

Dadavani

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To whatever level the awakened awareness has reached,
that is how close One is to the Self. The closer One has reached,
that much more the light, that much more the illumination.

Parayan on Aptavani 14 Part-2: Dt. 26 Dec. 2020 to 3 Jan. 2021



A Special Celebration on Absolutely Revered Dadashri's Punyatithi : Dt. 2 Jan.



A Special Retreat for Married Mahatmas



Aphorisms That Maintain the Awareness of Separation of the Self and the Non-Self

EDITORIAL

Dadashri's statements which hold ultimate meaning, take one from the gross to the subtle, They are not just for the sake of recitation, they demand depth to derive the absolute interpretation!

The *Gnani* grants the essence of even the exact conclusions, such are the astounding statements of *Gnan*,

The matchless *Gnan* sentences that represent awakened awareness, make the awareness of the Self—established awareness as the Self—awakened awareness as the Self constantly prevail!

Upon digesting just one word of awakened awareness, a footstep towards the sanctum of liberation is initiated,

Glimpses of the *Gnani Purush's* awakened awareness make one bow his head at the *Gnani's* feet!

Through the grace of absolutely revered Dadashri [Dada Bhagwan], when the subtlest ego is 'fractured' in the experiment of separating the Self from the non-Self in the *Gnan Vidhi*, at that time, the wrong belief 'I am Chandubhai' is cut and the right belief 'I am pure Soul' sets in within One's established awareness (*laksh*). Subsequently, the developing 'I' (*pote*) takes on the state of *jagrut Atma* (the awakened Self) and that itself is One's state as the pure Soul! Upon the establishment of the right belief, *Pragnya* is also an energy that arises through *Gnan*. *Pragnya*, Itself, is the original *jagruti* (awakened awareness). More or less of it is perceived, that is why it is referred to as *jagruti*. When *Pragnya* is fully manifest, there is complete *jagruti*.

In the current compilation, a humble effort has been made to explain the word '*jagruti*' in detail. Dadashri says in simple language that *jagruti* is to not 'sleep'; from that point all the way to 'to not allow the flame of the lamp to extinguish'. In order to experience *jagruti* in depth, Dadashri has made use of various phrases, such as: the process of separating from Chandubhai through the experiment of conversing with 'file number one'; to See and Know Chandubhai as separate; applied awareness (*upayog*); pure applied awareness as the Self (*shuddha upayog*); the prevalence of the application as the Self over the applied awareness as the Self (*upayog upar upayog*); the object to be seen and the Seer (*drashya-Drashta*); the object to be known and the Knower (*gneya-Gnata*); the Knower-Seer (*Gnata-Drashta*). The aphorisms (*sutras*) connected to the word '*jagruti*' will advance *mahatmas* who are doing *Purusharth* (progressing as the Self) along the ladder of progress. As the subtlety of *jagruti* arises, then later once all the veils are broken, that is when the Self comes into *Swasamvedan* (the experience of the bliss of the Self). *Swasamvedan* comes first and then it gradually increases to the point that *spashta vedan* (clear and distinct experience of the Self) happens!

After attaining the Knowledge of the Self (*Gnan*), *jagruti* begins. And complete *jagruti* means to dwell only in the state as the Self, that itself is absolute Knowledge (*keval Gnan*), that itself is the absolute Self (*Parmatma*)! As *jagruti* gradually increases through the *Purusharth* of the five *Agnas* (directives that preserve the awareness as the Self in *Akram Vignan*) and eventually becomes full [complete], that is absolute Knowledge!

The pure Soul is the first 'station'; It is the very first 'suburb' of the form as the Self. Thereafter, many such 'suburbs' will be encountered; as the experiences continue to increase, the next 'suburb' arrives. Subsequently, the original 'central station', meaning the station of the absolute Self will arrive. As the experiences continue to increase, in this very lifetime, in the shelter of the living *Gnani*, may the partial *jagruti* of *mahatmas* progress to reach complete *jagruti*, may they commence the *Purusharth* to reach all the way to *Swasamvedan* and *spashta vedan*; for this purpose, upon understanding these aphorisms which represent *jagruti*, may understanding-associated visualization happen; that is our only heartfelt ardent prayer.

~ Jai Sat Chit Anand

Aphorisms That Maintain the Awareness of Separation of the Self and the Non-Self

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.

Sutra - 1

When the realization of what is beneficial and harmful in worldly life happens, meaning the realization of what is beneficial and what is harmful in worldly life arises in all aspects; that is when complete awareness (*jagruti*) related to worldly life arises. After complete awareness of worldly life happens, then the awareness regarding what is beneficial and harmful to the Self arises.

Questioner: What is *jagruti*?

Dadashri: It means not to be 'asleep'. The entire world is 'sleeping' with open eyes. There is not a single

person who is not asleep with open eyes. Presidents, officers, ministers, they are all asleep with their eyes open. When *jagruti* emerges, then One Knows everything that Chandubhai is doing. He can even write it all down in detail and bring it here [to *satsang*] in the evening. Do people actually have that sort of *jagruti*? And if the realization of what is beneficial or harmful (*hitahit nu bhaan*) arises, that is called *jagruti*. Is it as though people have the realization of what is beneficial or harmful?

Did you get some clarity? Can You not See what Chandubhai is doing?

Questioner: I can See that.

Dadashri: And how long does the *khyal* (experienced awareness) that ‘I am pure Soul’ remain?

Questioner: It remains constantly.

Dadashri: ‘You’ have become the pure Soul. This is considered constant conviction (*pratiti*)!

Questioner: It is only after having met Dada, after having attained Dada’s *Gnan* (Knowledge of the Self attained through Self-realization), that such *jagruti* can even arise, isn’t it?

Dadashri: That is a different matter altogether. Generally, it is difficult to have *jagruti*. This is because *jagruti* cannot be maintained in the current era of the time cycle. Very seldom does a person have it! It is inborn! He comes with inborn *jagruti*. The *jagruti* that begins after I impart *Gnan*, that subsequently never leaves. It is such a marvel that the *jagruti* does not leave thereafter! *Jagruti* prevails constantly!

Sutra - 2

What is the hallmark of having attained the Self? The answer is, *jagruti*, constant *jagruti*. From *jagruti*, experience will arise, and from *jagruti* itself, absolute Knowledge happens.

Questioner: *Jagruti* (awakened awareness as the Self) is simply for the sake of acquiring the *laksh* (established awareness) of the Self, right?

Dadashri: No, You have already attained the *laksh*. *Jagruti* is that with these five statements [*Agnas*], You immediately become aware, so *Gnan* becomes present.

In every [situation], when *Gnan* presents Itself, that is called *jagruti*. Every time, when you are singing a spiritual song (*pad*) and You can visual each and every word of the song, then know that that is *jagruti*. When ‘we’ make you say, “I bow to Lord Simandhar Swami,” at that time ‘our’ *jagruti* is doing exactly that. That *jagruti* needs to increase. In doing so, it will gradually increase. A little will increase today, a little will increase tomorrow; in this way, it will increase to complete *jagruti*. It is just *jagruti* that has to be brought about. *Jagruti* should increase. Absolute Knowledge (*keval Gnan*) means complete *jagruti*; not an iota of unawareness.

Questioner: Is it that awareness which exists in experience? *Jagruti* is itself the experience, isn’t it?

Dadashri: No, *jagruti* is precisely the thing through which we attain all these other experiences. What if you were to write what Chandubhai was [like] before and what he is right now? What is the reason for that? The answer is, it is due to the power and influence of the *Gnan*; due to the power and influence of the *jagruti*. The direction towards the Self has awakened; towards the right direction. You were headed in the wrong direction, so you have turned around completely. It feels like a 100% change.

Questioner: Yes, that is right, the change does take place. But when does the change happen? It is only after the *jagruti* arises that the change happens, doesn’t it?

Dadashri: After ‘we’ give this *Gnan*, the *jagruti* definitely arises in one.

Sutra - 3

Which is the highest *samadhi* (a state free from mental, physical, and externally-induced suffering)? [It is when One is] Completely aware (*jagrut*). When does complete *jagrut* set in? It is when the ego dissolves. Whenever pain is felt, it is because complete *jagrut* is not there.

What is the meaning of this *Gnan*? *Jagrut*. The pure Soul (*Shuddhatma*) is nothing other than *jagrut*. Now, as the *jagrut* increases, it will not allow any suffering to arise within You, it will not allow the ego to arise within, it will not allow any such thing arise; so what more is needed? Then all You have to do is to See this drama of Chandubhai.

What is considered *jagrut*? *Jagrut* begins from the point that One never, under any circumstance, has any conflict with the self. Then in the second step, One does not experience any conflict on the account of anyone else, and this *jagrut* then progresses all the way to *sahaj samadhi* (natural and spontaneous bliss). If One has awoken, then One should have the result of the awakening. If clashes take place, then how can one be considered as having awakened? How can someone be considered aware (*jagrut*) when he hurts another even slightly? To create a state that is free of conflict is considered major progress as the Self (*Purusharth*).

Sutra - 4

As long as one does not become completely aware, he cannot See each and every one of his faults; until then, he cannot become flawless. The ultimate *jagrut* is the one in which no one in the world is seen at fault!

I can See the world as flawless. ‘We’ do not point out anyone’s faults, but rather, ‘we’ take note, ‘Look at what this world is like!’ I have Seen the world in all aspects, I have Seen it in many ways. The fact that anyone is seen at fault means that some mistake of yours still remains. At some point or the other, You will have to See [the world] as flawless, won’t You? All this is indeed because of your karmic account. Even if You understand this much in short, it will all be very useful to You.

Now that You have become awakened, You realize everything, that a mistake is being made over here, a mistake is happening in this way. Otherwise, you would never find a single one of your own mistakes. You would see two to four of your obvious mistakes.

When one can’t see his own mistakes at all, he will surely feed them, won’t he!

When complete *jagrut* prevails, One will not make even a single mistake. If even the slightest mistake is made, that is *ajagrut* (lack of awakened awareness). Without clearing away faults, one cannot become flawless, and without becoming flawless, there is no freedom.

With *jagrut*, all of one’s own mistakes can be Seen. The world is simply not awakened and continues to ‘sleep’ with open eyes. To point out the mistakes of others is not considered *jagrut*. An *agnani* (one who is ignorant of the Self) does a lot of that. When One does not See any faults of others whatsoever, when One is never unoccupied from Seeing his own faults, that is called *jagrut*.

When You are able to See your own faults, then know You have awakened; otherwise, everyone simply carries on in 'sleep'. Whether your faults have come to an end or not isn't worth being so worried about; nevertheless, *jagruti* is required first and foremost. After attaining *jagruti*, new faults no longer arise and the old faults will continue to empty out. 'You' should simply See how these faults arise!

When your own faults are Seen, then understand that You are ready to go to *moksha* (liberation). Without *jagruti*, no one at all would be able to See his own faults. If one wishes to point out the faults of others, then he can easily point out two to five hundred! If your faults are causing harm to anyone, then You should tell Chandubhai, 'Do *pratikraman* (confess, apologize, and resolve to not repeat the mistake again).' Nobody has ever gone to *moksha* while hurting anyone else even in the slightest extent. If you eat mangoes and fried bread every day, there is no problem with that, but it is not possible to hurt someone else and attain *moksha*. What you eat or drink over here is of no significance over there. But there is only an objection to *kashay* (anger, pride, deceit, greed) over there; moreover, there must be no *ajagruti*. Why is the world considered to be 'sleeping'? It is because people do not have awareness of the Self (*Swa*) and the non-Self (*par*). Awareness of what is beneficial or harmful to one's Self and non-Self no longer remains.

Sutra - 5

What is considered *jagruti*? It is when the understanding that, 'This is an

object to be known (*gneya*) and I am the Knower (*Gnata*)' arises even before the thought arises!

Questioner: Dada has said, "You should fall asleep at night while saying, 'I am pure Soul' and you should visualize [Dada], then the 'tap [faucet]' will remain on the entire night"; so which *jagruti* is that?

Dadashri: That is referred to as *khyal* (mindfulness). It is good even if it remains in *khyal*.

Questioner: The stage beyond that is the *jagruti* that You are referring to, right?

Dadashri: The lamp does not extinguish. It does not need to be lit again. The *jagruti* has to be raised all the way to the point in which You can remain the Knower-Seer of whatever the mind is showing. After that, it will not need to be raised any further! Therefore, what is considered *jagruti*? It is when the understanding that, 'This is an object to be known and I am the Knower' arises even before the thought arises!

Questioner: Dada, what can be referred to as *jagruti*? For example, when I get angry, when I get irritated, that has to do with the *prakruti* (the non-Self complex). If, at that same moment, I have the awareness (*khyal*) that Chandubhai became angry, that is precisely what is referred to as *jagruti*, isn't it?

Dadashri: That, precisely, is *jagruti*. 'You' came to Know.

Questioner: Yes, but if there is a

delay in it, then is there that much less *jagruti*?

Dadashri: The delay means the unfolding karma was sticky; that is why it took time. Suppose someone were to spit [on you]; if it is watery, then you will be able to wash it off right away, but if it is sticky, then it will take more time. The stickier the karma, the more the *jagruti* is delayed. If it is not sticky, then nothing will happen. It may be delayed, but at least the *jagruti* is there! One is awakened, right! The one who is awake will call out, “Hey! Who’s there?” Then the thief will run away. But when one does not even say anything, then he [the thief] will make off with everything, won’t he!

If one cannot realize his own mistakes and he sees only the mistakes of others, then that is a hallmark of an *agnani* (one who is ignorant of the Self). He constantly binds [karma], and as a result, takes beatings. And what is the hallmark of a *Gnani*? Who has received the grace of the *Gnani*? The One who has the *jagruti* to See his own mistakes immediately, and only the intent, ‘How can I become free from them?’ remains constantly.

An awakened person is indeed astounding. The mind, intellect, *chit*, and ego; that which remains present during the functioning of each of these four components of the *antahkaran* is known as *jagruti*!

Jagruti extends to the level of *vitaraagata* (state of absolute detachment). *Jagruti* does not allow the mind to get

stuck whatsoever, it does not allow the intellect to get stuck, it does not allow anything to get stuck anywhere; whereas *ajagruti* latches on.

Sutra - 6

The very nature of machinery is such that it does not allow one to maintain applied awareness as the Self (*upayog*) at all. This is because [one] started off with ‘worship’ of inanimate matter (*jada bhakti*)! [Whereas] Worship of the Self (*Chetan bhakti*) means that such worship can happen only after attaining the Self. Through worship, veils of ignorance are destroyed and more can be Seen. It depends on whose worship one does. The Self is attained by worshipping the One who has attained the Self, the *Gnani Purush*.

Questioner: Now in terms of this *jagruti*, it gets completely veiled during worldly interactions (*vyavahaar*). Whenever some incident ends up happening, at that time, the effect of becoming *tanmayakaar* (the ego becoming engrossed with the body-mind complex) that we speak of, that ends up happening.

Dadashri: When working with machinery, the [awareness as the] Self simply goes away. This is because it is considered as ‘worship’ of machinery. Machinery always demands your ‘worship’, engrossed ‘worship’; otherwise, you would not be able to tighten a single nut of a machine.

When you have to go to repair a machine, you will recall the parts and everything about those machines. This is how the *upayog* (applied awareness as the Self) goes on within, and if it goes to

some other place, then that *upayog* gets completely disturbed.

That is why, from a very young age, ‘we’ did not bother with any machinery. Even when the bicycle would get a puncture, I would have someone else repair it. If my meditation (*dhyana*) were to enter there, then all of mine would spoil. I did not turn even a nut. I would say that I did not know how to. “Let’s pay someone else to do it.” You are still repairing machines; what happens during that time for an hour? The [awareness of the] Self indeed remains in that, doesn’t it? This is because that is considered to be ‘worship’.

Questioner: In my case, I am in your *seva* (service) the entire time, so I do not remember the Self, I do not remember the *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*).

Dadashri: There is no problem if you do not remember them. As a matter of fact, this *seva* of Dada is considered a spectacular thing. Such a person does not need to remember the Self at all.

Questioner: I remember only Dada at that time.

Dadashri: But whose worship is taking place is what needs to be Seen. You may or may not remember the Self, ‘I’ have given You the *laksh* (established awareness as the Self), so sooner or later that *laksh* will return. However, whose worship is taking place is what needs to be Seen. You will keep becoming the one you worship.

Questioner: In that case, this is very lofty, Dada.

Dadashri: Yes, it is lofty. That is why I am telling all these people, “Hey, you have attained something that is very great. Your merit karma (*punya*) has awakened.” The merit karma of only a rare person awakens, doesn’t it? I am not one to take *seva* [from another]. I am not at all a naïve person who would allow another to do my *seva*. But when this hip got fractured, it so happened that I had to let Niruben serve me. Otherwise, I do not take *seva*. I have not taken anybody’s *seva* throughout my life.

Whereas you [being a mechanical engineer] are doing ‘worship’ of machines. One becomes that which he worships. A lot of *jagruti* has suddenly arisen by worshipping *shrutgnan* (Knowledge attained through listening or reading the words of an enlightened One) and there is a lot of [inner] light. However, that light will once again diminish by ‘worshipping’ this machinery. ‘You’ should See whose worship is being done. The inherent nature of the Self is to become that which It worships. That is why I have said that Niruben’s merit karma has awakened in a tremendous way! Why is it that I say this to people? Otherwise, I would not even say this to people!

Questioner: Dada, I, too, understood more about that merit karma today!

Dadashri: Do you understand where the liability lies and where the liability does not lie? Whom did you worship which in turn brought forth such [inner] light? The self becomes whatever it

envisions. The fundamental characteristic of the self is that it becomes whatever it envisions (*chintave*), it becomes whatever it worships. That is why I tell everybody to stay put near the *Gnani*.

Did You see what kind of result was received from *shrutgnan*?

Questioner: It is magnificent!

Dadashri: There is purity within, there are not many other desires, and *shrutgnan* was encountered upon.

Questioner: Isn't that the main reason, Dada? All the circumstances came together.

Dadashri: However, worldly interaction is difficult, isn't it? From the moment he entered mechanical [engineering], I understood then that this *vyavahaar* [work as a mechanical engineer] is not considered good. He even becomes pleased, 'I assembled the machine so well!' So a hidden sense of doership (*kartabhaav*) remains within. Does a person not become pleased after assembling a machine?

Questioner: Yes, he does indeed, Dada.

Dadashri: If it doesn't start up, then he gets dejected. In this way, *garvaras* (taking the pleasure that arises from doership) still exists. So such matters that are very subtle do not come into his established awareness (*laksh*). For him, if he remains in *satsang* (company or association of those who promote the attainment of the Self) day and night, then his spiritual work will advance. *Akram*

Gnan means that its devout study should be taken up systematically. Nevertheless, on account of his awakened awareness as the Self, it can be called *upayog* (applied awareness as the Self). 'We' call it *upayog*. Now when work having to do with machinery comes about, if this applied awareness as the Self is maintained simultaneously, then he will get his [spiritual] work done.

Sutra - 7

The energy of the Self is such that it shows how to conduct yourself every time, and moreover, it will never be forgotten. The Self indeed has infinite energy. The energy is such that can be directed in as many directions as desired! Someone is needed to direct it. It can be directed in millions of directions!

Questioner: When some discussion about the Self, about spiritual Science comes up, then I strongly feel within, 'This is magnificent discussion that has come up!' Whereas with other topics, there is no such excitement or overflow of enthusiasm. So there is bliss, but whether we call it *jagruti* or whether we refer to the vision that arises at that time, that *jagruti* gradually increases to a certain limit, to some point, and then stops. This much of Dada's [Science] related to the Self has been grasped through grace; however, other types of revolutions pertaining to worldly interaction that should emerge, that does not happen.

Dadashri: You do not have much worldly interaction, do you! But that energy will arise now. There is no energy of the Self (*Atmavirya*) present, is there! *Atmavirya* does not manifest. The fact is,

your mind does not have even this much strength to put up with worldly interaction, and so you run away and seek solitude. But since this *Darshan* (Vision as the Self) has manifested, You know how to retreat in Your ‘cave’; otherwise, you would have ended up in a terrible predicament!

Questioner: You said that the *Atmavirya* has not manifested; so then what causes the *Atmavirya* to manifest?

Dadashri: Once the *Atmavirya* manifests, that is a different story altogether!

Questioner: What is that considered? When *Atmavirya* manifests, what is entailed in that?

Dadashri: The energy of the Self increases significantly.

Questioner: So then this *Darshan*, this *jaग्रuti* that’s present, what is the connection between that and *Atmavirya*?

Dadashri: *Jaग्रuti* is considered a part of *Atmavirya*. When there is an absence of *Atmavirya*, one does not bring about a solution in worldly interaction; instead, he casts it away. Whereas the person who possesses *Atmavirya* will say, “Come what may!” He does not get confused and entangled. But now all those energies will arise!

Questioner: Do those energies arise through the practice of *brahmacharya* (celibacy through mind, speech, and body)?

Dadashri: Yes, it is when *brahmacharya* is practiced properly, and there should not be the slightest of leakage.

But what has actually happened is that you have not learned how to interact with the world and all this [Knowledge] has been handed to you just like that!

Sutra - 8

To Know and See are both properties of the Self, whereas ‘to do’ is a property of the non-Self complex of input and output (*pudgal*). The one who ‘does’ does not Know, and the One who Knows does not ‘do’. Prevailing as the doer (*kartabhaav*) and prevailing as the Seer (*Drashtabhaav*) are two separate things. The Self does not have any other *Purusharth*. To prevail as the Knower-Seer is precisely Its *Purusharth* and absolute bliss (*parmanand*) is the result of that.

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

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

Questioner: When the mind shows something, tell the mind, ‘Nothing you say will do.’ So, upon conversing with the mind, the separation indeed takes place.

Dadashri: Yes, the separation indeed takes place and even when You refer to this body as ‘file number one’, the separation takes place.

Questioner: This experiment of separation of Yours, how does it work? Does it naturally keep appearing as separate in exactness for You?

Dadashri: It actually appears that way. This part is the *pudgal* and this part is *Chetan* (the Self); everything is definitely identified in this way. There

is such *jagruti*. When you want to make bottle gourd curry, the awareness prevails that the skin needs to be peeled off and discarded, and the top stem needs to be cut off and discarded. Thereafter, you chop it up in no time! Similarly, the non-Self (*jada*) and the Self (*Chetan*) indeed remain separate for 'us'!

To remain as the Knower and Seer means that You continue to Know what Chandubhai is doing.

You are the pure Soul and this is Chandubhai; there are two of you. From one, two have arisen. Now You have to take care of Chandubhai, as a neighbor, and when Chandubhai faces any difficulty, You should pat him on the shoulder assuring him, "I' am with you.' Up until now, he was alone, without support; now, he has Your support.

Questioner: Now, if someone comes to talk to me, should I converse with him or not?

Dadashri: You should converse; with regard to worldly interaction, everything should be done; You should continue Knowing. 'You' should say, 'Chandubhai, converse with this gentleman a bit now, talk to him about something.' So then he will indeed speak. And the worldly interaction carries on. 'You' should keep Seeing it. The other person will not come to know what You are doing! However, You continue to See him, what Chandubhai is doing! As the Knower-Seer (*Gnata-Drashta*)! The inherent nature (*swabhaav*) of both have become separate. So now the Self will remain in the inherent nature as the Self and the

pudgal will remain in the inherent nature as the *pudgal*. Each remains in its own *gunadharm*a (intrinsic property that has a specific function).

Sutra - 9

When You look at his face in the mirror, Chandubhai is Seen. Then You can even say, 'Chandubhai, you are great. You look very wise.' 'You' can say all these things. When You converse with him, then You will experience the fact that a hundred percent separation prevails!

Questioner: Many years ago, You had told us to converse with ourselves! That our energies (*shakti*) would grow immensely. That experiment of conversing [with 'file number one'] is the greatest of things. What we can say about our *Akram Vignan* is that this process of separation is its underlying basis.

Dadashri: If You tell him, 'It is not good for you to drink too much tea,' then he will reply, 'No, I do want to drink it.' 'Then, go ahead and drink it.' Converse with him like that and take advantage of the separation.

Questioner: That's right. And by conversing like this, the external discharge will certainly happen automatically. This is all considered to be with applied awareness as the Self (*upayog*), isn't it? So if there is the effect of illness externally, if there is weakness, even then the internal conversation will indeed carry on.

Dadashri: It will remain exactly separate.

Questioner: What do You converse about at that time?

Dadashri: About everything, exactly the way things are.

Questioner: So do You ask within? Do You ask things like ‘How is your health’ and so on?

Dadashri: If this gentleman says, “Dada, now walk around in this room for a bit.” So he [Ambalal] walks and when he does, ‘I’ See him, ‘Oh! See how you look! What has become of you! It makes me laugh when ‘I’ See you walking and think what has become of you! You were a man who would not let anyone touch you, and now you need someone to hold your hand to walk!’

Questioner: So the one who would not let anyone touch him, that was once you. The one who holds someone’s hand and walks, that is the same you! Everything separates completely. There is no ego left in this, the sense of ownership (*maliki bhaav*) does not remain. Everything disappears completely!

Dadashri: ‘We’ give him the freedom to do what he wants, and then ‘we’ have a bit of fun with him, ‘Oh! Nothing affects you whatsoever, does it! Now it seems that you have become God!’ So he says, ‘No, You are God, not me.’

Questioner: That is true. You say, “We are the Knower-Seer of the speech, ‘we’ keep on Seeing what comes forth in the speech,” so there is actually a conversation like this going on within; it is something like that, isn’t it?

Dadashri: Learn to See like that. ‘You’ learn to See Chandubhai.

Questioner: Yes, but to learn to ‘See’ means to converse internally in this way, doesn’t it?

Dadashri: If You converse, then You will learn more on how to See. As the interest increases, Your intent to remain separate will continue and You are indeed very much separate!

Questioner: By conversing in this way, the interaction of separation truly begins.

Dadashri: By having fun and joking [with him] in this way, by Seeing him, the separation happens. ‘We’ even say, ‘How are you? You are all right, aren’t you? Ambalalbai, you are in high spirits, it seems like something is up!’ That is the reason ‘we’ are able to remain fresh! It is because ‘we’ remain fresh the entire day that he manages to do so much work.

Sutra - 10

Where the domain of the pure Soul exists, nothing is disturbed. No distress arises. Whether one gets a fever, whether the body is about to die, or even if the body is going to live, nothing wavers within. There is no *dakhal* (effects of interference done by the ego in the unfolding karma) whatsoever. What has the Self got to lose? If anything is going to be lost, it will be that of the neighbor! ‘You’ have to See what Chandubhai is doing; that is called *Purusharth*.

‘Your’ residence has now changed. ‘Your’ department is the department of the pure Soul, whereas this is Chandubhai’s department. So You have to maintain awareness in both departments. The mind now belongs to Chandubhai’s department.

Now You do not have to make use of the mind. Whatever the mind is doing, whether it is excited or whatever else, keep Seeing it. If the mood is bad and Chandubhai gets fed up, then pat his shoulder and tell him, 'I am with you, don't worry.' You will not find anyone in this world to pat your shoulder, You have to do it Yourself; You are the Lord, pure Soul. There was no one to say this before, was there! There was no one to pat your shoulder, was there!

This applied awareness of Yours is considered pure. When no one is around, tell him, 'Chandubhai, you did well today.' And if the next day he gets irritated, then tell him, 'Dear fellow, it is not good to get irritated like this, so do *pratikraman*.' Does that happen or not? That is all You have to do. Are You acquainted with 'file number one' or not?

Questioner: Yes, that is correct. After coming to Dada, I am well-acquainted with this neighbor.

Dadashri: Have You been acquainted with him since his childhood? Have You Known his life story from the beginning or not?

Questioner: Yes, Dada.

Dadashri: Then You should tell him, 'Dear fellow, this will not do anymore. From now on, do it this way. So far you got away with it because I was 'asleep', but now 'I' am 'awake'. I do not want to punish you for your past, but please respect My boundary now that I am awake.' So then he will respect your boundary, he will truly maintain it. It is just that he needs someone to tell him. This is because they

[the mind-intellect-*chit*-ego] have all eaten in 'our' presence, in our home. So if they don't side with 'us', who else will they side with?

Sutra - 11

To fix the *jagruti* in a specific place is known as applied awareness (*upayog*). It is referred to as pure applied awareness (*shuddha upayog*) when the applied awareness is set pertaining to only the pure Soul! *Upayog* is known as *jagruti*.

Questioner: Please explain both *upayog* and *jagruti*.

Dadashri: To fix the *jagruti* in a specific place is known as *upayog*. To ensure that the *jagruti* does not enter into something else, such as worldly life, or profit or loss; to focus the *jagruti* on just one place, that is *upayog*! Wherever the *jagruti* prevails is *upayog*, but that *upayog* is considered the *upayog* of that which is auspicious or inauspicious (*shubha-ashubha*). Whereas it is referred to as *shuddha upayog* when the applied awareness is set pertaining to only the pure Soul. When the *upayog* remains in the *Agnas* of the *Gnani Purush*, when One moves about Seeing the Real and the relative, then Know that the ultimate state has almost arrived. Instead, people aimlessly see things like, "Oh look! The Steel Trading Co.," or some other company or, "Oh, look at this!" When the *upayog* is maintained elsewhere, it is considered *ashubha upayog* (inauspicious applied awareness). And if the *upayog* is on religion, then it is good. Whereas *shuddha upayog* is a completely different matter!

Questioner: What is the difference between *upayog* and *jagruti*?

Dadashri: The difference is that if this light were turned on, then that light would be wasted if you do not get any work done and keep on sleeping, wouldn't it! The illumination of this light is *jagruti*, but if you read, then it is considered to have been made use of (*upayog*).

Questioner: So to set the *jagruti* in one place, is that called *upayog*?

Dadashri: *Jagruti* certainly exists because 'we' give You this *Gnan*. It should be made use of. *Jagruti* will slip away just like that; if You make use of it, then it is useful. [For example,] The electricity is certainly there, that is the equivalent of *jagruti*, but it is when you press the button that it [the bulb] becomes illuminated, isn't it! To press the button is *upayog*, otherwise you will have to fan yourself in the heat by using your hand. Hey, why don't you just press the button! Make use of it!

Questioner: Does *upayog* remain because of *jagruti* or does *jagruti* remain because of *upayog*?

Dadashri: No, *upayog* remains because of *jagruti* and if there is *upayog*, then it will give rise to *jagruti* once again.

Questioner: This is like the chicken before the egg or the egg before the chicken phenomenon.

Dadashri: No, but *upayog* is not like that. *Jagruti* is the main thing and when the *jagruti* becomes complete, that is called *keval Gnan* (absolute Knowledge).

There is nothing else. *Upayog* is actually a result of *jagruti*. *Shuddha upayog* is a result of *jagruti* and even *shubha upayog* (auspicious applied awareness) is a result of *jagruti*. However, that is illusory awareness, whereas this is *Gnan jagruti* (awareness of the Self).

Our role (*dharma*) is to raise the *jagruti* to the peak; that is called *shuddha upayog*.

Sutra - 12

***Shuddha upayog* means that One remains as the Knower-Seer, but what does One See? 'One' Sees the pure worldly interactions (*shuddha vyavahaar*)! To constantly See One's Self as pure and to See others as pure is *shuddha upayog*!**

Questioner: How should we apply *shuddha upayog*?

Dadashri: To keep Seeing and Knowing what Chandubhai is doing; that is called *shuddha upayog*. So, to minutely observe (*nihaalvu*) your own *prakruti* (non-Self complex) is called *shuddha upayog*. *Shuddha upayog* means One is constantly aware (*jagrut*). One does not get involved in anything else. One does eat, but does not get absorbed in the eating, in anything. This much *Gnan* does not remain for everyone, but it is more than enough if even some of it remains! Even if You See what Chandubhai is doing, that is more than enough! If Chandubhai gets absorbed in eating, yet You See him, You are still well ahead. Those who have taken this *Gnan*, they all maintain *shuddha upayog*. And what is the meaning of *shuddha upayog*? It is to Know what

Chandubhai is doing, what Chandubhai's mind is doing, to Know all of these things in detail.

Just as when a man is sitting in a cinema, does he not distinctly know what is going on in the movie and in himself? When He Knows in that much detail, it is considered *shuddha upayog*. When the Seer (*Drashta*) and that which is being seen (*drashya*) are so far apart, that is considered *shuddha upayog*.

Now, how does *shuddha upayog* commence? When someone is slapping you, You can See, 'Oh! This person is slapping even a good man like Chandubhai!' 'You' can See all that, and yet you believe that the one suffering is Chandubhai, so the fault is indeed his own, isn't it! 'You' can See all this exactly, and You See the other person as pure. 'He' is pure indeed. Just as You are pure, He is also pure. Even if he has not taken *Gnan*, He [the Self within] is still definitely pure. If you believe him to be impure (*ashuddha*), then Your *upayog* has spoiled. You might ask, "The Self is certainly pure, but what about the external part? The external part is certainly lousy, isn't it?" To which I would reply, "No, it is not bad for You; it is bad for him [the one who slaps]." So then you may ask, "So then sir, show me some justice in this. Why is it not bad for me? He slaps me, and moreover, he does it with pleasure." Then I would say, "It is bad for him, but it is not bad for You. This is because You should understand that he is slapping you based on the unfolding karma. Whose karma is it? It is the karma of the one who is being slapped. So then, how can

he be at fault?" So tell me, there must be some method, right? Therefore, when You See others as *nirdosh* (flawless) in this way, that is *shuddha upayog*! When he is cursing you and You See him as flawless, that is *shuddha upayog*!

That does not mean that if someone is snatching your wallet that has a thousand rupees in it, you should hand it over. As it may be, if Chandubhai slaps him and takes the wallet back from him, there is no problem even with that. However, You should See that entire scene. Whether he slaps him or retrieves it through some other forceful means, You should Know what Chandubhai did and what the other person did. Nevertheless, You should not See any impurity in him; that is all. This is called *shuddha upayog*!

Questioner: When only Seeing and Knowing prevail, is that precisely what is referred to as *shuddha upayog*?

Dadashri: Yes, that precisely is *shuddha upayog*. If negative thoughts arise within, such as, 'Do this, do that,' or thoughts influenced by bad company arise, You are to See and Know them. Then You have carried out Your duty. And if you become *tanmayakaar* (engrossed), then you're done for! To Know and See means to not become *tanmayakaar*.

Questioner: What is the difference between Knowing and Seeing and *jagruti*?

Dadashri: Knowing and Seeing and *jagruti* are two different things. Knowing and Seeing is correctness, whereas *jagruti* is something that increases and decreases. It is dependent on the veils of ignorance

(*avaran*). If one were to eat *doodhpak* (sweetened heavy milk with aromatic spices) right now, then the *jagruti* would become dull. Whereas if one were to remain hungry, then the *jagruti* would increase. Try eating *doodhpak* one day; you will realize just how much *jagruti* remains after having it.

Sutra - 13

Applied awareness over the applied awareness as the Self is absolute Knowledge.

The *Gnan* that I have given has come into Your *Darshan* (Vision; understanding). Now, as You sit with 'us', the *Gnan* will correspondingly continue to increase and *shuddha upayog* will arise. However much *shuddha upayog* arises, that much *Gnan* exists. When complete *shuddha upayog* prevails constantly, that is called *keval Gnan* (absolute Knowledge)! Complete *shuddha upayog* is referred to as absolute Knowledge. From *shuddha upayog*, the seeds of absolute Knowledge have been sown [for You], partial absolute Knowledge has arisen. It will take time for it to become complete, depending upon the *Purusharth* of each individual. The One who remains in 'our' *Agnas* is considered to be [in] complete *shuddha upayog*.

Questioner: You said, "For 'us,' *upayog* upon *upayog* prevails." That means there are two *upayog*. So which *upayog* prevails over which *upayog*?

Dadashri: The first *upayog* is that of *shuddha upayog*. That *upayog* means to See One's own Self as pure, to See others as pure, to remain in the *Agnas*; all of that is considered *shuddha upayog*.

And to maintain *upayog* even over that *shuddha upayog*, to See how the *shuddha upayog* is prevailing, that is referred to as absolute Knowledge. The first one is considered *shuddha upayog*, and when there is the prevalence of *upayog* upon the *upayog*, that is absolute Knowledge.

Questioner: Is that *upayog* considered to be the Real form as Knowledge (*Gnan Swaroop*)?

Dadashri: *Shuddha upayog* is considered to be the Real form as Knowledge and when there is *upayog* upon the *upayog*, it is considered to be the Real form as Science (*Vignan Swaroop*), it is considered to be the Real form as absolute Knowledge (*keval Gnan Swaroop*). The *jagruti* even over the *jagruti* of *shuddha upayog* is the *jagruti* of absolute Knowledge; that is the ultimate *jagruti*. The *Gnani's jagruti* is considered *shuddha upayog* and the *jagruti* over that is considered the *upayog* of absolute Knowledge. For 'us', *jagruti* over the *jagruti* prevails, but not to the extent of that of the *Tirthankar* Lords.

Questioner: The *upayog* that prevails over the activities of the *antahkaran* (mind-intellect-*chit*-ego complex), the relationship between the *gneya-Gnata* (the object to be known and the Knower) that prevails, at that time, the developing 'I' (*pote*) is the Knower and the *antahkaran* is the object to be known. Now on top of all of this, does the *upayog* prevail in absolute Knowledge?

Dadashri: That *upayog* Knows how much of this *upayog* of the relationship between the *gneya* and the *Gnata* lapsed

and how much of it prevailed perfectly! The *Tirthankars* have *upayog* over even that of *gneya-Gnata*; everything is absolute (*keval*).

Questioner: So, in absolute Knowledge, is One considered to be completely free from the objects to be known (*gneya*)?

Dadashri: In absolute Knowledge, there is indeed complete freedom from the *gneya*. But for Those in [the stage of] that *gneya-Gnata* relationship, freedom from the *gneya* does not occur, for Them the relationship endures, and They are the Knower of what kind of a relationship it is.

When the *upayog* prevails over the *upayog*, it means that the *jagruti* indeed prevails over the *jagruti*; it does not pull One outside [of the Self]. Whatever is seen outside [of the Self] is visible naturally and spontaneously (*sahaj*).

You will certainly see the external, that is a different matter, but if You keep Seeing all that within You, then at that time, You are in the domain of absolute Knowledge. However, partial absolute Knowledge will arise, not complete.

For as long as You remain the continuous Knower (*Gnayak*), You are God for that duration; for that duration, increments of absolute Knowledge accumulate.

From the start of becoming *vitaraag* (free from attachment and abhorrence) all the way to the culmination of becoming *vitaraag*, One keeps progressing towards becoming *vitaraag* and when He becomes completely *vitaraag*, absolute Knowledge

happens. Absolute Knowledge does not happen at the outset, One becomes *vitaraag* incrementally, and the degree to which He becomes *vitaraag* is the degree to which He attains absolute Knowledge. It is considered absolute Knowledge to that degree. Then it is considered to be complete absolute Knowledge once He becomes *vitaraag* completely; that is when complete absolute Knowledge happens.

Sutra - 14

So, when you are sitting alone, You should keep on Seeing Chandubhai; what his mind is doing, what his intellect is doing, what his ego is doing. And when everything is calm, then Chandubhai can be Seen as separate, You should keep Seeing him. To Know and understand only the *pudgal*, that is called [to be] the Knower. When the object to be known and the Knower do not become one, that is called *Gnan*. There is only the function of Seeing and Knowing within One's domain as the Self, there is nothing else at all, there is *Parmatmapanu* (the function as the absolute Self)!

Questioner: Even when I am trying to See as the Knower-Seer, I feel as if the Seeing is happening through the intellect.

Dadashri: What you are saying is correct. It is indeed the intellect that is seeing. The [real] Knower-Seer actually begins from where even the intellect cannot reach.

The Knower-Seer of all these objects to be known does not seem to be the 'I', but it seems to be the intellect. But who is the Knower-Seer of this intellect? The Self. When You feel 'it seems that way',

You are Seeing as the Seer and when You 'come to Know it', then You have Known it is as the Knower.

Questioner: Does that mean that in this activity of seeing that happens all day long, the one who was doing the seeing, there is another Seer over this seer? Then who is the first seer?

Dadashri: Whether you call it spiritual development (*upadaan*), call it the intellect, or call it the ego, but the Seer of even that [the ego, the intellect] is the Self. 'It' Knows even the seer [the ego; the intellect].

Questioner: So where does *Pragnya* (the direct light of the Self) come into this?

Dadashri: That Itself is *Pragnya*! The original Self is indeed the original Self.

Questioner: How can one recognize the demarcation that 'this' knowing-seeing is through the intellect and 'this' Knowing-Seeing is through the Self?

Dadashri: The intellect can only know and see that which can be seen through the eyes, or else that which is heard through the ears, and that which is tasted by the tongue; all of that is [knowing-seeing through] the intellect.

Questioner: So that covers things related to the sense organs, but there are other things that are going on within which the intellect can see, such as, 'He is biased, he is like this, he is like that.' It is the intellect that sees all of that too, isn't it?

Dadashri: All this seeing is indeed

through the intellect. And the Knowledge and Vision (*Gnan-Darshan*) of the Self is actual Knowing and Seeing; that is something different. To Know and See the matter of the eternal element (*dravya*), to Know its properties, to Knows its phases, to Know and See all that, that is known as the Self. Or else, It Knows all the phases of the mind. The intellect is able to see the phases of the mind only up to a certain extent, whereas the Self actually Knows all the phases of the mind. 'It' Knows the intellect and It Knows the situations. 'It' Knows the phases of the ego; It Knows everything indeed. Where the intellect cannot reach, that is where the Knowing of the Self begins.

Questioner: And that which sees Chandubhai, is that the intellect?

Dadashri: The intellect sees that, and the One Seeing the intellect is the Self. What the intellect is doing, what the mind is doing, what the ego is doing, the Knower of all that is the Self. Beyond the state of the Self remains the state of the absolute Self (*Parmatma pad*). The One who has become a pure Soul, goes towards the absolute Self, and for the One who becomes the absolute Self, absolute Knowledge happens. Or else the moment He attains absolute Knowledge, He has become the absolute Self. He has become 'full' [complete], He has become worthy of the state of *nirvana* (final liberation). Therefore, You should maintain the *upayog* (applied awareness as the Self) of Knowing-Seeing, all day long.

Questioner: All this *kriya* (activity) of Seeing everything that is of the *pudgal*,

is that the *buddhi kriya* (activity of the intellect) or is it *Gnan kriya* (the activity of the Self to Know and See)?

Dadashri: That actually falls under the section of *Pragnya* indeed! A little bit can be understood through the activity of the ego and the intellect, but for the most part, besides [Knowing through] *Pragnya*, One cannot understand everything.

Questioner: You say, “When ‘we’ give *Gnan*, ‘we’ separate the Self and the body for you.” So who is the One Seeing the one separating these two?

Dadashri: There are two entities that do the seeing. One of them is *Pragnya*, and after the work of *Pragnya* is over, thereafter, it is the [absolute] Self [who is the Seer]. The [absolute] Self remains as the continuous Knower (*Gnaya*). ‘It’ is the Seer that starts Seeing from *Pragnya* all the way to the [absolute] Self. When the work of *Pragnya* is over, then the [absolute] Self Itself becomes the continuous Knower.

Questioner: So this Knowing-Seeing of the Self that has been mentioned, does the Self Know the eternal elements (*dravya*)?

Dadashri: Yes!

Questioner: How does It Know the eternal elements, the *gunadharmas* (intrinsic properties that have a specific function) of the eternal element and the phases of the eternal element? What can It See regarding them? Please give an exact example of that!

Dadashri: ‘It’ Knows all things

such as whose *gunadharmas* these belong to, whether they belong to the *Pudgal* (eternal element of inanimate matter) or whether they belong to the Self (*Chetan*). Then, It also Knows all the *gunadharmas* of the other eternal elements. ‘It’ Knows which ones are the *gunadharmas* of space (*aakash*). Then It Knows which ones are the *gunadharmas* of time (*kaal*).

Sutra - 15

There are two kinds of objects to be known (*gneya*); one in the form of a temporary state (*avastha swaroop*), and the other is an object to be known in the elemental form (*tattva swaroop*). You are as yet not able to understand about the elemental form. (1) When the intent [prevailing] as a knower (*gnatabhaav*; Chandubhai) is Seen as an object to be known (*gneyabhaav*), that is when One comes into One’s own inherent nature [as the Self]. (2) As the sense of my-ness (*mamatvapanu*) that was for the object to be known [Chandubhai] is released, and the object to be known is Seen as an object, the progress as the Self (*Atmapushti*) happens.

When the Self will be Seen in its elemental form, then all the other eternal elements (*tattva*) will be Seen. The real object to be known is in the elemental form, and without absolute Knowledge (*keval Gnan*), an object to be known cannot be Seen in its elemental form. But once it comes into belief (*shraddha*), then it will definitely come into absolute Knowledge. When the belief as a knower in the relative sense (*gnatabhaav*) is pulled away, then the extract [living part] gets pulled away.

There are four parts; two of the Seer (*Drashta*) and two of the object to be seen (*drashya*).

Questioner: Dada, what are the two parts of the Seer and what are the two parts of the object to be seen?

Dadashri: The Seer which prevails in the original form, It is *vitaraag* (absolutely free from attachment and abhorrence) as the [original] Seer, and the other seer is the 'I', the intellect sees 'this' [the actions of the *pratishthit atma*; the relative self]. The first object to be seen is the *pratishthit atma*, and the second object to be seen is its actions. Hence, there are two kinds of objects to be seen (*drashya*) and two kinds of Seers (*Drashta*).

There are two kinds of Knowers (*Gnata*) and two kinds of *gneya* (objects to be known)! Meaning, the Self [*Pragnya*; the pure Soul] and the phases of the [*vibhaavik atma*; the self that has deviated from its inherent nature; the 'I' that is falsely attributed elsewhere] self [which is the intellect]. And this *pratishthit atma* and its phases, they are the two kinds of objects to be known. Nothing happens to God [the original eternal element], however, it appears to be so through the phases.

Questioner: Dada, of the two Seers that you mentioned, is the Real Self (*darasal Atma*) the main Seer in this?

Dadashri: Yes, the pure Soul.

Questioner: The pure Soul. And the other seer that exists is what we are referring to as the phases of the self, isn't it?

Dadashri: The reference is to the phases that arise of the *vibhaavik* self.

The phases of the [*vibhaavik*] self, whose phases are they seeing? The original Self (*muda Atma*) does not See the phases of the *pratishthit atma*. 'It' is not interested in that, It is *vitaraag*!

Questioner: 'It' is *vitaraag*?

Dadashri: Yes. Even these [the phases of the Self] are *vitaraag*; the Ones that Know, 'This is attachment' and 'This is abhorrence.' Whereas God [the original Self] Himself remains *vitaraag*; He has neither attachment nor abhorrence in that.

Questioner: The first Seer is the Real Self; what does It See?

Dadashri: 'It' only Sees the *vitaraagata* (state of total absence of attachment and abhorrence) indeed. How can It See attachment or abhorrence? There is no attachment or abhorrence in It, there is no such thing. For It, It keeps Seeing all this that is subject to the unfolding karma. For It, there is no such thing as good or bad.

Questioner: So does It keep Seeing everything in the elemental form (*tattva swaroop*)?

Dadashri: 'It' Sees the elemental form, as well as that which is *atattva* (not elemental; that which is in the form of causes).

Questioner: Does It even See that which is *atattva*?

Dadashri: 'It' Sees both but remains *vitaraag*.

Questioner: And who is the second Seer?

Dadashri: It is Its phases.

Questioner: The phases of the original Self, do they also remain as the Seer only?

Dadashri: They remain as the Seer, they are also *vitaraag*, but as long as they know that ‘This is bad’ and ‘This is good’, they are considered phases of the intellect. [After attaining *Gnan*, the ego does not remain, that is why the intellect sees, and as the ego is no longer present, attachment or abhorrence do not occur]. Even the phases of the original Self are pure. The Knowledge of the original Self is pure, Its phases are pure, and this Knowledge [of the *Gnani’s vibhaavik self*] is pure, [but] its phases are not pure.

Questioner: Its Knowledge is pure, and its phases are not pure, yet it Sees and Knows?

Dadashri: Yes. What prevails for this Dada, that is *vitaraagata*. ‘He’ will not have attachment or abhorrence even in the phases. However, He will still Know that ‘This is good’ and ‘This is bad.’ In a state lower than that, a state like that of the intellect exists, which is considered to be *paudgalik* (of the non-Self complex). In that state, the attachment and abhorrence can definitely arise. [This is because in whatever the intellect knows and sees, if the ego is engrossed in that, then attachment-abhorrence do occur.] And what are these objects to be seen? Well, it is better to divide this into four parts. The first one is a Seer, the second one is a seer, the third is an object to be seen, and the fourth is an object to be seen.

Questioner: Then you also said that there is a second object to be known and a second Knower, and a first Knower and a first object to be known, did you not?

Dadashri: Yes, the Knower and the Seer, They are both together.

Questioner: So, the Knower and the Seer exist in two forms; the object to be known exists in two forms and the object to be seen exists in two forms.

Dadashri: That is correct. The moment One attains purity with regard to the object to be known [as One becomes free of the engrossment in the object to be known, He becomes separate from the object to be known; with *vitaraagata*, He remains the Knower of the object to be known; in this way, the developing ‘I’ attains purity with regard to the objects to be known], He returns to His original form.

Questioner: Please can you say that once again.

Dadashri: ‘Purity with regard to the object to be known’ means that the developing ‘I’ becomes completely pure, separate from the phase and the object to be known. Think it over, this is a very subtle point.

Before attaining Self-realization, we believed the relative self (*pratishthit atma*) to be the Knower indeed. After Self-realization, that very knower itself becomes the object to be known, and in its place, the *jagruti* itself becomes the Knower. Meaning that, previously the ‘I’ which was identifying with the *pratishthit*

atma, that 'I' is now identifying with the *jagruti*. Moreover, the original Self still remains beyond that! The moment the 'I' becomes completely aware (*sampurna jagruti*), 'It' becomes one with the original Self. As long as the 'I' has not become completely aware, until then It remains separate. Until then, It remains as the *antaratma* (the interim state of the Self). In that state, the state with the belief of 'I am Chandubhai' (*bahirmukhi pad*) has dissolved. The moment the interim state as the Self completes, the state as the absolute Self (*Parmatma pad*) is attained!

Sutra - 16

What is the meaning of absolute Knowledge? One hundred percent aware; completely aware!

Questioner: As *jagruti* comes into experience, does the function as the Knower-Seer also continue to increase?

Dadashri: To function as the Knower-Seer is dependent on *jagruti*, it is not dependent on the intellect (*buddhi*). The world is dependent on the intellect. The intellect and *jagruti* are two different things. When the *jagruti* eventually becomes complete, it is referred to as *keval Gnan* (absolute Knowledge).

Questioner: Just as this tape recorder catches all these sounds with complete non-attachment (*vitaraag bhaav*), similarly, is it possible to See each of the phases as *jagruti* increases?

Dadashri: It is possible to See everything. *Jagruti* is itself, the Self.

Questioner: Is the Seer of *jagruti* the Self, or is *jagruti* itself the Self?

Dadashri: *Jagruti* itself is the Self. The Self is nothing else, it is only *jagruti*.

The *jagruti* has indeed emerged in You. Now, that *jagruti* will keep increasing until it reaches absolute Knowledge. Absolute Knowledge means *jagruti* of the 'full scope'. The other [awareness; *keval Darshan*] may become weak in certain ways; constant *jagruti* means that absolute Vision (*keval Darshan*) has happened, but when it comes in full scope, It becomes absolute Knowledge. When the *jagruti* reaches to the state of being complete, It is called absolute Knowledge. There is no other station beyond that, that Itself is the final station.

Jagruti is Itself Knowledge and complete *jagruti* is called absolute Knowledge. Every kind of *jagruti*; *jagruti* of every *anu* (atom), every *parmanu* (the smallest, most indivisible and indestructible particle of matter) is called absolute Knowledge. In the final step of absolute Knowledge, only *ramanata* (dwelling) in One's inherent form remains.

Complete *jagruti* is absolute Knowledge and absolute Knowledge is verily the absolute Self (*Parmatma*). Moreover, 'we' constantly converse with the very same absolute Self, and all of you sit with 'us', so is it likely that anyone will have any pain? The absolute Self, Himself, never manifests; except for the twenty-four *Tirthankar* Lords (absolutely enlightened Lords who can liberate others), the absolute Self has never manifest!

Sutra - 17

When *parparinati* (the belief that 'I am doing' in what are the results of the non-Self) ceases and when One remains in *Swaparinaam* (the resultant state as the Self), when One becomes established in *Swaparinaam*, that is when One becomes God! The entire world is in *parparinati*, no one has seen *Swaparinati* (the natural state of the Self). *Swaparinaam* is itself the state of the absolute Self!

Questioner: Dada, to separate *Swaparinaam* and *parparinaam* (results of the non-Self, which are in the form of output) with exactness, is that considered *upayog*?

Dadashri: While standing at the door of the 'home department', for everything else of the 'home' or 'foreign' that turns up, if it is of the 'home' then maintain [the *jagruti*] that it is of the 'home', and if it is of the 'foreign', then maintain [the *jagruti*] that it is to not enter in 'home'.

Questioner: So is that considered exact *upayog*?

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

Questioner: But that only falls under the gross level?

Dadashri: You would not even realize the subtle (*sookshma*) level. Even if I were to explain the subtle to you, you would not understand it. This is because it is not comprehensible through words; therefore, when You experience it Yourself, that is when You will really understand it. Nor is there a need for You to know

too much. It is more than enough if You reach the gross level.

Questioner: Does the result of the gross lead to the subtle?

Dadashri: It surely leads to the subtle! This is precisely what You have to clear. If You clear this much, then the subtle will come on its own, You do not have to 'do' anything. It will, in fact, come on its own. A detailed study of it has not been done, that is why it does not come.

Questioner: *Upayog* (applied awareness as the Self) can arise with this *abhyaas* (regular practice), can't it?

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

Questioner: What was that you said?

Dadashri: *Jagruti* is wasted away to no avail. Something wrong has happened, something wrong is happening, but One does not engage in any regular practice. The *jagruti* certainly continues to show that something wrong is taking place. Does *jagruti* show You anything?

Questioner: It shows all of that.

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

Questioner: Yes, that is true.

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

Questioner: No.

Dadashri: But on the contrary, He also slips. ‘He’, Himself (*pote*) also slips along with Chandubhai. Therefore, maintain *upayog* there. Suppose there is a man who is at the edge of a well; would he remember his wife, would he remember his children, or would he remember the well? If he happens to sit at the edge of the well, then he would be cautious, wouldn’t he?

To take another example, if someone were to walk on a two foot wide path through the sea, and there are no railings on either side, then at that moment, would he remember his wife, would he remember his money, or would he remember his mansion?

Questioner: He would not remember anyone.

Dadashri: Yes, that is called *upayog*. Dada has given with an incontrovertible principle the path whereby *moksha* can be attained in just one more lifetime; so then, You should cling to that incontrovertible principle. *Upayog* should be maintained in only that. And in that example, if you were to fall into the sea, then you would die for just this one lifetime, whereas this [lack of *jagruti*] leads to the death of millions of lifetimes. Within, You should in fact tell Chandubhai, ‘Straighten up.’

Sutra - 18

The result of *jagruti* is that it brings about subtleness; however, One still has a long way to go beyond subtleness. It is when all those hurdles are crossed that the Self comes into *Swasamvedan* (the experience of the bliss of the Self). *Swasamvedan* keeps on increasing and ultimately *spashta vedan* (the clear and distinct experience of the Self) happens!

Dadashri: So internally, do things go according to what You say or do they not?

Questioner: Things have really fallen into place; it is going well.

Dadashri: That’s good. Mistakes are bound to happen externally. As You realize them, *bhaan* (awareness arising from any experience as the Self) will progressively happen. When the *bhaan* of the mistake comes to One on its own, that is when I say You are a *Gnani*! [As it is,] A person carries on making mistakes.

He carries on believing those mistakes themselves to be correct. Then, when he suffers a bit of pain, he thinks, ‘Gosh, why is this happening?’ That is when the realization takes place. When You realize it without suffering any pain, Know that *Gnan* has manifested! The distinction between what is *Gnan* and what is *agnan* (ignorance) should be made.

Questioner: Once One recognizes his mistake, does the mistake actually come to a halt?

Dadashri: No, it is not a question of it coming to a halt. If you realize it, then that is more than enough. You are forgiven regardless of whether or not the mistake

comes to a halt. There is no forgiveness for the one who does not recognize the mistake. It is not a question of it not coming to a halt. There is no forgiveness for the state of unawareness as the Self (*bebhaanpanu*). Mistakes arise because of the state of unawareness as the Self.

Questioner: Such a state of unawareness as the Self has arisen so many times. As it is, the state of unawareness as the Self remains for so many matters, so mistakes might keep on happening in those instances, won't they?

Dadashri: But of course they keep on happening! It is not that they might keep on happening, they certainly do keep on happening!

Questioner: How is it possible to get rid of that state of unawareness as the Self and see the mistakes?

Dadashri: For that, *jagruti* should arise, and when *jagruti* arises, then the two parts certainly keep on separating. No matter what arises, it automatically keeps getting separated into two parts just by seeing it, provided that *jagruti* is present.

Questioner: So then, is this the main thing?

Dadashri: Yes, this itself, is the main thing!

Questioner: So it is indeed this that is referred to as *jagruti*, whereas a mistake may end up happening; to not separate these two things, is that considered as having made a mistake?

Dadashri: Then that is certainly a mistake.

Questioner: Is that itself considered the mistake?

Dadashri: That is to say that this is the *jagruti* that is required. Not even the subtlest of subtle mistakes goes by [without being seen].

Questioner: What is it that is getting divided into two parts? What gets divided into two parts?

Dadashri: The division takes place upon seeing.

Questioner: Yes, but what do the two get divided into?

Dadashri: The *pudgal* into the *pudgal* and the Self into the Self, just upon seeing.

Questioner: Actually, this entire discussion is regarding subtle *jagruti*. This subtle *jagruti* and the subtle mistakes that take place within.

Dadashri: A lot of subtle mistakes happen. As a matter of fact, lots of mistakes happen even at the gross level.

Questioner: Is this *jagruti* considered to be at the gross level?

Dadashri: All of this is actually at the gross level.

Questioner: To keep the results [effect] of the *pudgal* and the Self separate.

Dadashri: That is considered gross.

Questioner: Why is that?

Dadashri: Then what else, if not gross?

Questioner: No, meaning in worldly

interactions, others are troubled by [my] speech or conduct, they are hurt, there are so many...

Dadashri: That is not taken into account.

Questioner: That should not to be taken into account?

Dadashri: That is all *nokarma* (gross discharging karma).

Questioner: So a profound thing has been said, that inner *jagruti* means to keep separating these two results.

Dadashri: It is actually way beyond that, it is beyond even the subtle. But even this gross [awareness] has not been accomplished yet, has it!

Questioner: I didn't understand the difference between the gross and the subtle.

Dadashri: In the subtle, there are the intents of anger, pride, deceit, and greed (*kashay bhaav*). Those *kashay bhaav* separate. The Self separates from the *kashay bhaav*. The *kashay bhaav* are *pudgal* and that is considered as subtle.

Questioner: That is considered as subtle, and what about the gross?

Dadashri: The gross is all of this worldly interaction.

Questioner: So worldly interaction is considered to be *pudgal* and One (*pote*) remains separate; is it like that? How do the *pudgal* and the Self become separate at the gross level?

Dadashri: It is when the mistakes are Seen.

Questioner: All right. So there are mistakes in whatever worldly interactions take place.

Dadashri: Yes, all of that is considered gross.

Questioner: To Know and See all of that.

Dadashri: All of that is gross.

Questioner: When that *jagruti* is maintained, is that considered *jagruti* at the gross level? And at the subtle level are *kashay*; is the *pudgal* the one that has the effects of *kashay*?

Dadashri: [The subtle level of *jagruti*] Applies to *kashay* alone.

Questioner: What is encompassed in *kashay*?

Dadashri: *Kashay pudgal* and the Self, the two become separate. The *kashay* fall under [the division of] *pudgal* and the Self falls under [the division of] the Self.

Questioner: So the emergence of *kashay*, they are to be understood and Known as an effect of *pudgal*, is that right? Do the effects arise through a *nimit* (one who is instrumental in the process of unfolding karma)?

Dadashri: Yes. Then once You Know them, they separate, the *kashay* fall under [the division of] the *pudgal*. The part that is the Self within the mixture, it comes on this side [the division of the Self]. Moreover, it keeps on happening naturally, it does not have to be 'done'.

Questioner: That is its natural process.

Dadashri: Yes. *Jagruti* is the main thing.

Questioner: So it is natural and spontaneous (*sahaj*) for this to separate?

Dadashri: It is natural and spontaneous.

Questioner: So then what has been referred to as *jagruti*? The process of separation is itself *jagruti*, right?

Dadashri: No.

Questioner: Then?

Dadashri: It naturally and spontaneously separates through *jagruti*. *Jagruti*, itself, is the main thing. It becomes separate through *jagruti* only.

Questioner: Yes, then through *jagruti* that effect then happens naturally and spontaneously.

Dadashri: No, no, these two become separate.

The entire world is in mental suffering (*manovedana*). Not a single person has attained *Swasamvedan* (the experience of the bliss of the Self); otherwise, He would have already gone to *moksha*. *Swasamvedan* continues to prevail for You. When the established awareness as the Self (*laksh*) continues to prevail from within, when the *jagruti* continues to prevail, that is referred to as *Swasamvedan*. And You even keep getting the benefit of that, You even keep getting the benefit of the state that is free of uneasiness and agitation (*niraakulta*). Even in an agitation-inducing situation, one can remain in a state free

of uneasiness and agitation. And 'we' have actually remained in a state free of uneasiness and agitation during terrible agitation-inducing situations. That is in fact considered as having been tested [passed the test].

Questioner: In *jagruti*, 'I' can see that there are these many obstacles. I cannot 'run' any faster than this. So wherever I try to reach the subtle level, I see it all being veiled, as if there is a wall that has come in between. I cannot go any further now in my analysis; I do *pratikraman* for the mistakes, I recognize the effects that arise, 'I' remain separate, but the eradication that should take place at the subtle level; that does not happen.

Dadashri: That will take time. So all the subtleness will come, however, One still has to go a long way beyond subtleness. It is when all those hurdles are crossed that the Self comes into *Swasamvedan*.

Questioner: Is that what is referred to as *spashta vedan* (the clear and distinct experience of the Self)?

Dadashri: Yes. But even before *spashta vedan* happens, One will experience *Swasamvedan*. As *Swasamvedan* increases, then you may ask how far will it extend? The answer is, it extends all the way to *spashta vedan*. However, this happens as *jagruti* gradually increases.

Questioner: I still do not experience *Swasamvedan* of the Self.

Dadashri: The Self is Itself *Swasamvedan* indeed, but the phases

(*paryay*) of the past, the ego from the past does not go away, does it! The ego and ‘my-ness’ (*mamata*) of the past still do not leave.

Sutra - 19

To whatever level the *jagruti* has reached, that is how close One is to the Self. The closer One reaches, that much more the light, that much more the illumination.

What is the meaning of this *Gnan*? *Jagruti*. Ours is the awareness of the Self (*Atma jagruti*) and the result of that is absolute Knowledge. The *jagruti* should remain constantly. It is not acceptable to have a single second worth of lack of awakened awareness (*ajagruti*). Complete *jagruti* may not prevail, but a fraction of it is constantly present! When complete *jagruti* arises, it is considered absolute Knowledge; complete (*sampurna*) and constant (*nirantar*)! For You, incomplete and constant *jagruti* has begun.

Questioner: ‘Incomplete and constant *jagruti*’; I did not understand that.

Dadashri: Meaning it is not absolute Knowledge, if it were complete, it would be called absolute Knowledge. So now Your *Purusharth* remains to be done, as You have become the *Purush* (the Self). So, now, You do *Purusharth*. The extent to which You apply the *Agnas* is the extent to which *jagruti* increases within, completeness gradually arises. To whatever level the *jagruti* has reached, that is how close One is to the Self. The closer One reaches, that much more the light, that much more the illumination.

Sutra - 20

The Self has to be experienced; knowing about It through scriptures will not do. There is no solution through scriptural knowledge; the solution lies in experiential Knowledge!

Absolute Knowledge means there is no dependence on any relative thing (*avalamban*); it is absolutely independent (*niralamb*). There is no need for anything. It is only absolute, and ‘we’ have Seen that absolute Self. Hence, there are no words in which ‘we’ can explain absolute Knowledge to you. That is why ‘we’ keep pointing you towards It through other words. There are no exact words for It. There is no speech for It. So, ‘we’ have seen the *niralamb* state, and that is why ‘we’ are able to describe It to you; otherwise, one would not be able to describe It.

Questioner: ‘The state that the Omniscient One saw in *Gnan*...’

Dadashri: The state that the *Gnani* Lord, the Omniscient (*Sarvagnya*) Lord, had Seen in His *Gnan*, even He was not able to describe It. This is because there is no speech there. Speech only exists up to a certain limit, only up to a certain state. Beyond that, the connection with speech doesn’t exist, because speech is at the gross level, whereas that is at the subtlest level. So that which is at a gross level cannot describe that which is at the subtlest level. It can only be described if there is speech at the subtlest level. So, such speech does not exist. That is why Krupaludev [also known as Shrimad Rajchandra] has written...

*'Je pad Shri Sarvagnyae deethu Gnanma,
Kahi shakya nahi pan te Shri Bhagwan jo.*

'The state the Omniscient Lords saw in
Gnan,
Could not be described even by the
revered Lord.

*Teh Swaroop anya vaani te shu kahe?
Anubhavgochar maatra rahyu te Gnan jo.'*

How can any speech describe that state?
Such Gnan remains only to be experienced.'

Apoorva Avasar...

It is not something to be explained,
it is perceivable through experience. That
is why Narsinha Mehta [a Gujarati poet
and saint] had said that there is no solution
through scriptural knowledge; the solution
lies in experiential Knowledge.

Sutra - 21

**When You remain in 'our' five
Agnas, that itself is Purusharth, that itself
is dharma! There is no other Purusharth.
Everything is encompassed within that.**

What is considered as *Purusharth*?
However much *jagruti* stays, and however
much You follow 'our' *Agnas*; that [is
considered *Purusharth*]. And with that
Purusharth, the degrees of absolute
Knowledge keep on accumulating. When
those degrees gradually add up to 360
degrees, absolute Knowledge becomes
complete! Until then, it is considered
partial absolute Knowledge. 'One' realizes
that He has partial absolute Knowledge,
[One realizes,] 'I have partial absolute
Knowledge.'

Questioner: One remains in the
stage as the Knower-Seer. When the effort

to remain as the Knower-Seer is done, is
that considered *Purusharth* or *parakram*
(extraordinary effort as the Self)?

Dadashri: That is considered as
Purusharth. You have become the *Purush*
(the Self), so that is *Purusharth dharma*.
What is *Purusharth dharma*? [To remain
as] The Knower-Seer is called *Purusharth
dharma*. As You have become the *Purush*,
Purusharth dharma should certainly be
there.

Questioner: Does *jagruti* remain
in *parakram*?

Dadashri: A lot of *jagruti*. *Parakram*
actually requires tremendous *jagruti*.
Parakram means *parakram*. People even
say, "This is a person with *parakram*."

Questioner: It is only when there
is *jagruti* that *parakram* happens, isn't it?

Dadashri: It is only considered
parakram when there is tremendous
jagruti. This is simply *jagruti*. 'You' apply
the five *Agnas*, but once in a while you
'doze off', you take a 'snooze'; the *jagruti*
is considered to have become dim. 'You'
have been given *jagruti*, You have been
given so much *jagruti* that it can't even
be imagined!

Experience (*anubhav*), established
awareness (*laksh*), and conviction (*pratiti*)
prevail for everyone; they are not the
result of *Purusharth*, they are actually the
result of Dada's grace. Now when can
something be referred to as *Purusharth*
and *parakram*? That which is holding
you back, when the 'rope' that is holding
you back breaks. Now You should do
parakram. As it is, what you have attained

is the *Gnani's* grace as a result of your merit karma (*punyai*) and through the *Gnani's* grace, You have attained this!

Now, the bliss of Your Self has emerged. Now, You do not need the dependency of other pleasures. Therefore, put aside other forms of pleasure. This bliss and those pleasures do not arise together. Therefore, seek out the *atkan* (major blockade in the path of liberation).

Questioner: It is possible to clear the major blockade through *Purusharth* and *parakram*, isn't it?

Dadashri: Yes, it is all possible. That is precisely why 'we' caution You that where the Self has been attained, where One has become a *Purush*, there is *Purusharth*, One is able to do *parakram*; therefore, accomplish Your spiritual work now. It is dangerous to get stuck again, so find a solution for that!

Questioner: Please explain *parakram*.

Dadashri: To remain in Dada's five *Agnas* is considered *Purusharth*. However, *parakram* means that in the instances in which Chandubhai becomes weak or gets heated up, You should make him do *pratikraman* and all such things. And maintain the *jagruti* that it does not happen again. Nevertheless, if it does happen again, then in the exact same manner, the *parakram* should not lapse. There ends up being a little bit of shortcoming. *Parakram* means to bring about 'safe-side' [safety] all over. The *Agnas* only work to a certain extent, *parakram* does the rest of the work.

Sutra - 22

'You' should proceed making sure that your 'safe-side' stays. 'You' simply have to maintain *jagruti*. Our Science is such that it leads to 'safe-side' in a short period of time. The caliber of this Science is such that it leads to the kind of 'safe-side' that not even God can raise a question!

Questioner: Dada, how can the 'safe-side' of this *jagruti* be upheld?

Dadashri: I have mentioned all the steady foundations of 'safe-side', I have mentioned all the attributes, namely commonsense, silent aura of sternness and purity (*prataap*), serenity (*saumyata*), composure (*gambhirata*), steadiness (*sthirata*) should all emerge. Shouldn't all these virtues be acquired? *Jagruti* has arisen without these virtues; therefore, there is only one 'safe-side' for this, which is that if renunciation [of sex and sexuality] unfolds in one's karma, then the 'safe-side' will be very good, then it is considered the best. Then everything will have become a 'safe-side'. This is because it is the work of the *Vitaraag* Lords! The 'business' of the *Vitaraag* Lords is such that whoever enters, attains 'safe-side'. This is Their discovery. The moment one enters, there is 'safe-side' regardless of whether or not he has the understanding. Whereas this is considered *jagruti*. There is no sort of difficulty, is there! Worldly life no longer has to be managed. You no longer have to think about, 'Where will I get food from?' or 'What will I do?' 'What will I have to pay tax on? I will have to pay that.' As a matter of fact, when you earn cash at your job, you have to count it, don't you?

Questioner: I indeed have to count it!

Dadashri: Is that so? What must you be doing with the *jagruti* at that time? At the time of counting, what do you do with the *jagruti*? At the time of counting the cash, what do you do with the *jagruti*?

Questioner: Oh, I am actually asked about it three times at home. At home, I am asked, “Did you count the money?” So then if I have not counted the money, I have to say, “No, I have not counted it.” Then they make a fuss. So then, I count it once.

Dadashri: Those with *jagruti* actually find it very difficult to count money, isn't that so?

If someday someone hands me a bundle of one hundred single rupee notes, but if they give only ninety-seven rupees worth of notes, then I would still realize, ‘So it is short by three, let it be!’ How can the One who has *jagruti* find it acceptable to count so much? How can ‘we’ afford to count money? So then I realize, ‘There may be two or three less, let it be!’

Sutra - 23

Even if an atom bomb were to fall from above, it would not affect ‘me’. If an atom bomb were to fall, it would fall on A. M. Patel, is it as though it would fall on ‘me’? This is how our Science is! It is Akram Vignan!

‘You’ have been given marvelous *Gnan*! Whenever you wake up at night, [the *jagruti*] is present that, ‘I am pure Soul.’ It will be present wherever You invoke it. And if you are faced with a big difficulty, then it will remain constantly awakened. When a great difficulty comes, and an even greater difficulty comes, when

bombs start to drop outside, then You will enter the ‘cave’ [of the pure Soul], Your state will become like that of a *keval Gnani* (the One with absolute Knowledge)! Bombs should drop outside, then Your state will become like that of a *keval Gnani*; You have been given such *Gnan*.

Krupaludev has written that if *arambha* (the belief ‘I am Chandubhai’) and *parigrah* (the belief ‘I am doing this’ and ‘This is mine’) do not leave, then how can scriptural knowledge (*shrutgnan*) be attained and when will clairvoyant knowledge (*avadhignan*) be complete? And when will Knowledge of the Self (*Atma Gnan*) happen? Whereas you *mahatmas* are living with *arambha* and *parigrah* [discharging I-my complex] and yet are close to absolute Knowledge. Absolute Knowledge has happened, but it has not been digested!

Arambha and *parigrah* are both eradicated from the root [for You]. That is why the causes for *keval Gnan* are being nurtured for our *mahatmas*. This is no ordinary thing; this is a wonderful thing! But now this diamond has come into the hands of a child!

Krupaludev had said that the Self is in the heart of a *Gnani*. The gross Self is in the books. The gross Self will not be of any use; the subtlest Self is needed. What is referred to as absolute Knowledge is needed. ‘You’ should reach up to the subtler level, shouldn't You? ‘We’ have reached up to the subtler level. This is how this Science (*Vignan*) is. All that remains now is to reach the subtlest level.

~ Jai Sat Chit Anand

What Is Lacking For Mahatmas?

Questioner: For example, the Vision that ‘you’ attained is of the Self, meaning that the property (*guna*) of the Self came into ‘your’ Vision, so can that not also happen for others?

Dadashri: No. *Samyak Darshan* is itself a property of the Self. All of you have indeed attained *samyak Darshan*!

Questioner: That is true, but we cannot make any other use (*upayog*) of this property of the Self that we have attained, are we!

Dadashri: Why, you are doing it, aren’t you?

Questioner: No, not in the way that ‘you’ are making use of it...

Dadashri: Yours is a little less than that.

Questioner: Actually, we are able to understand all the points, but the extent to which it touches for ‘you’ experience-wise, what comes into experience for ‘you’...

Dadashri: You have attained that *Darshan* in completeness. There is only a lacking in the Knowledge (*Gnan*). In fact, it is because you have attained complete *Darshan*, that your belief (*drashti*) has turned around entirely. *Darshan* means *drashti* (belief; vision). The belief that was towards the worldly life, that belief has now turned around entirely and become towards the Self. Meaning that it has changed completely. Now, experiences related to the Self should arise. They are as yet not happening as they should be.

So the *Darshan* is not only complete, it is *kshayak Darshan* (the permanent conviction of the Vision that ‘I am the Self’). Meaning that the *Darshan* is in a complete state. The difference is only in the *Gnan*. And due to the difference in the *Gnan*, there is difference in the *Charitra*. What does ‘difference in the *Gnan*’ mean? Say a person has been insulted and he then feels depressed, so ‘we’ say to him, “Hey, You are the Self, why are You becoming depressed?” He may be an expert at dispensing advice, but if he himself is insulted, then he would become the same [as others who are not Self realized]. The reason for this is that the *Gnan* has not yet come into Your experience yet. Once it [*kashay*] arises and then upon applying the *Gnan* it comes into Your experience, thereafter if you go to check, the next time it [the same situation] happens, the *Gnan* will have manifested in experience. So, it should come into Your experience; that is called *Gnan*. For whatever the conviction has been established, when You come to Know that thing, meaning that when it comes into Your experience, that is when it is considered as *Gnan*. When the things for which one has a conviction established, come into experience, that is when it can be called *Gnan*.

(From Param Pujya Dadashri’s *Gnanvani*)

Pujya Deepakbhai's Satsang & Gnan Vidhi Programs at Adalaj Trimandir

21 to 25 April - PMHT Shibir

1 May - Satsang & 2 May - Gnan Vidhi

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

2 to 6 June - Hindi Shibir (5 June - Gnan Vidhi in Hindi)

Online Programs

2 to 5 April - Shibir with UK Mahatmas

14 to 16 May - Shibir with German Mahatmas

25 to 28 June - Shibir with North America Mahatmas

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

sd/-

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

Contacts : Adalaj Trimandir, Simandhar City, Ahmedabad-Kalol Highway, Adalaj, Dist.:Gandhinagar-382421, Gujarat, India. **Ph. :** 9328661166-77, **E-MAIL :** DADAVANI@DADABHAGWAN.ORG **WEB :** WWW.DADABHAGWAN.ORG
Mumbai : 9323528901, **USA-Canada :** +1 877-505-3232, **UK :** +44 330-111-3232
Australia : +61 402179706, **Kenya :** +254 722 722 063, **Germany :** +49 700 32327474



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- **MA TV**, Every day 5:30 to 6:30 PM GMT **(Gujarati)**
- **Rishtey**, Every day 7 to 7:30 AM **(Hindi)** Western European Time (6 to 6:30 AM GMT)

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- **Rishtey**, Every day 8 to 8:30 AM & 1:30 to 2 PM **(Hindi)**

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Leave the Other 'Seats' and Sit in Your Own 'Seat' of the Pure Soul

When you sit on a 'seat' in which no pain arises, then Know that that is Your seat. No one would sit on a seat that gives pain, would he! Some seats may burn you slightly, some seats may burn more, and some seats may give a shock. There are four or five such seats within. So you should get up from there immediately. That understanding has been given to 'him' [file number one], yet 'he' still does go ahead and sit, but then I make 'him' get up once again. So, You should sit in the seat of the pure Soul. Therefore, recognize the nature [of the Self]. You sit right where it gives you a shock, and then you scream and shout, "Dada, it feels this way within ..." Hey mortal one! Why don't you get up from there, just sit over there, in Your seat! The Real and the relative have been separated for You, 'This is Your seat' and 'That is his seat'!

- Dadashri

