Questioner: The ‘dressed’ *bavo*?

Dadashri: The ‘dressed’ *bavo*, fully dressed. At that time, when people praise Him, they will say, “No, the *bavaji* has come.” They may or may not speak of the other *bavo* [the one with *dehadhyaas*]. He is the *bavo* of his house.

‘Our’ *bavo* is different. Even the laborer’s one is considered a *bavo*. The laborer in India, he has a *bavo*, because he believes, ‘My wife, I don’t know from which lifetime she is my enemy? From which lifetime she has bound vengeance? Nevertheless, she has harassed me so much. She has not yet forgotten that of the past life!’

Come Let’s Recognize ... the Bavo and Mangaldas

Did you recognize Mangaldas? A knife hurts Mangaldas, the one who bleeds is also Mangaldas. How is it anyone else’s problem? Why would you starve Mangaldas?

Questioner: Who feels the effect of hunger? Is it Mangaldas or is it the *bavo* who feels that?

Dadashri: The familiarity with hunger does not actually exist within Mangaldas at all. It is the *bavo* who knows everything. Mangaldas does not possess

any sort of knowledge at all. Suppose you have an engine. If it runs out of oil, then in that situation, would the engine know that the oil has run out?

Questioner: It would not know; agreed.

Dadashri: After attaining the Self, when Mangaldas is eating, if You tell him, “Eat dear man, eat slowly, in a way that will not cause any discomfort,” then Mangaldas will also feel happy, ‘He is a good man!’

How much belongs to You, how much belongs to the *bavo* and how much belongs to Mangaldas? That which can be seen through the eyes, heard through the ears, tasted through the tongue, smelt through the nose, all that belongs to Mangaldas.

Questioner: Mangaldas?

Dadashri: When the doctors perform a surgery, when the incision is made and it is seen, that part is Mangaldas. Actually, he cannot know it, only the one who experiences it can know it; all that is the *bavo*. The one who experiences becomes angry; that happens to the *bavo*. Mangaldas does not become angry.

Questioner: Agreed.

Dadashri: Anger, pride, deceit and greed, all of that belongs to the *bavo*! Our people say, “Dada, I have become the pure Soul, but I still become angry.” ‘We’ tell them, “It is the *bavo* who is becoming angry, You are not becoming angry.” Therefore, You should tell the *bavo*, ‘Dear fellow, why don’t you get the work done gently, with patience; such that

a solution comes about.' Say that after it happens but [definitely] say it.

If he is becoming irritated with someone, then You should understand, and when he has finished scolding the other person, tell him, 'Why are you doing that? Does this seem appropriate to you?' There are two benefits in saying that. One is that, it will pacify him somewhat. There was no one to tell [scold] him before, was there! He was going about recklessly. What is the other benefit? It is that, You remain distinctly separate; that energy will continue to increase in You.

Questioner: My *bavo* was late to *satsang* today. My *bavo* had stayed back at home for a bit to deal with the neighbor.

Dadashri: Do not scold him. Even though he was late, but he still came, didn't he! So don't scold the *bavo*. Tell him gently, 'Go early. You possess all the energy, all the energy!' 'You' can tell him, 'If you want to reach early, even then you have the energy within. So then, why not use that energy to go [to *satsang* early]?' If You scold him, he will retaliate and scold You; on the contrary, he will reprimand You!

The Role Is of Bavo and the Design Is of Mangaldas

So in reference to Mangaldas, as long as he is recognized [by others] by the name 'Mangaldas', until then, he is Mangaldas. And as long as he himself also believes, 'I am Mangaldas,' until then, he is Mangaldas. The one who is dependent upon activities is referred to as the '*bavo*', whereas, the original One is the 'I'. This

'I' is certainly not wrong. The fact that 'I' has been applied in the incorrect place, that is what is wrong!

The part that is Mangaldas is the *jeevatma* (the state of the self that is identified with the body-mind complex), the *bavo* is the *Antaratma* (the interim state of the Self), and the 'I' is the *Parmatma* (the absolute Self) Itself.

There is the *jeevatma*, the Self, and the *Parmatma*; among them, the *jeevatma* is the state with karma and it is also with ego. The one with the belief, 'I am this body', is considered *jeevatma* and the one who has no ego, who does not live or die, that is the Self.

Questioner: So, where is the stage of the *Parmatma*?

Dadashri: The *Parmatma* is when One attains the awareness of His Own Self, He comes into the state as the Self, then the state of the *Parmatma* continues to manifest further. And once It has manifested fully, that is when He has fully become the *Parmatma*. Therefore, when the thirteenth *gunthanu* (the thirteenth of the fourteen stages of spiritual development) is accomplished, after *keval Gnan* (absolute Knowledge) is attained, then One has fully become the *Parmatma*!

Therefore, I without my is God, the *Parmatma* (absolute Self); 'I with my' is the *jeevatma* (the mortal being); 'I with not mine' is the *Antaratma* (interim state of the Self), the *bavo*.

Questioner: Is it possible for just one individual to be in three forms?

Dadashri: He already exists in three forms. When he is in college, what is he considered to be?

Questioner: A student.

Dadashri: Say, that very same student is to be married the next day. So, when he is about to get married, what do people call him? The bridegroom. Hey mortal one! Why are all of you calling the student, a bridegroom? So, what would everyone say, in that case? “Hey, right now, he is actually the bridegroom. He was a student when he was in college, but not here. Here, he is the bridegroom.” However, if something were to happen before the marriage and the bride were to die, then what would happen? Would he remain as the bridegroom? No, he would return home with his wedding party; ‘return with thanks’! So, the one who is dependent upon the situation is the *bavo*.

Many people over here become solicitors. So similarly, the *bavo* is a solicitor. The *bavo* is the father-in-law. One can say that he is a *bavo* here, while in *satsang*, but when his son-in-law comes, would he call himself a *bavo*? No, in that situation, he will say, “I am his father-in-law.” Where you have to change [your identity] according to the circumstances, all of that falls under the ‘*bavo*’. So, when your son-in-law is present, you are considered a father-in-law; but if your father-in-law is present, then you would be considered his son-in-law. The one who has become a father-in-law, is the one who feels shocked when his son-in-law dies. What has the Self got to do with that?

Questioner: So, depending on the circumstances that come forth, is it the *bavo*’s belief that changes or does the *bavo* change?

Dadashri: The *bavo* keeps on changing constantly. The one that changes is called the ‘*bavo*’. However, the name remains as it is. The name will have adjectives [identifiers] such as, “Did you recognize Mangal, the one who is crippled?” There may be adjectives, but ‘Mangal’ would remain as ‘Mangal’. But who is he truly? He would say, “I am Mangal indeed.” The one who believes that is this *bavo*. So, the *bavo* keeps on changing. ‘I am a collector, I am the Prime Minister, I am the President of India,’ he keeps changing. He does not remain in one stage, whereas the other one remains the very same Mangaldas, from the time he is born until the time he dies. The ‘I’ (*Hu*) and the Self, are the very same. These are all ‘ghosts’ that have possessed a person, ‘I am an in-law, I am a maternal uncle, I am the paternal uncle;’ there are all kinds of possessions like these. ‘I am considered a lawyer.’

The prevalence as a lawyer is considered the state of the *bavo* (*bavapanu*). And he himself is Mangaldas and the I [in the ignorant state]. It is this ‘I’ [the absolute Self] that was to be identified with. It’s because one has identified with the *bavo* and Mangaldas, that all this fiasco has occurred. Once the identification with the ‘I’ takes place, the fiasco ends. They are all just one and the same.

This is how it is! [If asked,] “Are you Chandubhai?” [He will say] “Yes.” Then if he is asked, “But which Chandubhai?” He

will say, “The one who is the engineer.” Okay, so you are Chandubhai and you are also the engineer! And what does the other one say? “I am the *bavo*.” So now, You have come to Know that, “I’ am neither an engineer, nor Chandubhai. ‘I’ am the pure Soul.’ Therefore, he is now headed in that direction [towards the Self]. And who is this ‘I’? The ‘I’ is the pure Soul. Mangaldas is the one with the name, he is the one who carries out worldly life; he eats, he drinks, he sleeps, he wakes up, he wanders around.

The *bavo* is any person; a store-owner, a farmer, a house-help, a police officer, or a person who runs a business. Then, there is the one who does good or bad within, the one who discharges the old [karma] and charges anew. The one who keeps charging and discharging [karma] is the *bavo*.

Therefore, this world is ‘I, [am] the *bavo*, [named] Mangaldas’. Everyone says, ‘I, [am] the *bavo*, [named] Mangaldas’. Hey, you mortal one, but who are You really? How can You be considered the *bavo*? There has to be a reason for that, right? Someone may say, “I am a farmer.” But if asked, “On what basis are you a farmer?” Then he would say, “I own land, I have oxen, therefore I am a farmer.” Suppose there is a policeman, he cannot be considered a farmer, can he! And the one who conducts the policing is the *bavo*. Is this an appropriate example?

Questioner: It is exact, Dada.

Dadashri: This body is Ambalal. Who is the *bavo*? It is the very One who is the *Gnani*. And who is the ‘I’? It is

the Self! So then, this *Gnani* is indeed considered the *bavo*, isn’t He! ‘I’, [am] the *bavo*, [named] Mangaldas! Someone may say, “Hey, on top of that the three are the same! They are one and the same. Look, all three of them are together, aren’t they! Doesn’t one say, “I am Chandubhai, the one from the iron market.” Are you the same person or two separate people? He does not understand them to be separate! The one who eats is Mangaldas. One himself (*pote*; the *bavo*) and he [Mangaldas] are two separate [entities], but there is simply no awareness of this, is there! See how ‘we’ realized three entities from just one word. ‘I’, the *bavo*, and Mangaldas! *Bavo* means his function or role, and this design [the physical body] is Mangaldas.

The One Whose Phases Keep on Changing Is the Bavo

The one who meddles about in worldly life or the One who meddles constructively for *moksha* is the *bavo*, whereas the ‘I’ is the pure Soul. Is this something that you can understand?

Questioner: Yes.

Dadashri: Yet, they are all one and the same, ‘I’, the *bavo*, [named] Mangaldas. Mangaldas is the name ‘Chandubhai’, the one living the worldly life is the *bavo*, and the [original] Self is the ‘I’! The ‘I’ is the pure Soul. The *bavo* is all of the following: ‘He swore at me,’ so the one swearing is the *bavo*, and the one who is being sworn at is also the *bavo*. These are all ‘roles’, the various types of romances. That is the *bavo*, and Chandubhai is Mangaldas. The *bavo* refers

to whatever role one is playing; wherever one goes, there is bound to be a role, is there not?

Questioner: Is it the *bavo* that makes one play all the roles?

Dadashri: Yes, the *bavo* makes one do it.

Questioner: And that very same *bavo*, when he says, "I am pure Soul," then he also becomes the pure Soul.

Dadashri: Yes. He does.

Questioner: He becomes whatever he envisions to be; such is the Self. So then, is that referring to the *bavo*? Does the *bavo* become that?

Dadashri: Yes. Whatever [picture] one himself paints, such as, 'I just want to do romance,' then he becomes like that. 'I want to go to *moksha*,' then he starts becoming like that. One simply has to decide. What have You decided?

Questioner: To go to *moksha*!

Dadashri: Now, have You understood which part is being referred to as the *bavo*? This sixty-year old one, this eighty-year old one, this ninety-year old one, this seventy-year old one, the elderly one, the educated one, the uneducated one, the widowed one, the married one; all of that falls under the *bavo*. The unreliable one, the incompetent one; all that falls under the *bavo*. The competent one also falls under the *bavo*. All of that is the *bavo*. The one whose temporary states keep on changing, all of that is the *bavo*. 'I', the *bavo* and Mangaldas will remain, all the way to the end, until *moksha*. The 'I' is

the pure Soul, the 'I' Knows what the *bavo* is like and what he is not like; wouldn't the 'I' Know that?

Questioner: The 'I' would Know everything.

Dadashri: Mangaldas [a male] then meets Mangli [a female counterpart]. Then Mangaldas and Mangli get married. Did you recognize Mangaldas or not? Mangaldas as well as Mangli, but they are both 'Mangaldas' [the physical part]! Who is the *bavo*? The answer is, he is the one [the intellect] who sees Mangaldas's form. Hence, a relationship is established with Mangaldas. Although, they really have nothing to do with each other, yet Mangaldas's excitement seeps into the *bavo*. The excitement is in Mangaldas, however the *bavo* believes it to be his.

Then, as he goes to sleep after fighting with his wife at night, he will think, 'Wait until I get even!' Just look at what kinds of things the *bavo* does!

Questioner: He does everything.

Dadashri: The *bavo* does not realize what it is that he is doing! He is not aware of the kind of reaction that will ensue!

Even if one is a woman, she is still the *bavo*, and if one is a man, he is also the *bavo*. If one is old, he is also the *bavo*, if one is young, he is also the *bavo*, if one is a child wandering around naked, he is also the *bavo*. Even if one is in the womb, he is also the *bavo*. Is the example appropriate or not?

Questioner: It is appropriate, Dada.

Dadashri: In which book can this be found? This is not a part of the art of

the intellect (*buddhi kada*), this falls under the art of Knowledge (*Gnan kada*). The art of the Self (*Atma ni kada*) cannot be a part of the art of the intellect. So now, can you recognize the *bavo*, or not?

Questioner: I can recognize him.

Dadashri: Would the 'I' Know, or not?

Questioner: 'It' Knows everything.

Dadashri: What the *bavo* is like and what he is not like? However, if the I becomes the *bavo*, then that is the end of it! Up until now, you were like that.

Now, who is Mangaldas? It is the one who possessed a name, the name-form; everything which is physical! And besides this physical [part], all else starting from the subtle all the way to the end is the *bavo*.

Questioner: The mind? The mind-intellect-*chit*-ego complex (*antahkaran*)?

Dadashri: Everything.

Questioner: Is that part of the *bavo*?

Dadashri: It is all part of the *bavo*. However much of it is the mind that much is physical, that is part of this [Mangaldas] and the rest is not physical, that is all a part of the *bavo*.

Questioner: So, the one who exercises anger, pride, deceit and greed, is that the *bavo*?

Dadashri: All of that is the *bavo*. If anger, pride, deceit and greed exist, then he is still the *bavo*, and even if anger, pride, deceit and greed are conquered, He is also the *bavo*. If they have been conquered, then One is considered *saiyami*.

Questioner: The *bavo* himself is considered *saiyami*?

Dadashri: Yes. *Saiyami* means He is no longer engaging in *asaiyam* (an expression of anger, pride, deceit and greed). Meaning that it becomes an adjective [an identifier]. The one for whom the adjectives change, that is the *bavo*!

The Mind of the Bavo and of the Mangaldas

One mind belongs to the *bavo* and one mind belongs to Mangaldas. There are two minds. The *bavo* is able to see what thoughts come to Mangaldas. So, the thoughts that the *bavo* is able to see, that mind does not belong to him. And the mind that he cannot know is the mind that belongs to the *bavo*. So, it goes to say that one himself cannot know his own mind, until someone explains this to him.

Questioner: So, when the *bavo* becomes engrossed (*tanmayakaar*) with the mind, then it is not able to Know, is that correct?

Dadashri: As the *bavo* becomes engrossed in the thoughts that arise in the mind, so then, he becomes Mangaldas and this gives rise to the next life. Meaning that the mind does not get cleared. Whereas, if the *bavo* remains separate and Knows and Sees the mind, then the mind starts to become clear. Therefore, the deficit of the mind is reduced by that much. People say that the Self becomes engrossed, but that 'Self' is simply being referred to; people just say that, that's all. It is in fact the *bavo* that becomes engrossed. The mind of the *bavo* is *bhaav*

mun (the charging mind). *Bhaav* is all *bavo*, and the *dravya* is called Mangaldas! So, the *bhaav mun* is under one's control. [In the state of ignorance] Leakage tends to occur [on the *Kramik* path, this is exactly what happens]. However, 'we' [the *Akram Gnani*] can put a stop to that. *Bhaav mun* is a leakage, it is subject to circumstances. Now, what does *bhaav mun* mean? The answer is, [the moment one believes,] 'I am the doer,' that itself is the beginning of *bhaav mun*, and with [the belief of,] 'I am the non-doer,' it means that the *bhaav [mun]* comes to an end.

The gross mind (*sthoor mun*) falls under Mangaldas, and the subtle mind (*sookshma mun*) falls under the *bavo*. That which causes one to undergo further lifetimes is the *bavo's* mind. 'We' have removed that mind of the *bavo*. That is why 'we' have said that You should continue Seeing the gross mind, the one that keeps discharging.

Questioner: The Seer of the gross mind is also the *bavo*, isn't it?

Dadashri: The Seer is certainly the *bavo*. Now, this *bavo* who is the Seer; who is the Knower of that *bavo*? It is *Pragnya shakti* (the direct liberating energy of the Self). Meaning that this point has reached all the way to the Self. That is why You should See. However, the *bavo* cannot do the work of Seeing on his own. If the *bavo* were to See in this way, then it would not be the *bavo*; therefore, here it is *Pragnya shakti* that is at work. When it comes to Knowing and the Seeing, *Pragnya shakti* comes into the picture. The *bavo* knows that, 'To See and Know is not in my

nature; 'I' [the *bavo*] am the knower of what Mangaldas is doing'.

Questioner: If *Pragnya* is the Seer and the Knower then the existence of the *bavo* would not remain, would it?

Dadashri: But as long as *Pragnya* Sees and Knows, until then the *bavo* still persists. The *Pragnya* Sees and Knows the *bavo* as well.

Questioner: You have put us in the non-doer state (*akartapad*). Then would the *bavo* actually become engrossed (*tanmayakaar*) with the mind? How does it work after that?

Dadashri: The thing is, thereafter the belief that, 'I am the *bavo*,' no longer remains One's own, He becomes a non-doer. So now, whatever Mangaldas does, that responsibility no longer remains Yours. This is because all of that becomes discharged (*nikaal*). The reactions [binding of karma] will not arise again, as One has become a non-doer. The reactions used to arise because he, himself, used to be the doer!

Questioner: No matter whatever activity Mangaldas does, like when the mind is thinking, then now, the *bavo* does no longer becomes engrossed in that, does it?

Dadashri: One may end up saying that in words, in passing. However, it is difficult for that to prevail in conduct, isn't it! That will happen very, very, very, very gradually. One has come to recognize it [the *bavo*] after a long time; [hence,] the tendency of becoming engrossed will not go away all of a sudden, will it!

The Original 'I', the Self Is the Seer-Knower

“So what part is *Chetan* (the Self)? Under which part does *Chetan* fall?” Or one may ask, “Is a *Tirthankar* (the absolutely enlightened Lord who can liberate others) considered to be *Chetan*?” The answer is, “No! *Tirthankar* is not *Chetan*. [To become a] *Tirthankar* is karma; it is the name-form karma (*naam-roop* karma). One may ask, “Is the incarnation as a *Tirthankar* considered to be *Chetan*?” The answer is, “No, That cannot be *Chetan*.” The One who Knows all this is *Chetan*. So, this world continues to run without *Chetan*. The pure *Chetan* (Knower) exists outside the ‘circle’ [of the temporary states of the world] and the world functions due to Its presence. When can One Know [realize] that purity? It is when One recognizes all the ‘circles’. When there is no sense of my-ness (*marapanu*) in any ‘circle’, then One becomes pure!

Questioner: Is every temporary state of the *pudgal* (non-self complex) considered a ‘circle’?

Dadashri: Every temporary state. But people are indeed not aware of this at all! How can this function without *Chetan*? How can we remain in the experienced awareness that this is working without *Chetan*? How can the scriptures be learnt? How does *samyak Gnan* (right Knowledge) happen? What is *samyak Gnan*? *Samyak Darshan* (right Vision) means the establishment of the faith (*shraddha*) that, ‘I am outside of this circle!’

Therefore, if people were to ask

the saints, “What does God do in all this?” They would say, “God does good for people. He gives understanding to everyone.” Now, the One giving the understanding is not *Chetan* either. That is actually a ‘circle’. God is the One who also Knows the One giving the understanding. The One who Knows, ‘I am a *Tirthankar*,’ is the Self (*Atma*). The *Tirthankar* is actually not the Self!

Who said all this? It is not *Chetan*; it is the *bavo* who did so and the one who heard it is also the *bavo*. The one with a ‘circle’ is the *bavo*. When one comes into a certain ‘circle’ [boundary], he realizes, ‘From this point forward, the ‘ocean’ should be nearby.’ At present, we have reached the lake that is outside of the ‘circle’. When One realizes that, it is called *samkit* (right belief), and then that faith (*shraddha*) becomes established. Then as One approaches closer, the *Gnan* (Knowledge) tends to arise that, ‘This is indeed what it really is!’ This [*Chetan*] is beyond the circle.

Therefore, the One who does not have any adjectives (*visheshan*), that is where the original ‘I’ (*Hu*) resides! The ‘I’ in ‘I am pure Soul’ that is without an adjective. At present, pure Soul is also an adjective, but One has to go beyond the pure, real form of the Soul. Nevertheless, if One realizes the pure Soul, it is more than enough! The One who has gone beyond 345 degrees, does not have to say, “I am pure Soul.” ‘He’ has to go forward from there!

So, the form as the [*Gnani*] *bavo* starts from the point when One realizes the Self (*Atma ni sanmukh*). The people

who have moved away from the state of *jeevatma* and have realized the Self, all those people are included in the form as the *bavo*. Therefore, that state then goes all the way to the absolute. So, this interim state is the state of the *bavo*.

Questioner: The [*Gnani*] *bavo* is able to Know, isn't It?

Dadashri: 'It' is indeed the Knower, 'It' actually does Know, but the *bavo* is such a Knower that It Knows [believes] that, 'It is the Self that Knows.' If the *bavo* were to Know, then the Self would be left aside. As long as a mixture of 'doing everything' and Knowing exists, it is the *bavo*, and the One who only Knows is the Self. The original Knower is indeed the Self.

Questioner: Which Self Knows?

Dadashri: The Self that is the Knower, the pure Soul. The original Self, the One that is God indeed.

Questioner: Does the pure Soul indeed remain the Knower-Seer of both, the *bavo* and Mangaldas?

Dadashri: Not just of both, but rather, It Sees and Knows all the parts that exist within the two.

Questioner: And does the *bavo* remain the Knower-Seer of Mangaldas alone?

Dadashri: The *bavo* cannot remain as the Knower-Seer at all. Only the pure Soul is the Knower-Seer. Besides the pure Soul, no one else is the Knower-Seer whatsoever. 'It' Sees everything in this [the body] too. All these things that

are visible through the eyes, they are all seen because of the pure Soul. Otherwise, the *bavo* does not have any such energy at all, does it! The *bavo* is actually blind. [The *bavo* simply believes, 'I am Seeing and Knowing.' So, in this way, it becomes the Seer-Knower. In reality, only the original Self is the Seer-Knower and scientific circumstantial evidences are the doer. Moreover, even Mangaldas does everything subject to scientific circumstantial evidence. Whereas, the *bavo* believes, 'I am the doer.' In this way, the *bavo* becomes both, the doer and the Knower; due to the belief. That is how this is to be understood.]

The 'I', the *bavo* and Mangaldas, when all three are presented, then it can be completely understood who Mangaldas is, who the 'I' is, and who the *bavo* is. Now this matter about Mangaldas is as clear as daylight. Who is the one that is visible externally? It is Mangaldas. The bones that are visible; who do they belong to? It is Mangaldas. The one that cannot be seen is the *bavo*.

Questioner: The hunger and the thirst that one experiences are things which are not visible. The things that are happening within, just of their own accord; so, to whom are they happening and who is able to See them? You had said that, "When 'we' eat, 'we' can See everything. We are able to See the food that has digested as well. 'We' are able to See everything as separate." So how can that be Seen and who is able to See it? Who is the Knower-Seer in this?

Dadashri: Well, nothing besides the Self can be the Knower-Seer.

'I' in the Form as Pragnya Understands the Bavo and Mangaldas

Questioner: The Mangaldas is such that its exact photo can definitely be taken. Even the *bavo* is such that It can be seen, right?

Dadashri: 'It' cannot be seen overtly like this.

Questioner: So, It is such that one can understand It. Is the state of the *bavo* such that It can be recognized?

Dadashri: Well, It can be Seen [as separate] in *keval Gnan*, and It can be understood from 356 degrees up to 359 degrees. A certain part is understood at 356 degrees, then when One reaches 357 degrees, some more is understood more at 358, then at 359 some more increases and at 360 degrees It is understood in its entirety.

Questioner: Yes.

Dadashri: It's like going from *Baaras* (the 12th day of the moon) to *Teras* (the 13th day of the moon) to *Chaudas* (the 14th day of the moon), and then *Poonam* (the state of the full moon) will occur on the day of the full moon. The state of the full moon is at 360 degrees; it is beyond the state of the moon on the 14th day of the lunar cycle.

Questioner: It is possible to take an exact picture of Mangaldas with a camera, he is such that he is clearly visible; so is the *bavo* also visible?

Dadashri: Mangaldas is physical. The *bavo* is not physical. Actually, it is physical but not the kind of physical that is visible.

Questioner: Meaning that it can be understood through *Gnan* that 'This indeed is the state of the *bavo*.'

Dadashri: It definitely can be understood. It comes into One's Vision (*Darshan*). That which has come into understanding is known as *Darshan*. That which does not come into *Darshan* is called *adarshan* (absence of understanding).

Questioner: Who understands that, 'This is the state of Mangaldas' and 'This is the state of the *bavo*'?

Dadashri: The 'I'.

Questioner: In the form as *Pragnya*?

Dadashri: Yes.

Questioner: Who sees all these external, temporary states of the relative? Is it Mangaldas who sees them or is it the *bavo*?

Dadashri: It is Mangaldas who sees them but they are only seen if it is the desire of the seer *bavo* to do so, otherwise they would not be seen.

Questioner: [He sees] Whatever the *bavo* has a desire in, an interest in.

Dadashri: There has to be a seer (*bavo*) there. This one is in fact the spectacles. Mangaldas is like the spectacles.

Questioner: So, is the *bavo* the seer?

Dadashri: Yes, the *bavo* is the seer.

Questioner: Then, is the *bavo* also the doer of the good and the bad?

Dadashri: That's it, who else, otherwise!

Questioner: And, the One who Knows, 'The *bavo* did all this,' that is One himself, the 'I'?

Dadashri: The 'I' Knows everything indeed. The 'I' Knows Mangaldas, and the 'I' also Knows the *bavo*, It Knows everyone.

Questioner: For worldly people, meaning for those who have not attained *Gnan*, how does all of this work for them? Does only the state of the *bavo* and the state of Mangaldas exist? Does the 'I' also exist? Would all three states exist in their understanding, or do they not know about these?

Dadashri: They have all of those [states], but they do not have them in their understanding. They can only understand these after attaining *Gnan*.

The Ego Is Itself the Bavo

Questioner: What is the difference between that ego and the *bavo*? Just as the ego prevails as the knower and as the doer, the *bavo* also has a similar function, isn't it Dada?

Dadashri: The ego is itself the *bavo*! The main thing in the *bavo* is the ego. When one's ego goes down, that also is the *bavo*. He is less egotistic. The One whose ego is completely gone is also the *bavo*.

Questioner: So thereafter, the existence of the *bavo* ceases as well, right?

Dadashri: No.

Questioner: Or does the *bavo* prevail in the egoless state (*nirahamkaari pad*)?

Dadashri: The charging ego has indeed come to an end for 'us'. 'Our' 'I am the ego' is gone, but this *bavo* is still egotistic, the One who is at 356 degrees. Hence, the discharge ego remains, otherwise one will not even be able to evacuate his bowels.

Questioner: So Dada, based on that, for the *Tirthankars*, even the discharge ego has gone, meaning that Their *bavo* has also come to an end?

Dadashri: Yes. Thereafter, They do not have to 'do' anything.

Questioner: Is there nothing like eating, drinking, going to the toilet, food? Nothing at all?

Dadashri: For Them, the eating and drinking is separate. The one feeding Them is separate; everything is separate indeed. Many things are taken care of by the body itself. Those who feed and satiate the thirst are separate; those doing the work within are separate. Even the One taking them all the way to *moksha* is separate.

The Prakruti Is Bound by the Bavo

Questioner: Dada, many times it so happens that I am functioning based on one understanding. Now, that understanding is of the *bavo*, for example, 'I should not utilize the cooling fan.' However, afterwards in certain circumstances, his belief changes to, 'No, it is very good to utilize the cooling fan.' So then, his belief changes accordingly and consequently this *prakruti* finds the fan appealing.

So, this *prakruti* which gets bound and the *prakruti* that comes into effect,

is the instrumental cause behind that the knowledge that the *bavo* attains?

Dadashri: It is indeed through the *bavo* that the *prakruti* is bound. The *bavo* itself binds the *prakruti* [for the next life]. The *prakruti* does not bind the *prakruti*. It was initially bound by the *bavo*. So, a small part of that became the *prakruti* [physical body, Mangaldas] and the rest remained with the *bavo*. Through the knowledge, depending on the circumstances of the knowledge he encounters, the part that changes remains with the *bavo* and the part that is not changeable remains with the *prakruti* [physical body, Mangaldas].

Questioner: That is exactly how it is! Now, the knowledge that the *bavo* has, is it changeable?

Dadashri: The knowledge is always changeable, regardless of whether the *bavo* has it or anyone else has it. [Here,] Knowledge means *agnan* (ignorance; relative knowledge), and *agnan* is a form of Knowledge of the Self (*Gnan*). Ultimately, everything is encompassed in Knowledge. *Agnan-gnan* (relative knowledge), *ardhadagdha Gnan* (partial Knowledge of the Self) and *ardhadagdha agnan* (partial ignorance of the Self); all of that is actually encompassed in Knowledge, and it is indeed the Knowledge that changes everything. And pure Knowledge is verily God Himself. And every other state where the Knowledge is below this level, the divisions are created. For example, this *bavo*, the knowledge is also of the *bavo* and the ignorance is also of the *bavo*.

The Bavo Explains It, Mangaldas Does It

[Your] *Bavo* is massaging the leg of the [*Gnani*] *bavo*, 'I' See that and also Know that. 'You' only See that. Do you understand?

Questioner: Isn't this leg of Mangaldas?

Dadashri: 'You' are Seeing what Mangaldas is doing.

Questioner: Then the leg belongs to Mangaldas, doesn't it?

Dadashri: Yes.

Questioner: And the one massaging is Mangaldas, isn't it? The leg belongs to Mangaldas and Mangaldas is massaging it.

Dadashri: That is all divided. This is your work, this is my work, we are all indeed one. I tell you and you do it accordingly. I explain it to you.

Questioner: So, does the *bavo* explain it?

Dadashri: The *bavo* explains everything.

Questioner: So, Mangaldas continues to do the work.

Dadashri: Otherwise, it has no understanding, does it!

When the Bavo Is Settled With Equanimity It Becomes Pure

Let's talk about Chandubhai. Who will do the talking? [The 'taped record' is subject to] *Vyavasthit*, not the *bavo*. Who is the Knower? It is the 'I'. Now let's talk.

The physical [part] is Chandubhai; he is Mangaldas. Then remains the subtle part and the causal part, they both belong to the *bavo*; and the 'I' is the pure Soul. The 'I', the *bavo*, and Mangaldas. This is 'our' entire Science, *Akram Vignan!* The state of the *bavo* (*bavopad*) has to be settled (*nikaal*). As You settle the state of *bavo* that you have brought with you from the past life, then this (the *bavo*) becomes pure. But Chandubhai still remains with You, doesn't he! And even the engineer remains with You, doesn't he! 'You' have to settle him with equanimity (*sambhaave nikaal*). Mangaldas and the *bavo*, they are both separate and the 'I' is separate. 'You' have to keep them with You as neighbors, don't You! 'You' will have to settle with them, won't You! It's not as though it is acceptable to have conflicts with your neighbors!

Questioner: It is actually Chandubhai who has to be settled with equanimity, isn't it?

Dadashri: That's it, Chandubhai!

Questioner: Meaning that, it is not the *bavo* that needs to be settled with equanimity, but Chandubhai, right?

Dadashri: 'You' have to settle this engineer too. This Chandubhai is verily the engineer, isn't he! Chandubhai, the engineer, has to be settled; not just Chandubhai alone, but also the one that is the engineer too. Equanimity (*sambhaav*) means neither friendship nor enmity. Chandubhai is not our enemy. He is an entity that we have given rise to. We gave rise to him, didn't we? The mistake is ours, isn't it?

Have You understood [the concept of] 'The 'I', the *bavo*, and Mangaldas' properly? 'You' have a *bavo*, do You not?

Questioner: Yes, Dada. It is verily the *bavo* who has to be settled, right!

Dadashri: Would You not Know what the *bavo* is like? What is the inherent nature of the *bavo* like? The Knower Knows that. The *bavo* continues doing as per his nature, and the Knower Knows that, 'He is the one who did such and such a thing.'

Questioner: So now, 'I' have to continue purifying the *bavo*, right?

Dadashri: Yes, otherwise he will not let You go free, will he! He will file a claim. What would happen if he were to file a suit in the high court? 'You' Know how to do all of that. 'You' Know how to become free, as well as how to become bound. It is because of *agnan* (ignorance of the Self) that 'You' become bound. After becoming bound, as You gain no benefit from him, so You let go of him again.

'You' should definitely settle with him. You have to please the *bavo*. If he does not get something good to eat, then he will stay up all night long. If You recognize the *bavo*, then You will not become the *bavo*.

Questioner: That is true.

Dadashri: If the *bavo* does not become habituated to eating nice food, then difficulties will not arise. First of all, one becomes the *bavo* and develops a habit of eating nice food. Then, on the contrary, that habit continues to increase. Now You have come out of the *bavo* and have come into the 'I'!

What Is the Effect on Mangaldas?

Questioner: When this *bavo* goes past 345 degrees, then what changes occur in Mangaldas?

Dadashri: No change occurs in Mangaldas. He just dwells in his *prakruti* [the physical body-mind]. The One that changes is the *bavo* alone. The 'I' merely keeps on Seeing.

Questioner: On what basis does the *bavo* change?

Dadashri: On the basis of the [karmic] effect.

Questioner: On the basis of the effect of Mangaldas? Who changes the *bavo*? Is it the *Gnan* or is it the external effects? On what basis does the *bavo* change?

Dadashri: On the basis of effects. [However many effects the *bavo* 'suffers' [experiences] by remaining in *Gnan*, He progresses to that extent. That is how this is to be understood.]

Questioner: Is the effect that of Mangaldas?

Dadashri: Now really, would Mangaldas even have any effect?

Questioner: Then?

Dadashri: It is of the One who is 'suffering' the effect. Mangaldas 'suffers' his own effects and the *bavo* 'suffers' His own.

Questioner: On what basis does One go from 345 degrees to 346 degrees, to 347 degrees?

Dadashri: However much has been 'suffered' [while remaining in *Gnan*], One comes into this by that much, meaning that He has come into the 'I' by that much, He has progressed by that much.

Questioner: Is it the *bavo* who goes into the 'I'?

Dadashri: Then who else would do so? The *bavo* who is at 356 degrees will gradually develop and become 360 degrees. 'He' is the *bavo* up to 359 degrees and when He becomes 360 degrees, then He is the 'I' (*Pote*)!

Questioner: And was the [Real] 'I' already there, does He always remain?

Dadashri: The [Real] 'I' is indeed always there!

Questioner: So, does the 'I' make the *bavo* understand; does something like that happen?

Dadashri: If definitely happens! [Here, understand the 'I' to be functioning as *Pragnya*.]

Questioner: And with that understanding, the *bavo* comes closer to the 'I', is that what happens?

Dadashri: Yes, He comes [closer] only with that understanding, what else?

Questioner: So, what is all that? Meaning that, if the *bavo* wants to progress ahead, what lies in the middle?

Dadashri: What other progress is to be made? It is only however much the 'I' tells him. There are no words at the 'I' level.

Questioner: The 'I' does not have

any words? Then how does the 'I' explain things to the *bavo*?

Dadashri: Well, that *shakti* (energy) is definitely present, the *Pragnyashakti*, that is a part of the 'I', which is pure indeed.

Questioner: Okay.

Dadashri: But that happens by way of Its association (*sangnya*), there are no words there. Everything functions due to Its presence. If It were not there, then actually nothing would function. The *bavo* would never rise higher; he would definitely fall, but he would not rise higher.

Questioner: Is it *Pragnya* that takes Him higher?

Dadashri: 'He' keeps rising higher because of *Pragnya*, whereas in the absence of *Pragnya*, He falls. The moment the awakened awareness goes away, He falls. Will what I am telling You be helpful or what?

Questioner: Yes, Dada. What you are saying is very clear. It is clearly understandable. So now, in Mangaldas's effect that arises, how much of that affects the *bavo*?

Dadashri: Mangaldas suffers his own effects, whereas if the effect is not Mangaldas's but rather the *bavo*'s, then the *bavo* will suffer it.

Questioner: Otherwise would the *bavo*'s effect come over Mangaldas?

Dadashri: The effect definitely comes and goes towards [affects] each other, but one's own effect means it is

his own one. Mangaldas cannot change even if that is Your desire. If it is the *bavo*'s desire that such a change should occur in Mangaldas, then that change cannot happen. And if it is Mangaldas's desire, even then this *bavo* cannot change.

Who Understands 'The 'I', the Bavo and Mangaldas'?

Questioner: But is that *Gnan* not needed, the *Gnan* that establishes the *bavo* into the 'I'? The ultimate *Gnan*...

Dadashri: No. One believes, 'This Chandubhai is verily who I am.' He will say, "I am the very same one." That is why he had to wander around. And with, 'I am pure Soul,' He becomes pure. Then, there are no problems. 'He' refers to pure Knowledge (*Gnan*) as Himself by saying 'I am That,' pure Knowledge. From 360 degrees itself, the belief of 'I am the pure Knowledge' becomes established. From there on, as He proceeds forward and arrives at 345 degrees, He becomes the *Gnani Purush*.

Questioner: Now, when the *bavo* comes into the pure state, would the state of Mangaldas be any which way?

Dadashri: What do You [the Self] have to do with Mangaldas? Mangaldas's design cannot change at all! He has come into effect. The 'designable' [unchangeable] effect has already come about. It happened in childhood, even before he was born, so it cannot change. This [the *bavo*] changes.

Questioner: However much ignorance the *bavo* has, that much will affect him, won't it?

Dadashri: Only by that much.

Questioner: And if He were to come into *Vignan* (absolute Knowledge; Science), then He would not allow it to affect Him?

Dadashri: The One at 360 degrees can never get affected.

Questioner: It does not affect Him. So, in reality, it is not possible for Mangaldas's effect to come over the *bavo*. Whatever misunderstanding the *bavo* has, he will be overcome by Mangaldas's effect to that extent.

Dadashri: Otherwise, He would not be affected at all.

Questioner: Okay. And that point that you are saying, about pure Knowledge, that the *bavo* does not have to accept any of the effects at all.

Dadashri: So then?

Questioner: That means that the interim state of 'your' *bavo*, that much is in 'his' understanding. 'He' has *keval Darshan* (absolute Vision), that means 'your' *bavo* has attained the completely pure Vision, which is why not a single effect of Mangaldas affects 'you'.

Dadashri: Yes.

The Mystery Has Been Revealed Through Akram Vignan

Actually, however much is revealed is correct, otherwise it is not likely to come out. Without the [right] Vision (*drashti*), it can never be revealed. It is for You that 'we' are saying all this.

Questioner: But *Akram Vignan*

has revealed the entire mystery of the Knowledge of the inner [Science].

Dadashri: It had never been divulged before. 'We' have actually walked each and every step, all the way to the end.

Questioner: Neither in the scriptures, nor anyone else has been able to show this internal [Science].

Dadashri: It can never be! No one knows about it at all!

Questioner: There is the Self and there is the *pujgal* (non-Self complex); that is all.

Dadashri: That is how it is until the end, and when One attains absolute Knowledge (*keval Gnan*), He will not speak of it. Even 'we' never speak of this, 'we' only spoke today. This is because 'we' remain in the Absolute state; only in the 360 degrees. 'We' do not remain in both. *Darshan* occurs at 356 degrees and 'we' remain at 360 degrees. So there is a great benefit for the one doing 'our' *darshan*! Right now, while 'we' are talking, such a benefit cannot be gained.

In Reaching 356, the Blockade, 'I am Something' Was the Hindrance

Questioner: Now, when You attained *Gnan* at the age of fifty years, You reached 356 degrees. But at the age of forty-nine years, when you did not have *Gnan*, at what degree were you then?

Dadashri: Before *Gnan*, by the relative viewpoint, we were at 265 degrees and in the 'near Real' it was 345 [degrees].

The Real is at 360 degrees, but currently 'we' have reached up to that [356].

Because 'we' are close by now, 'we' are letting you know which degree 'we' are at. Now, after a little while, 'we' are going to become the Real indeed. This is the effect that has persisted. But otherwise, with regard to the cause, 'we' have indeed become the Real. This is 'our' relative that has come forth.

Questioner: What was the greatest hindrance or weakness in reaching the 356 degrees?

Dadashri: The ego, the egoism of 'I am something'!

The one who has reached 303 degrees, He is the *bavo*. The *bavo* starts from here. What degree was it before, when he was Chandubhai?

Questioner: 202 degrees. You explained very beautifully that the 202 degrees belong to Chandubhai, 360 degrees is of the pure Soul, meaning of the Real, and to whom does 303 degrees belong? It is of the 'near Real'.

Dadashri: 'Near Real'. Then, whether one step remains or ten steps remain, but it is 'near Real'.

That is a worldly explanation that 'we' gave You so that You would understand. So, you used to be Chandubhai and you were a doctor, till then it used to be, 'I am doctor Chandubhai.'

Questioner: That is correct.

Dadashri: But then 'we' said, "No, Chandubhai is the doctor indeed, but with respect to the body and other physical things. Now, You are the pure Soul." Then, when it came into Your experienced awareness that 'I am pure Soul' and 'I am Chandubhai' are two different states, so

'we' told You, "No, You have not become the pure Soul [yet], You are in the process of becoming the pure Soul." So, 'we' gave You the interim stage, that of the *bavo*.

Questioner: That is correct. You gave the interim stage of the *bavo*. Yes, I understand.

At What Degree Are the States of the Gnani and God?

The One who Knows Mangaldas, the *bavo*, all of them, That is the [Real] 'I'. The 'I' is saying, "I am the *Gnani* who is at 360 degrees." However, the [Real] 'I' is not the *Gnani*.

Questioner: Isn't the *bavo* the 'I'?

Dadashri: No, the [Real] 'I' is not the *Gnani* either. However, the [Real] 'I' Knows all of them. The 'I' is also the Knower of the *Gnani* at 360 degrees.

Questioner: Who is saying that? The 'I'?

Dadashri: The 'I' says that.

Questioner: And the *bavo*?

Dadashri: 'He' is the One who says, "I am the *Gnani* who is at 360 degrees."

Questioner: The One who says [He is at] 360 degrees?

Dadashri: Do 'we' not say, as the *bavo*, that 'I am the *Gnani* at 356 degrees'?

Questioner: The One who says, "I am a *Gnani* at 359 degrees," is He the *bavo*?

Dadashri: 'He' is also the *bavo*.

Questioner: And the One who is the Knower of that?

Dadashri: ‘He’ is the original One [the Real ‘I’].

Questioner: The original One is the One who has been referred to as the [Real] ‘I’.

Dadashri: The original One is the ‘I’. Where no words can reach, that is where the ‘I’ is. Nevertheless, it is from here that everything arises. ‘You’ can See the *bavo*, can’t You? The *bavo* exhausts and becomes one with the original One. So then, this *bavo* exhausts! When the layer [veil] that is between the *bavo* and the ‘I’ clears away, then One has become the [Real] ‘I’.

Questioner: What layer is that?

Dadashri: That very layer is simply the original adhesion, the real (*darasal*) adhesion [belief]. Once that belief clears away, the *bavo* exhausts. It does not take long for that state to arrive.

Questioner: When does that state come into being, Dada?

Dadashri: When One comes to 360 degrees.

Questioner: Up to 359 degrees One is the *bavo* and when 360 degrees is attained, the *bavo* comes to an end!

Dadashri: Thereafter, One has become God! Till 359 degrees, He is the *Gnani*. So, from 345 degrees up to 359 degrees, He is considered to be a *Gnani*. But all of those [stations] are actually included in the *bavo*.

‘We’ have Seen all the stations. ‘You’ will have to See all the stations.

‘I’ am the pure Soul who is in the

form as absolute Knowledge (*keval Gnan swaroop*).

‘We’ want to do *darshan* of Dada Bhagwan [Dada is looking in the mirror while saying this]. The One whom you can see with a body is Dada Bhagwan! It is like this, all of Those who are at 355 degrees all the way to 360 degrees, are indeed considered God!

Questioner: So, on this side, the *bavo* can be at 345 degrees or at 350 degrees and on the other side, the ‘I’ is at 360 degrees; can both be possible at the same time?

Dadashri: Of course! That is exactly what ‘our’ state is.

Questioner: So, the *bavo* is at 356.

Dadashri: Yes, the *bavo* is at 356 degrees.

Questioner: And You are at 360 degrees.

Dadashri: The ‘I’ is at 360 degrees, and for the *Tirthankars*, both [the ‘I’ and the *bavo*] are at 360 degrees.

Questioner: Even for the *Kevalis* (Those with absolute Knowledge), both are at 360 degrees.

Dadashri: For the *Kevalis*, both may or may not be at 360 degrees, but for the *Tirthankars*, both are at 360 degrees.

The Difference Between 360 Degrees and 356 Degrees

Questioner: Please explain the difference between the 360 degrees of the *Tirthankars* and the 356 degrees that You are at.

Dadashri: The One at 360 degrees will not say things like, “Come, I will give you *moksha*.” But look, I am actually doing *khatpat* (meddling constructively just for the sake of salvation), am I not! That of, “Come, I will give you *moksha*!” Oh, what a great benefactor of *moksha*, He thinks of himself! He has to take a laxative when he is constipated! And yet He thinks of himself as a great benefactor of *moksha*! It is like this, the Ones who are *vitaraag* do not say a word. Whereas ‘we’ are a *khatpatia vitaraag* (a detached One who meddles constructively just for the sake of salvation)!

So, for ‘us’, the name ‘Ambalal’ remains. ‘We’ have come out of the *bavo*, and it is due to the little prevalence as the *bavo* that remains, that ‘we’ continue to do this *khatpat* (constructive intervention for the sake of salvation). Why this *khatpat*? So that, ‘You can attain the same bliss that I am experiencing.’

Now, You have to live life nicely. Tell the current *bavo* who is with You, ‘Live your life like an incense stick.’ Throughout the incense stick’s lifetime, what is its business? It burns itself to give happiness to others. Therefore, its life is not spent in vain. It is spent well and purely. Explain that to him, ‘Be like an incense stick.’ And it is possible to live life like an incense stick. The filled [karmic] stock is such; people are full of fragrance. ‘We’ do not want anything else; ‘we’ do not want anything in the world. But, this intent is definitely there! As long as there is this intent, there is a shortfall in the degrees. As long as there is the slightest intent, One cannot be completely *vitaraag*. That is why ‘we’ fall short

by four degrees. Whereas They [keval *Gnani’s*, *Tirthankars*] do not say a word. Even if the worst of things is happening and though They can See that, yet They will not say anything. ‘They’ do not utter even one word, the *Vitaraag* Lords. The One who is a meddling *vitaraag* is beneficial for us.

Questioner: Dada, then what about the 357, 358, and 359 degrees?

Dadashri: Well actually, the degrees are definitely increasing thereafter, that state is very elevated! That state is very high.

Questioner: Please say something that we will be able to absorb.

Dadashri: ‘You’ will understand it as You gradually come into that state.

Questioner: How does the world appear to the One who is at 360 degrees?

Dadashri: No living being is in pain, no living being is happy, and no one is at fault at all. Everything is regular indeed. Every living being appears flawless indeed. ‘We’ too See everyone as flawless, but ‘we’ See them as flawless in ‘our’ faith (*shraddha*), in faith and in *Gnan*. As it has not yet manifest in ‘our’ Conduct (*Charitra*), that is why ‘we’ tell you, “What you did was wrong; this person’s [conduct] is good.” As long as ‘we’ say ‘good’ and ‘bad’, ‘we’ are not Seeing people as flawless in ‘our’ Conduct! It has not yet manifest in ‘our’ Conduct. When that manifests in ‘our’ Conduct, at that time ‘our’ 360 degrees will become complete. ‘We’ have no such thing in ‘our’ mind, no attachment or abhorrence whatsoever. ‘We’ just bring it up in conversation.

In Understanding the Bavo, All the Scriptures Have Been Studied

Now, how can one find such a *Vignan* (Science) in the scriptures? It cannot be found anywhere. This manifests about once in a million years, that is when it is revealed. When One Knows *keval Gnan*, then there is no need to speak. 'They' [the *vitaraag* Lords] are not meddlesome, are they! 'They' Know, but They do not meddle. And those who don't Know, how can they do any meddling? Whereas 'we' not only Know, but 'we' also meddle, and 'we' also ask about the fever [such that], "How long has the fever been coming?" And 'we' even Know, 'Who is the One asking,' and 'Who has the fever.' 'We' Know all of that!

Have you heard of the *bavo*? 'Our' entire Knowledge has been disclosed!

Questioner: Everyone has got the ultimate thing!

Dadashri: Yes, they have got it. Rarely does it come out, but when it does, it really does come out. It rains so well, that just one shower is enough to ripen everything. Just one bout of rain will ripen crop that would normally take four months' worth of rain to do so. Otherwise, the same rain may fall for four months and yet the crop will not ripen, as it would not be 'sweet' rain! 'Sweet' rain pours only once, that is how this has 'rained'.

Did You understand this talk about the *bavo*? Exactly? In that case, You have studied all the scriptures. With this example that 'we' just gave, it incorporates the essence of all the scriptures. If One were

to understand only this much, that 'Up to what point is its line of demarcation?' The answer is, up to the point where it is physical, it is Mangaldas.

This talk has not been disclosed in the outside world. This is the first time it is being revealed. 'We' had this *bhaavna* (desire) for sure, but in what way should 'we' express it? How could 'we' say such a thing? How would You be able to understand it? Who is the *bavo*, who is Mangaldas, and who is the 'I'? So, everything has come to fit within, 'The 'I', the *bavo* and Mangaldas.'

As the Bavo Becomes Pure, 'I' Becomes Complete

'You' do not have to 'do' anything for the Real. As Chandubhai does this much [*vidhi*, reading, *samayik*, *pratikraman*], the relative starts to become pure. As the relative is becoming pure, it means that the *bavaji* is becoming pure. Presently, the *bavaji* cannot be considered completely pure. When the *bavaji* becomes completely pure, that is when the 'I' will become pure, completely pure. Even the 'I' will become God!

Right now, the 'I' is in the real form as Knowledge (*Gnan swaroop*), later the 'I' will manifest as *Vignan swaroop* (the real form as Science)! So, that is exactly how this has been established for You. This *bavo* is continuing to become pure, and when the 'I' becomes pure, only then does the 'I' become complete!

Questioner: Then the 'I' becomes the real form as Science.

Dadashri: As long as 'I' is speaking, that is the real form as Knowledge.

Questioner: Yes, as long as the 'I' speaks, that is the state as Knowledge. The 'I' keeps listening and the Knowledge (*Gnan*) keeps talking.

Dadashri: Later, when the Knowledge also stops talking, that is the state of *Vignan* (Science). *Vignan* means then there is no noise or sound thereafter; there is completion, the Absolute state!

Questioner: So, at 360 degrees, is that referred to as the real form as Science?

Dadashri: Yes. After attaining 360 degrees, there are no words.

Questioner: So, as the Knowledge speaks and the 'I' keeps listening, the degrees keep on increasing.

Dadashri: They keep on increasing.

As long as there are words, 'we' are the *bavo*. But the word is different, this is in the relative and in the Real, there is pure Science. 'We' are on both sides. One is *Vignan swaroop*, and the other as the *bavo*, He is *Gnan swaroop*. *Gnan* is relative and *Vignan* is Real. Once this relative part of 'ours' comes to an end, the other will become complete. The relative will come to an end in one or two more lifetimes and so that other will become complete. So 'we' are definitely *Vignan* (in the real form as Science), but presently, the *bavaji* is in the real form as Knowledge. 'I', the *bavo* and Mangaldas.

Questioner: I see! So, One becomes free from the relative and attains the *bavo* form, and then that form as the *bavo* keeps developing until He becomes the Real, is that it?

Dadashri: 'He' becomes the Real.

'One' himself gradually starts to understand. 'One' has definitely become free from the state of Mangaldas. Now the 'I' and the *bavo* remain.

Questioner: Now, the 'I' and the *bavo* [remain], so then does the 'I' help the *bavo* in increasing the *Gnan*?

Dadashri: No. [The Self in the form as absolute Knowledge is the illuminator Itself].

Questioner: So, how does the *bavo*'s *Gnan* increase?

Dadashri: It happens as the karma sheds off; as the files get settled. And who does this settling? *Vyavasthit*.

Questioner: *Vyavasthit* does the settling, that makes sense. Meaning that, as the things [evidences] come together at their time, that is when the settlement continues to happen.

Dadashri: The settlement of the effect has indeed been going on. Now, [new] causes are not being created.

The Gnani's Compassion

'You' will encounter everyone else in the world, but You will not encounter the 'I', the *Gnani*, Ambalal. Who is the 'I'? The 'I' is Dada Bhagwan, this [the *bavo*] is the *Gnani* and Ambalal is a Patel. 'I', the *Gnani*, Ambalal will not be encountered. This circumstance will not materialize, all other circumstances will materialize. God Himself will not manifest. Here, He has. 'He' is the Lord of the entire universe; 'we' give You a guarantee of that. However much a connection one makes, that is all his for the keeping!

Actually, it is 'we' who are making these three divisions. 'I', the *Gnani* and *Ambalal*; there is compassion behind making these three divisions. In reality, there are only two divisions; Dada Bhagwan and *Ambalal*, there are only two. But the reason for making three divisions is that the living beings of this *Dushamkaal* (or *Kaliyug*, this current time cycle is characterized as a time of lack of unity in people's thought, speech and activity) harbor suspicion. On the contrary, unnecessary suspicions ruin everything for them. So, to avoid any suspicions, these three divisions have been made!

One will feel at peace. Yes, it is to ensure that his craziness does not arise now. In reality, there are only two. *Krupadudev* [a Self-realized *Gnani Purush* who lived between 1867-1901] has actually said, "The *Gnani Purush* is indeed the absolute Self in body-form." But the reason behind making these three divisions is compassion! [So that,] Those who have come here, do not run away, do not wander off from here.

With the Right Understanding the Incontrovertible Principle Becomes Complete

Questioner: Until now, I could not understand why people were saying, 'The 'I', the *bavo* and *Mangaldas*'?

Dadashri: That is why 'we' are explaining it to you. If You understand it through the *Gnani's* perspective (*drashti*), then salvation will be attained.

Questioner: This example of 'The 'I', the *bavo* and *Mangaldas*' is very profound.

Dadashri: Even the *mahatmas* become pleased, don't they! They say, "We are indeed the *bavo*." 'You' are the *bavo*, and so are 'we'. 'You' are the listening *bavo*, and 'we' are the speaking *bavo*. 'We' are saying this so that the incontrovertible principle (*siddhant*) becomes complete [clear] for You. 'You' have even understood the reason why 'we' are saying it. 'We' have spoken while maintaining the attentive awareness (*laksh*) towards the real Self. The *bavo* definitely spoke, but while maintaining attentive awareness towards the real Self.

Even the Pudgal Becomes God

What is this worldly life (*sansaar*)? It is a flowing process of development of a kind. Meaning that the process [of development] continues to flow; in which, the development starts from nothing [at zero] and keeps on increasing. What is undergoing development? Well, the original Self (*muda Atma*) remains in Its original place; however, this worldly-interacting self (*vyavahaar atma*) develops to such a degree that the body (*pudgal*) that was Lord Mahavir became God. Is it believable that the *pudgal* became God?

Questioner: Yes, it certainly happened, didn't it! It definitely happens, doesn't it; it is seen to happen.

Dadashri: 'Our' *pudgal* is not such that it can show the complete state of God, which is why 'we' say, "No, 'we' are not God." But what does it mean by, 'It is not such that it can show the complete state?' When 'we' say, "Welcome Chandubhai," what does all that mean? Are these characteristics of God? Secondly, there are even times when 'we' end up using strong

words. 'We' actually even recognize that a mistake is being made. 'We' can See that in its entirety. There is not even the slightest of mistake that escapes 'our' notice. A mistake may happen, but 'we' Know it immediately. [The fact that mistakes happen] That is the shortcoming in the development towards becoming God. That is why 'we' say, "No, [we are not God]." To become God means all the conduct, every thought, each and every activity appears just like that of God. What does that signify? The Self is indeed the Self, [however] even that body complex has become God. That precisely is known as 'development'. Currently, You have come to this point in Your development, now the development that remains is for the body complex to become God. That indeed is taking place, it is indeed taking place for people [for all the *mahatmas*]. Among them, some may even regress if adverse circumstances are to come in play! 'We' check on a daily basis to ensure that 'we' do not have a single word of opposition for anyone. Even if 'we' do not get along at all, no matter what negative things the other person is saying, 'we' have no opposition towards him.

The Bavo Exists by Protecting Mangaldas

Questioner: What does the *bavo* have to do in order to end the existence of the *bavo*?

Dadashri: It is no longer possible for that existence to arise at all. If You do not side with the *bavo*, then the *bavo* will not have any 'children'. If someone hurls an abuse at you, if at that time You do not protect the [relative] self, then no new ['children'] will ever arise.

If You protect Mangaldas [reader should substitute his or her name here], then you will indeed remain as the *bavo*, and if You protect the *bavo*, then you will become Mangaldas once again. You will keep receiving whatever karmic account is due to you, You have to continue to See it. To See what is happening, that is precisely our [the *Akram*] path!

This person asks, "Why do you not show us our mistakes?" 'We' said, "If I come to See them, then I would show you, wouldn't I?" 'We' would tackle that file, if it fell in 'our' hands. As they haven't fallen in 'our' hands, 'we' assumed that the faults must have been removed. Whenever they are to arise, at that time, 'we' will definitely show them to you.

And when One is able to See his own mistake, then the decision has arrived. Now one will not remain as a *bavo* for much longer. One is now going to become God. From the moment One starts to See his own mistake, that One starts to become God.

So, You should introspect to see, 'What would happen if I were to be told to get out of the car?'

Questioner: That is right, Dada. I should immediately put myself in the other person's shoes.

Dadashri: Yes, you should definitely make amends for whatever mistake you have committed against someone. Nevertheless, if the other person gets confused of his own accord, then you are not responsible. If he gets confused because of you, then it is your liability. Certain mistakes cannot be pointed out. Moreover, I am such a disciplined man that

I would ask him, “If I were to point out your mistakes, you won’t become upset, will you?” He will reply, “No Dada. In fact, I want to learn from you, only from you.” So then, I would show him. Now, the issue of becoming upset no longer remains, does it? [Especially] Where You want to bring the *bavo* to an end. And as long as you are the *bavo*, the possibility of making mistakes exists.

Questioner: You should also tell me, Dada. This is because if there are gross (*sthoor*) deficiencies in the *pudgal* (the non-Self complex), I may still be able to See them, but if there are any subtle mistakes, then I may not be aware of them.

Dadashri: That is correct. Many have become evident. Yet certain ones remain unseen within. ‘We’ then tell you those ones. We want to get rid of the *bavapanu* (prevalence as the *bavo*) by any means possible. The prevalence as the *bavo* should come to an end. We have done this ‘business’ for infinite lives. Now, we want to become free in whatever way we can. That is the firm resolution (*dradh nishchay*) that we all have.

As ‘we’ have become free of mistakes ‘we’ are able to show others their mistake. It will still take you some time to find your mistake. It is difficult for one to know [find] the mistake he himself has made. As ‘we’ have imparted *Gnan* to You, You have come to Know, ‘Who You yourself are?’ The *bavo* would not know that at all, would he! If You prevail as the ‘I’ [the Self], then You will be able to See all the mistakes of the *bavo*. But even now, You often still become the *bavo*, don’t You!

Arrived at the Absolute Self’s Porch

Did that belief fit properly or what? ‘You’ are separate from the *bavo*, the pure One, and the real form that is a hundred percent pure is God! Now that percentage will gradually increase as You remain in the *Agnas*. Now that You have stopped taking *garvaras* (indulgence in the pleasure that arises from doership), the percentage will increase. If one indulges in the pleasure that arises from doership, then the marks [percentage] do not increase. One remains where he is; on the contrary, he takes a beating. This is because, he ‘ate’ that which was not meant to be ‘eaten’. He ‘ate’ that which was meant to be vomited out!

Questioner: Dada, you said, “This is the *bavo*, You are separate from him, and that which is a hundred percent pure is God.” Moreover, this Mangaldas is definitely there too.

Dadashri: Mangaldas was already there.

Questioner: Yes, so there are four?

Dadashri: No, not four. There are only three. The third station is a long station. Meaning that, its exit gate is long. It cannot be considered as a fourth station or a new station. A station may start from here and it could so long that it could extend to a hundred yards, or up to a hundred miles; however, it would be considered a station from where it begins, wouldn’t it?

Questioner: Yes.

Dadashri: One can get out when the [exit] gate comes. God is at the gate.

Questioner: Yes.

Dadashri: The instant One touches the gate, He becomes God. So, can You consider that to be one [station] or two? Just one. And that other one, is to be understood in the mind that the station of the pure Soul has arrived. ‘You’ have become the pure Soul. Now, since there is quite a long distance to cover, so we will progress forward whilst drinking tea [enjoying].

Now There is Assurance of Liberation

Are the links joining up or not?

Questioner: The links are joining up.

Dadashri: That which we refer to as a connection.

Questioner: The connections are being verified. The links are being found. All the links are matching up.

Dadashri: They will match up indeed. That is known as *Gnan*. If it matches up in ten places and not in four other places, then that cannot be considered *Gnan*. Albeit, if You don’t understand, that’s a different matter. But, if You understand it, then it is useful, isn’t it?

The *Gnan* which you had not attained in any of your past lives, has been attained and with examples and reasoning of, ‘Who am ‘I’? Who is the *bavo*? And who is Mangaldas?’

‘You’ have Seen the *bavo*, You have Seen Mangaldas as well. Now, You have come into Your own Self. After how many years!

Have You understood properly? From now on, You should remain in what is Yours, remain in the ‘I’. You had been the *bavo* all along anyway. You remained as the *bavo* for many days. You were criticized, you got married, you even had regrets, didn’t you have regrets?

Questioner: We were completely submerged in the relative.

Dadashri: Completely means, you were already submerged, but it was such that you would have enjoyed it even if it meant double the immersion. That has changed just recently, has it not?

Questioner: I have found the path, so I will be able to get out; I am convinced of that within.

Dadashri: That assurance has occurred! You are fortunate! The One who understands this fact will attain salvation! ‘We’ would simply understand this much, the ‘I’, the *bavo* and Mangaldas. The entire scripture is encompassed in it. Mangaldas is the external form, the *bavo* is the inner form, and the ‘I’ is the Self. Mangaldas is the name, the *bavo* is the *pratishtit atma* (the discharging relative self) and the ‘I’ is the *muda Atma* (original Self)!

Only the *bavo* can be considered the *akshar Purushottam* (the interim Self), it is not the *muda Purushottam* (original Self). *Muda Purushottam* is only in the complete form.

If One [the *bavo*] comes into the ‘I’, then the goal of *Akram Vignan* is accomplished!

~ **Jai Sat Chit Anand**

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 - ✦ **DD-Uttar Pradesh**, Sat to Wed 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 & 10 to 10:30 PM (Gujarati)
 - ✦ **Arihant**, Every day 2:30 to 3 PM & 5 to 5:30 PM (Gujarati)
 - ✦ **DD-Girnar**, Mon to Sat 3:30 to 4 PM (Gujarati)
 - ✦ **Arihant**, Every day 8 to 9 PM (Gujarati)
- USA-Canada**
- ✦ **'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) Every day 8-30 to 9 AM (Gujarati)
 - ✦ **'Rishtey-UK'**, Every day 7 to 7:30 AM (Hindi) Western European Time (6-6:30am GMT)
 - ✦ **'MA' TV**, Every day 5:30 to 6-30 AM (Gujarati)
- 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

Instruction for annual members of Dadavani magazine

How will you know when your annual subscription for Dadavani is about to expire? If you notice # sign next to the membership number on the cover page of the Dadavani, then know that this is the last issue of Dadavani; e.g. DEIA12345#. Information for renewal regarding subscription rate and contact address is given as below:

Subscription :	Yearly Subscription -	India: 150 Rupees	USA: 15 Dollars	UK: 12 Pounds
	15 Years Subscription -	India: 1500 Rupees	USA: 150 Dollars	UK: 120 Pounds

In India, D.D. / M.O. should be in favour of "Mahavideh Foundation" payable at Ahmedabad.

Form No. 4 (Rule No. 8)

Information about 'Dadavani' English Magazine

- 1. Place of Publication :** Simandhar City, Adalaj, Dist - Gandhinagar, Pin - 382421
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- 5. Name of Editor :** Dimple Mehta, **Nationality :** Indian, **Address :** same as above. (As per No.4)
- 6. Name of Owner :** Mahavideh Foundation (Trust), **Nationality :** Indian,
Address : same as above. (As per No.4)

I, Dimple Mehta hereby declare that the above stated information is correct to my knowledge and belief.

Date : 15-03-2020

sd/-

Dimple Mehta on behalf of Mahavideh Foundation
(Signature of Publisher)

Pujya Deepakbhai's Satsang & Gnan Vidhi Programs

Adalaj Trimandir

19 March (Thu), Special program on occasion of Pujya Niruma's 14th Punyatithi
20-21 March (Fri-Sat), 4 to 7 pm Satsang & 22 March (Sun), 4 to 7-30 pm - Gnan Vidhi

PMHT Shibir

6 May (Wed)	10-30 am to 12 pm 5-30 to 7 pm	Satsang Parayan (Pati Patni no Divya Vyavahar) Matbhed Mitavo Ghar ma
7 May (Thu)	5-30 to 7 pm	Satsang Parayan (MaBap - Chhokra no Vyavhar)
8 May (Fri)	10-30 am to 12 pm 5 to 6-30 pm	Balak Pratye na Faraj ni Boundry Balak Pratye na Faraj ni Boundry
9 May (Sat)	10 am to 12-30 pm	Satsang Parayan (Paisa no Vyavhar)
10 May (Sun)	10-30 am to 12 pm 5-30 to 7 pm	Laxmi na Antray na Karano, Parinamo Laxmi na Antray na Karano, Parinamo

Note: 1) This *shibir* is specially arranged for married *mahatmas* only, for those who have taken *Atmagnan*.
2) *Satsangs* will be conducted by Pujyashri in Gujarati. Simultaneous translations in English and Hindi will be available. There will also be group discussions conducted by *Aptaputras* and *Aptaputris*. 3) *Mahatmas* who wish to attend this *shibir* should have their names registered at their nearest *satsang* center and if there is no *satsang* center nearby, then have your names registered by calling our office at Trimandir, Adalaj - Con. 9924348880, 9328661144 (9-30 am to 12 pm & 3 pm to 7 pm).

Spiritual Retreat in Hindi - Year 2020

20 May (Wed)	4-30 to 7 pm	Satsang on Topic 'Garvras'
21 May (Thu)	10 to 11-30 am 5-30 to 7 pm	Satsang Parayan (MaBap - Bachcho Ka Vyavhar) Satsang Parayan (Paiso Ka Vyavhar)
22 May (Fri)	10 to 11-30 am 5-30 to 7 pm	MMHT satsang WMHT satsang
23 May (Sat)	5-30 to 7 pm	Gnan Vidhi
24 May (Sun)	10 am to 12 pm 5 to 6-30 pm	Charan Sparsh Darshan for those attending shibir General Satsang

Note : This retreat is exclusively for Non-Gujarati, Hindi Speaking people in India. For more details, please contact on 9924348880, 9328661144

Surat

29-30 May (Fri-Sat), 8 to 11 pm Satsang & 31 May (Sun), 7-30 to 11 pm - Gnan Vidhi
Venue: Gajera Cricket Ground, B/h. Laxmi Residence, Nr. Gajera School, Katargam. Ph. : 9574008007

Contacts : Adalaj Trimandir, Simandhar City, Ahmedabad-Kalol Highway, Adalaj, Dist.:Gandhinagar-382421, Guj, India. Ph. : 079-39830100 9328661166-77, E-MAIL: DADAVANI@DADABHAGWAN.ORG WEB : WWW.DADABHAGWAN.ORG
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Australia: +61 421127947, Kenya : +254 722 722 063, Germany : +49 700 32327474 (0700-dadashri)

Recognition of 'Hu, Bavo, Mangaldas'

Say at midnight, someone comes and knocks on your door. Then wouldn't you ask, "Who is there at this hour? He will say, "It is I, did you not recognize me?" So, you say, "No sir, I did not recognize you; who are you?" So, he says, "I, the bavo [the person gives his identification in the form of a title, a certain classification e.g. doctor, student, blacksmith]." [You reply,] "But I actually know five to seven 'bavas', I should understand which bavo you are, shouldn't I! So, he says, "Hu, bavo, Mangaldas (I, the bavo, named Mangaldas)." That is when you recognize him. Therefore, when he says all the three, "I bavo Mangaldas," that is when you will recognize, "Yes! That Mangaldas." Then, one can also picture him [in the mind]. Otherwise, how would the other person recognize him? He simply wouldn't open the door, would he! This has to set in one's logic as to, 'Who is he?' Similarly, if One were to recognize the 'I' (Hu; the original Self), then the solution has come about. In the same manner, Hu is the Self, this Chandubhai is Mangaldas (the physical body complex), and the bavo is the Antaratma (the interim state of the Self).

- Dadashri

