

Dadavani

May 2021



The Self is like a mirror.
Like a mirror, Its inherent
nature itself is
such that the entire
universe is continuously
visible within It,
it reflects within It.



Dada Bhagwan's Golden Sutras

Akkal (sense; wisdom) is that which prevents malibed (the divisiveness that develops due to difference of opinion).



To defend one's own point is the greatest form of violence.



True love is that which does not fracture under any circumstance.



There is no one who is your superior (upari) in this world. Only your mistakes are your superior!



For the one who does not hurt anyone, even God has nothing on him.



There should be religion in business, but there should be no business in religion.



To set oneself on fire, that is called worry.



If you want to become free from mistakes, then ask for forgiveness from the other person, and if you want to increase the mistakes, then make the other person ask for forgiveness.



This world is in the form of echoes, so you whatever you cast, you will get in return.



It is certainly through sexual impulses and passions (rishay-vikaar) that enmity (ver) arises, and it is because of enmity that worldly life persists. All enmity arises out of attraction (aasakti).



The Gnani Purush points out the path to become free from the entanglement of worldly life, and you will feel as though you have been released from these externally induced problems (upadhi)!



The fundamental cause for all the misery in this world is the ignorance of one's own Self.



Understanding the Real Form of the Self, Through the Example of the Mirror

EDITORIAL

Through the Knowledge of separation of *Akram Vignan* imparted by *Gnani Purush* Dadashri [popularly known as Dada Bhagwan], the conviction of the original Self sets in for all of us. Now, by following the five *Agnas*, the awakened awareness increases, and through the awakened awareness, the five *Agnas* can be followed. However, in order to come into the pure applied awareness as the Self (*shuddha upayog*), it is necessary to worship the properties (*guna*), inherent nature (*Swabhaav*), and Real form (*Swaroop*) of the Self. Through progress as the Self, upon clearly understanding the properties, inherent nature, and Real form of the Self, upon deriving the complete and total experience, Dadashri became that very form. 'He' prevailed in the experience of the Self with each and every intrinsic functional property of the Self. That is precisely why He was able to explain the intrinsic functional properties, inherent nature, and Real form of the Self as it is, with examples, through the means of speech, and He was able to impart the understanding to *mahatmas*, such that *mahatmas* too begin to see that.

In the current issue, in order to give a physical description of the Self, the Real form of the Self has been described using the simile of a mirror. The Self is like a mirror. Just as all the objects outside of a mirror reflect within the mirror, the entire world reflects within the Self. The Self Itself does not need to go out to See it all. The only difference is, the mirror is non-living, whereas the Self is living.

Without the mirror having a desire, everything can be seen in the mirror. If the mirror were living, then it would say, "All of you are standing outside, but I can see you within myself." However, there is no living entity in the mirror, whereas there is the living entity in the Self, so It says, "I can see this." In reality, the Self does not have the power to look outside. In fact, on account of Its inherent nature, all objects are illuminated. That is indeed what It Sees. Due to illusion, one has become the 'doer' and the sufferer-enjoyer, in the relative state of the self. The Self is an illuminating (*prakashak*) eternal element such that not only Its own, but the reflection of entire world is cast within It, so It becomes startled, 'What is all this? Who is doing all this?' Then, the wrong belief arises that 'I did this.' The fact that the world is illuminated within It becomes a problem, and by believing 'I am this, I did this,' worldly life comes into existence.

Glory to the *Gnani Purush*, who in such an era of the time cycle, is able to provide a description of the Real form of the Self through the means of speech! And glory too, to the merit karma effect (*punya*) of the living beings, such as ourselves, of the current era characterized by moral and spiritual decline; we have received the opportunity to hear about, read about, and understand through *satsang* about this mysterious eternal element through the *Gnani*. *Akram* means that freedom from worldly misery, hurt, unhappiness (*karan moksha*; causal liberation) has been attained. Now, however many karma remain, if a resolution is brought about for them by remaining as the Knower-Seer, then ultimate liberation happens. Just as everything keeps reflecting in a mirror, all the objects to be known (*gneya*) reflect within the Souls who have gone to *moksha* in *Siddha Kshetra* (the permanent abode of the absolutely liberated Souls). Now, for *mahatmas*, the only goal is to experience the original form as the Self, as it is. To achieve this goal, through regular practice of the property of the Self to Know and See via the simile of the mirror, may the bliss of the Self be experienced; that is the heartfelt prayer.

~ Jai Sat Chit Anand

Understanding the Real Form of the Self, Through the Example of the Mirror

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

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

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

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

The Relation of the Self With the Destructible World

Questioner: After realizing the Self, what is the relationship of the Self with the destructible (*vinashi*) things of this world?

Dadashri: Have you ever been to see a movie? What relation do you have with the movie? There is a big screen there; so do you have any relation with that screen? What relation do you have with it?

Questioner: Just of seeing.

Dadashri: That is it. Similarly, for this too, all this is only to be Seen. There is no other relation. The Self will go away if You do not See. So, You definitely have to See. There cannot be a Knower (*Gnata*) if there is no object to be known (*gneya*). The presence of an object to be known suggests the presence of the Knower.

As long as the movie is running, the viewer is of value; otherwise, there is no value of the viewer if the movie is not running.

The Relationship of the Object to Be Known and the Knower

[The Self is] Continuously the

Knower-Seer (*Gnata-Drashta*) by Its inherent nature. The Self, the pure Soul (*Shuddhatma*) that 'we' gave You, is the continuous Knower (*Gnayaak*) precisely by Its inherent nature. The moment an object to be known presents itself, the continuous Knower shows Its awakened awareness (*jaग्रuti*).

Questioner: Yes, so how should we use it in worldly interaction (*vyavahaar*)?

Dadashri: It is indeed there in worldly interaction. Worldly interaction is the object to be known, and the Self (*Nishchay*) is the continuous Knower. This is indeed the relation between the two. It is indeed the relationship between worldly interaction and the Self. There is nothing else besides objects to be known in worldly interactions. There is no Knower in worldly interactions, and there is nothing else besides the Knower in the realm of the Self.

Questioner: I understood that very well. So, when five to six activities come together in worldly interaction, that prevalence as the Knower-Seer goes away. Then it comes back again after some time.

Dadashri: No, it does not go away. It is just that it feels that way, but it does not go away.

Questioner: Engrossment tends to happen in the other unnatural (*vibhaav*; extra intent of 'I am Chandubhai') state.

Dadashri: It does not go away. Say there is a light here. When you fall asleep, you will see darkness within. Just because slight dozing happens, that does not mean the light has gone. The light is the very same, illuminating. So, this worldly interaction is all in the form of an object to be known, and the Self is in the form of a continuous Knower. Now, they have both come into a relationship. The relationship has become that of the object to be known and the Knower (*gneya-Gnata*).

Therefore, the ultimate meaning of Knower-Seer is that It Knows and Sees from all aspects, all that is going on within; what the mind, intellect, *chit*, and ego are doing. That is all. Nothing else.

'You' are indeed the Self and You are the Knower-Seer. Whether this happens or that happens, if You let go of the function as the Knower-Seer in the slightest, then problems will arise within. 'You' are who You are. This Knowledge (*Gnan*) that You have been given, that 'I am pure Soul,' that Knowledge should remain exactly that.

The Self Does Not Need Anyone

Questioner: When we say that the pure Soul is only the Knower-Seer, I can understand the point that It is a Seer. However, when we say that the Self is a Knower, then through what medium

does the Self acquire Knowledge? The Self would most definitely not be using the *prakruti* (the non-Self complex) as a medium, would it?

Dadashri: Not only does the Self not make use of anyone, but It also does not seek anyone's help. The Self is independent. The Self is the absolute Self (*Parmatma*). 'It' has Its own infinite energy. The Self does not have to acquire Knowledge from anyone else. The One whose body itself is Knowledge, It is in fact the embodiment of Knowledge (*Gnan swaroop*), the form of Science (*Vignan Swaroop*), then where does the question of acquiring Knowledge through someone even remain?

Questioner: As a Seer (*Drashta*), 'I' am Seeing the *prakruti*, that is fine; but when 'I' become the Knower (*Gnata*) of it, at that time it is only through some medium of the *prakruti*, through any thoughts or through any of its attributes that it comes into My Knowing. Otherwise, how would 'I' come into the function of Knowing (*jaanpanu*)?

Dadashri: No, the Self, by Its inherent nature, has the function of Knowing. The knowledge that the *prakruti* gets, the knowledge which arises in the *prakruti*, has been 'implanted' (*aaropan*) through the Self. It is only when the Self's function of Knowing gets implanted in the *prakruti* that the function of knowing arises in the *prakruti*. The intellect is simply an implantation [of the light] of the Self; nothing else. So, besides the Self, there is no other place at all where the function of Knowing exists. It is

only here [in the Self], that the entire function of Knowing has arisen. These two properties of Knowing and Seeing are properties of only the Self. Besides the Self, there is no other place where [the property of] Knowing and Seeing exists, and whatever the *prakruti* knows, it is due to the implantation from the Self. There is nothing else. The function of Knowing does not exist in the *prakruti* whatsoever!

Questioner: What does that mean? That One should not do any implantation?

Dadashri: To say, “Not to do,” that language itself is wrong.

Questioner: So then how am ‘I’ to remain as the Knower-Seer? How can ‘I’ remain as the Knower-Seer directly, without any medium of the *prakruti* or without taking any support from anything?

Dadashri: The Self’s inherent nature itself is that of the Knower-Seer. Let me explain that to you. You have understood the Knower-Seer in your own language [interpretation].

Questioner: Dada, when we say, “The Self is the Knower-Seer,” that is fine. Now, if the Self is the Knower-Seer, then does It become the Knower-Seer with the help of the subtle body?

Dadashri: No. Say there is a mirror which is standing here. If you go in front of it, then would you see yourself in the mirror or would you not? Does the mirror have to ‘do’ anything in that? That is how all of this is reflected in the Self. A physical mirror is *achetan* (inanimate; without the property to Know and See) whereas the Self is *Chetan* (the eternal element with the function of

Knowing and Seeing). Everything reveals itself within the Self. So then, One Knows, ‘What happened within, who is visible in it.’ That is how the Knower-Seer is. The ultimate Knower-Seer is like this.

All That Is to Be Known Are Gneya

After the Self has separated, It is considered as the Knower (*Gnata*) and all temporary things that are seen are objects to be known (*gneya*). For the One who can See everything, what is destructible (*vinashi*) can also be seen externally and what is indestructible (*avinashi*) can also be Seen within. There are many *gneya* within, but people outside [those who have not attained *Gnan*] only understand as far as knowledge attained through the medium of the senses is concerned. They understand that which concerns the mind, the eyes, and the intellect. They do not understand what is beyond that.

Questioner: What should we understand *gneya* to be?

Dadashri: *Gneya* refers to objects to be known. Things that are to be known are all called *gneya*, and all the things to be seen are called *drashya*. What is the inherent nature of the Self? It is to Know and to See. But what does It Know? ‘It’ Knows the objects to be known. Whenever an object to be known is present, it is immediately Known by It. Just as when a person goes in front of a mirror, a reflection gets cast inside, similarly, it becomes present in this [the Self].

If the mirror were alive, then everything would be seen as an object to be known inside it.

Questioner: Yes, it would see everything as an object to be known.

Dadashri: Similarly, the Self Itself Sees [everything] as an object to be known. The only difference is that this [the mirror] is not living, whereas This [the Self] is living.

Questioner: This is *Chetan* and that is *jada* (inanimate matter; without the Knower-Seer; *achetan*), that is all.

Dadashri: Just as its circumstances reflect in it [the mirror], similarly, the circumstances reflect within [the Self]; they are not visible externally.

Questioner: Yes, the mirror indeed has *darshan* (vision), but it does not have knowledge. It has one attribute [in common] which is that it has *darshan*, isn't it!

Dadashri: What do you mean by *darshan*?

Questioner: It is not able to do it by itself.

Dadashri: No, *darshan* means 'I am this' (*pratiti*). That sense of 'I am this' is not present. It is not living, is it! Without being alive, there is no *darshan*, there is no *pratiti*. However, this is just an example. And look, we can all be seen, can't we! Does it have anything to with us? However many people come and stand in front of it, they are all visible.

Questioner: It is indeed *vitaraag* (free of attachment and abhorrence).

Dadashri: It is indeed *vitaraag*; similarly, the Self keeps on Seeing and Knowing the circumstances.

Things Reflect in the Self Like in a Mirror

Questioner: You said that a mirror is one of the greatest tools to understand the Self, please explain that.

Dadashri: The mirror is a great science. If you want to give a physical description of the Self, then the mirror alone is a means! So, the Self is like a mirror. Just like a mirror, Its inherent nature is such that the entire universe is continuously visible within It, it reflects within It. All that is on the outside, all of it gets reflected within. Therefore, the realization immediately takes place as to, 'What just happened!' So, It continues Seeing and Knowing everything that is going on in this world.

So, like a mirror, everything is reflected within Itself. 'It' does not have to look outside. In fact, Its 'eyes' and all that, the entire 'body' [substance of an element; *dravya*] is such that it gets reflected within Itself. Therefore, everything we do is indeed reflected inside It, in the Self, in Oneself.

It is not necessary to go see outside. If it were necessary to go see outside, then one would have to hoist himself up like this. One would have to hoist himself up like this in order to see America. But instead, everything reflects within Oneself. Would all these people sitting here reflect in a mirror or not?

Questioner: Yes, they would be reflected.

Dadashri: Similarly, the Self is like a mirror, but the mirror is *jada* (devoid

of the Knower-Seer), whereas the Self is *Chetan* (the Knower-Seer).

Like a Mirror, the Objects to be Known Reflect Within

Questioner: In the hymn *Sarvasma Amaaru Arpan Chhe* (We Surrender Everything of Ours to You), there is [the verse], ‘*Jeevan bhale ek darshan ho, pan Aatam shaashwat darpan chhe.*’ (‘Life may be seen solely through the five senses, but the Self is an eternal mirror.’) So what is meant by *darpan*?

Dadashri: Yes, *darpan* (mirror) means the entire world can be seen in it, everything is reflected within. So then, It does not need to make an effort to See. For example, does a mirror have to make any effort to see anything? Similarly, everything is reflected in It, so It is a type of mirror. Then, at certain stages, the meaning keeps getting deeper, but It ultimately remains [in a state like that of] a mirror.

Without the mirror having a desire, everything can be seen in the mirror. Does it have any desire? If the mirror were living, then it would keep on telling everyone, “Look how I can see everything within myself! All of you are standing outside, but I can see [you] within myself.”

However, there is no *Chetan* in the mirror, so it does not say, “I can see this”; whereas This is *Chetan*, so It says, “I can see this.” So then what people think is, ‘It must be looking outside’; however, it is not seen outside, everything is actually reflected within It.

If the mirror were living, then it

would be able to see within; so then would the need for it to look outside remain? Everything is reflected within the Self. The entire world can be Seen within the Self. So that is what needs to be Seen, It does not need to See anything outside.

It Reflects Within Through the Knowledge That Is Beyond the Senses

Questioner: My *Atma* (the Self) is in this body, and all of this is to be Known, so does my *Atma* wander everywhere? Just as in *Siddha Kshetra* (the permanent abode of the absolutely liberated Souls who have attained ultimate liberation), the entire universe is to be Known, so does my *Atma* wander everywhere?

Dadashri: No, It does not wander, it is reflected within It. There is no need to wander; it is reflected within.

Questioner: It is reflected; is it the Knowledge that is beyond the senses (*atindriya Gnan*) of my Self that is reflected?

Dadashri: Yes, just as a mirror remains in its place and however many people come in front of it, they all get reflected within it.

Questioner: If they are reflected, then is that reflection in my Knowledge that is beyond the senses?

Dadashri: Yes, it is indeed in the *Gnan*.

Questioner: Now, wherever there is *Gnan*, the Self is certainly present.

Dadashri: The Self indeed exists wherever there is *Gnan*, and the Self does

not exist where there is no *Gnan*. The Self is not present in these inanimate things.

Questioner: That is correct. However many objects to be known (*gneya*) I See; meaning the *gneya* are Seen through *Gnan*, so when I See *gneya* that are far away, my Self does not go there, but rather, they are reflected within.

Dadashri: There is no need to go anywhere. ‘They’ [the absolutely liberated Souls] sit over there in *Siddha Kshetra*, and when I raise my hand, that is all reflected in Their *Gnan* over there. It gets reflected within, They do not have to go and See it, They do not have to apply awareness as the Self (*upayog*) there. If They set out to apply awareness there, then effort is involved. We are the ones who have to apply awareness as the Self. This is because we had misused it. Since we had misused it, we have to come into *shuddha upayog* (pure applied awareness as the Self). However, for Them, there is no *shuddha upayog* or anything else that remains, is there!

Up Until Keval Gnan, It Is the Knower and Seer, Thereafter It Is a Mirror

So, the Self does not have the energy to See externally. We do say [use the terms] Knower-Seer through a certain perspective, however, It only Sees what is reflected within Itself.

Questioner: So when we say Knower-Seer, is it not Knowing and Seeing externally?

Dadashri: No, the Knower and Seer does not mean seeing through the eyes. It is reflected within. Is it as though any

activity needs to be done as far as the Knower-Seer is concerned? It reflects. The Knower-Seer is the first stage, and the final stage is this; after becoming free from the [final] body, It becomes a mirror (*darpan*). As long as this body exists, It is the Knower-Seer.

Questioner: Please explain that more.

Dadashri: It’s like this; It is involved in the activity of Seeing, yet this activity of Seeing should be natural and spontaneous (*sahaj*). Since It has to ‘do’ the activity of Seeing, It has to [‘do’ the subtle effort to] remain as the Knower-Seer, so there is a Knower even over It. So then, It has become a manager. But there is still a ‘boss’ over It. The ultimate ‘boss’ does not have to make the effort to See, It is indeed able to See naturally and spontaneously.

Questioner: So who is It that has to See as the Knower-Seer, and who is It that Sees even It?

Dadashri: The original [Self] Sees even It, that is the original [Self]. That which has to See is the middle One; the *upayog* (applied awareness as the Self). So the Knower (*Jaananaaro*) of even that [the middle One] is in the ultimate state.

Questioner: Who is that ‘middle One’, Dada?

Dadashri: Applied awareness.

Questioner: It is applied awareness, but whose applied awareness is it?

Dadashri: It is of *Pragnya* (the direct liberating light of the Self). Once

One comes into the applied awareness of *Pragnya*, that is more than enough. There is not much need for any of us to go beyond this, our college is up to this point!

Questioner: So that which can be Seen through *keval Gnan* (absolute Knowledge), can that be equated with a mirror?

Dadashri: Yes, It Sees everything in *keval Gnan* within. Inside, everything is reflected in Its *Gnan*, just like everything is reflected in a mirror. However many people are sitting here, they reflect in it; all those people who are sitting out there. However, that ‘mirror’ does not see externally. ‘It’ Sees whatever is reflected within itself.

Everything Is Reflected in Absolute Knowledge

The fact of the matter is, everything can be Seen in absolute Knowledge (*keval Gnan*). Absolute Knowledge is such a Knowledge that nothing to be Seen in It is left out. However many objects to be known there are, they are all Seen. All the objects to be seen (*drashya*) are also Seen. So what we have seen may be false, but this is not false.

Questioner: Does that happen by making an effort? That which is Seen through absolute Knowledge, ‘Seen’ is just a word, but how does that happen, Dada?

Dadashri: Suppose there is a mirror, if this mirror were living, it would tell me, “I see all these things.” Then I would ask, “Where are you looking? Here [externally]?” To that, it would reply, “No,

within me.” In the same way, absolute Knowledge Sees everything within.

Compared to whatever truth there is outside [in the world], this is a distinct truth, all this discussion. This distinct truth is without the slightest mistake.

People have not been to America, you have not been to America either, yet you still have to believe that [it exists], don’t you?

Questioner: Yes.

Dadashri: This is all just like that.

Questioner: No, no, I believe it. I completely believe it, Dada.

Dadashri: That is fine. That you believe it is all fine. However, this has been Seen through absolute Knowledge. What you are trying to know about how it must have been Seen, well it has been Seen through absolute Knowledge. I cannot See that. I have only one thing; there is a body that leaves from here, from ‘our’ shoulder. When ‘we’ want to know something... when ‘we’ get confused, that body goes out and goes [to Simandhar Swami] and comes back with some light as to what it is.

Questioner: At that time, what happens to this body?

Dadashri: Nothing, this body remains as it is. Another body in the form of light leaves from here [the shoulder], it is absolutely tiny. It goes there and comes back with an explanation when ‘we’ get confused. And that too, within a minute. It does not even take long. This is because no other link has been joined. Now only this much is joined from here.

In Siddha Kshetra, the Gneya Reflect Naturally

Questioner: The main properties of the Self is Knowing and Seeing and *Swa-par prakashak* (that which illuminates the Self and the non-Self), so in *Siddha Kshetra*, how does It See the objects to be known (*gneya*) of the universe?

Dadashri: After going to *Siddha Kshetra*, the Self can see the objects to be known the way they can be seen in a mirror. Those objects to be known are reflected in the Self.

The Self is *Swa-par prakashak*, It illuminates the Self and It also illuminates others. So this world is reflected indeed within Itself.

Just as if a mirror were placed here, then you would be visible in it, but it [the reflection] would not see you from the mirror. It is *Swa-par prakashak* in this way. As It is the Knower, It Sees everything through the illumination (*prakash*).

Questioner: Dada had said, “‘We’ saw the entire universe in *Gnan*,” so that means that You indeed saw it in this way, doesn’t it?

Dadashri: If the Self has come into Its inherent nature as the Self, then It can See everything. However much It comes into Its inherent nature, It Sees that much.

The Absolutely Liberated Souls Can Naturally See the Present

Questioner: But just as with a mirror, one has to do the act of seeing, similarly, in order for the Self to remain as

the Knower-Seer, even in *Siddha Kshetra*, It has to do the act of Seeing, doesn’t It?

Dadashri: No.

Questioner: So can It See everything all at once?

Dadashri: It is the natural and spontaneous state, everything can be Seen.

Questioner: Can everything be Seen all at once?

Dadashri: Every single thing can be Seen all at once. Increases and decreases taking place can also be Seen. As night falls, less is Seen on that side. Over here, until six o’clock in the evening, people can be Seen coming and going. Then all these [birds] that are flying and all the animals, all of that can be Seen. Then as night falls, it decreases. Then at midnight, no one is Seen. At three or four in the morning, it’s pitch dark, and the onset [of activity] can be Seen. Then it keeps increasing, that can be Seen. When it increases even more, that can be Seen. Then the gradual decrease can be Seen.

Questioner: Dada, so does It constantly keep Seeing that?

Dadashri: It is Seen, It does not have to ‘keep doing’ the Seeing; it is simply Seen.

Questioner: Is it Seen automatically and naturally?

Dadashri: It is Seen naturally. If It keeps Seeing, then that is *Gnan*.

Questioner: So if It only has one constant activity, then would It not get bored? ‘It’ just keeps on Seeing! For us, no

matter how beautiful something is, if we had to constantly see it for five minutes, then we would get bored. And there, as per Its inherent nature (*Swabhaav*), It has to keep Seeing, as though It were a statue?

Dadashri: This light here, does it keep getting bored of giving off light?

Questioner: No, it doesn't as such. But it is not as though it is living, is it? It is not as though it is the Self, is it? There is no Self in it. It is inanimate, whereas in the other case, it is the Self. 'Its' existence is different.

Dadashri: But It can See naturally, It can See by Its inherent nature.

Questioner: The One who has an existence, that Knower Sees that this is like this, this is like that. If It Sees, then...

Dadashri: When a thief steals, It does not have abhorrence towards him, and when someone donates money, It does not have attachment towards him. If a person is beating someone up, murdering someone, then It Sees that as well. It does not have any attachment or abhorrence towards that, towards anything.

Questioner: If It only Sees the present, then what if It wants to see Lord Krishna?

Dadashri: No, [It Sees] what's in the present. The past cannot be Seen. 'It' does not See anything other than the present.

Questioner: That which is happening.

Dadashri: Only that which is going on can be Seen. 'We' too can only See the present, there is no other complication, and

'we' also tell you, "Dear fellow, remain in the present."

Questioner: If It wants to See something from the past by implementing awareness, then is It able to See that?

Dadashri: 'It' simply does not have the energy to implement the awareness. That is not Its 'line' [role] at all. Does It have any problems with a father-in-law or mother-in-law that It has to worry?

Questioner: So They [the *Siddha* Lords] keep on Seeing, so do They have vision?

Dadashri: Not this kind of vision; this would feel tiring.

Questioner: So what kind of vision do They have?

Dadashri: 'They' don't have to look at all, it is continuously visible.

Suppose there is a mirror ball; all of us who are sitting here would be visible in it. What strain is put on the mirror ball for that?

Questioner: None at all.

Dadashri: Similarly, They do not have to See anything at all, whatever is to be Seen is continuously Seen within. 'They' have Their own infinite Knowledge and infinite Vision and when those are used, the result of that is bliss. It is not the case that first there is bliss and then this. When Their Knowledge and Vision are used, bliss indeed prevails. Bliss prevails for Them naturally. There is nothing besides Knowledge and Vision for Them. The entire form (*Swaroop*) is made up of Knowledge and Vision.

The Self Continues to Experience Its Own Bliss as the Self

Therefore, They do not have to do anything at all in Their state as the continuous Knower (*Gnayakpad*), They constantly dwell in Their *Swabhaav*.

Questioner: What does *Swabhaav* mean?

Dadashri: To be in one's own *Swabhaav* means, take for example this light; what does it do? It gives light, but it is inanimate, whereas this is living.

One, Himself, is indeed the liberated form of the Self (*mokshaswaroop*) and is indeed the owner of inherent bliss of the Self.

In *Siddha gati* (the realm of the absolutely liberated Souls who have attained ultimate liberation), all the absolutely liberated Souls exist in an independent way and They experience Their own bliss, They constantly experience absolute bliss.

Questioner: For Those who are in *Siddha gati*, for Those who have gone to *moksha* (ultimate liberation) and are experiencing bliss without the body, who is it that is experiencing that bliss?

Dadashri: The Self, indeed; the Self experiences Itself. 'They' continue to experience Their own bliss and moreover, They are constantly active. What is Their activity? *Gnan kriya* (the activity of Knowing) and *Darshan kriya* (the activity of Seeing) is constantly going on!

Questioner: But why do They need the activity of Knowing and the activity of Seeing over there?

Dadashri: It is actually their inherent nature. Wouldn't this light, if it were living, constantly see us? That is how the Self continues to See.

Questioner: Dada, the Self goes to *moksha* and then becomes the Knower-Seer, then does It progress any further in that?

Dadashri: Then there is no further progress remaining, so how would it progress?

Questioner: Is that it, It becomes a steady state?

Dadashri: Then that is precisely the life of the absolute Self (*Parmatma*), that is all. That which we have been searching for infinite lives; what have we been searching for? The answer is, "Happiness." Once such happiness is attained, one does not like it when pain subsequently arises. One wants eternal bliss. Eternal bliss is One's own inherent nature.

They Experience Bliss of the Self Without a Medium

Questioner: The living being that goes to *Siddha gati*, It dwells in absolute bliss; through what medium does It experience and enjoy this absolute bliss? Just as we enjoy happiness through the medium of the non-Self complex, so it is if such a medium exists that It would be able to experience absolute bliss, wouldn't It?

Dadashri: There is no need for a medium.

Questioner: How can It experience it? How can the Self experience it?

Dadashri: 'It' experiences Its own bliss. This is because the activity of Knowing and the activity of Seeing continue. What is the result of engaging in the activity of Knowing and the activity of Seeing? The answer is, bliss constantly prevails, that is all.

A medium is not needed over there. A medium is considered as becoming dependent, it is considered dependency. If a medium were needed, then that would be considered dependency, and if it is considered dependency, then it is not considered *moksha*.

It does not have a relationship based on support. That 'light' [the absolutely liberated Lords], They do not have a relationship based on support and taking support.

Questioner: The bliss that is in *moksha*, what is it based on? It must have some basis, mustn't it?

Dadashri: It is based on the objects to be seen (*drashya*) and known (*gneya*). The Self is Itself the Knower-Seer and bliss is dependent on the objects to be seen and known. Otherwise, the Self is independent, what support does It need?

Even in Siddha Kshetra, the Self Cannot Exist Without Gneya

Questioner: If the Self is in Its Real form (*Swaroop*), then in that case, does It have any need for objects to be known (*gneya*)? When the Self is in Its Real form, there are no objects to be known at all, are there? Does *Gnan* really need objects to be known?

Dadashri: They are inevitably

present; without objects to be known, *Gnan* would not exist, would it!

Questioner: When the Self is completely in *Gnanswaroop* (the form of Knowledge), in Its own inherent nature, in Its Real form, then does It require objects to be known at that time?

Dadashri: Of course It does! The Self does not exist without objects to be known. Meaning, it would not be certain that the Self is present. Without objects to be known, the Self does not exist anywhere, not even in *Siddhasthan* (the permanent abode of the absolutely liberated Souls). 'It' is always with objects to be known and objects to be seen, It cannot exist alone. When a person goes to see a movie and it says, 'The End,' then what would he see thereafter?

Questioner: So Dadaji, the object to be known is reflected in the *Gnan*. If there were no object to be known, then could *Gnan* not exist on Its own?

Dadashri: No, It would disappear.

Questioner: But Dadaji, the mirror actually remains. Even after the object to be known leaves, the mirror still remains. The objects to be known are reflected in the mirror. If the objects to be known leave, then the mirror, its light still remains.

Dadashri: It remains for the mirror, [but] not for This. 'It' does not remain for even a fraction of a moment.

There Is Natural Bliss in Seeing the Gneya

Questioner: So the other pure Soul

next to It, is that an object to be known (*gneya*)?

Dadashri: That is not an object to be known.

Questioner: True, that is not an object to be known; that is correct.

Dadashri: 'It' Sees the object to be known. 'It' does not See anything other than the object to be known.

Questioner: Does It See the object to be known or do the objects to be known reflect in Its Knowledge?

Dadashri: They are actually reflected. [I say] That It 'Sees' in order to explain to those here. Just as everything is reflected in a mirror, it is reflected in that way.

Questioner: You said 'the Seer', so does another [entity] arise in the middle?

Dadashri: No, the language is just written like that for the sake of explaining this to the intellect!

Questioner: It is correct in words.

Dadashri: It is reflected within. The objects to be known of the entire world are continuously reflected. Moreover, there is interest in whatever is reflected.

Questioner: How is that?

Dadashri: It is natural interest.

Questioner: But where it is seen naturally, there is no such thing as interest, is there?

Dadashri: There is no interest or disinterest over there, but rather It Sees.

When It Sees, bliss arises, otherwise bliss does not arise.

Questioner: Bliss arises because It Sees?

Dadashri: Bliss arises precisely because It Sees and Knows.

Questioner: Right now, It keeps on Seeing within too! What else does It do?

Dadashri: That is all It keeps on doing, It does not do anything else. Even right now, It Sees within continuously. It Sees and Knows, that is Its work.

With the Law of Increase-Decrease, All Is Seen Anew

Questioner: Dada, the bliss that arises for the absolutely liberated Lords (*Siddha*), the continuously new things They that See, on what basis is this so?

Dadashri: Why do the absolutely liberated Lords have infinite bliss? It is because They constantly See new things. Why is that? It is due to the law of constant increase-decrease.

Whatever is to be Seen also goes through increase-decrease. When night falls, this half decreases, and the other half increases. It increases and decreases like that. And when it is five in the morning for us, all these people can be Seen. But when can the increase really be Seen? It is at ten, eleven, twelve o'clock in the afternoon, when a lot of people are all moving about. They are going from here and there; everything can be Seen. They only want to See and Know, and not get too deep into it, such as, 'This man is going out to steal.' 'They' can even See

him stealing, picking someone's pocket, but They just See and Know, only two things! They are not engaged in any subject. What is this subject? One may say, "Of pick pocketing." But no, 'It is the subject of Knowing others, We do not get involved.'

So the Souls that are located in *Siddhasthan* right now, all those Souls are indeed the Knower-Seer, but if They were to look towards our country, then at four o'clock in the morning, They would See a little bit [of activity], few would be Seen roaming around. 'They' would See the objects to be known (*gneya*) and objects to be seen (*drashya*) at that time. At dawn, at four o'clock, five o'clock, people, animals, and all, wake up. So when they are moving about, they can all be Seen. Then, at six o'clock more can be Seen, at seven o'clock even more can be Seen, at eight o'clock, at nine o'clock, they keep increasing. So they keep increasing until twelve o'clock. Then, at night, they start to decrease again. So, these objects to be known, as they move about, they gradually decrease. They increase, then decrease, increase, then decrease. All that continues and whatever was Seen disappears and new [things] are Seen, it is with that perspective.

So even there, the emergence and dissolution indeed exists. There is the emergence and dissolution. So one may ask, "What is it that emerges?" So, for example, when 'we' raised our hand, that arose in Their Knowledge while being seated over there. Then when I put my

hand down, that temporary state (*avastha*) came to an end. The temporary states emerge and come to an end. 'They' keep Seeing that, all that can be Seen. It emerges and comes to an end, it emerges and comes to an end. Can anyone be Seen at night? Then things can be Seen in America. 'They' can See from all sides, can't They! But at that time, [activity] cannot be Seen in this corner [India]. 'They' simply See everyone sleeping at that time, even if they are asleep in their home. 'Their' *Gnan* goes right through the building. If a person has gone to sleep after drinking alcohol, They Know all that. 'They' Know everything. This is in fact *Vignan* (Science; absolute Knowledge).

Dirt on the Mirror in the Form of the Ego

Questioner: When I look in the mirror and see my reflection in it, whose *gunadharma* (intrinsic property that has a specific function) is it?

Dadashri: It is the *gunadharma* of the mirror; it wouldn't be seen in a wall.

Questioner: What if this mirror happens to be dirty?

Dadashri: If it is dirty, then it would be seen as dirty.

Questioner: It would be seen as dirty or may not even be visible.

Dadashri: It would not be visible.

Questioner: Yes, so what is that uncleanliness?

Dadashri: That uncleanliness is a veil of this ego. The [ego of] 'I

am something'; that is a veil, it is uncleanliness.

Questioner: Okay, egoism, that's correct! We refer to it as the *aham* (ego; sense of 'I-ness').

Dadashri: Yes, *aham*.

There is dirt stuck on the mirror, that is why the photo [image] looks like this. If the dirt had not been there, the photo would have been clear.

One's photo is in accordance with the quantity of dirt there is. Once the dirt is gone, the photo will be first class. A *Tirthankar* Lord (the absolutely enlightened Lord who can liberate others) is considered a photo without dirt. What fragrance! They have such attractiveness (*laavanyata*)! Such attractiveness does not exist in the world.

Questioner: Now, from where did the *aham* originate?

Dadashri: Fundamentally, this One [You, the Self] is Light, but the people of the world said, "You are Chandubhai," and you too believed 'I am Chandubhai'! Therefore, egoism arose. That egoism became the representative of the original Light! And then, one began seeing through that representative's light; that being the intellect (*buddhi*)!

Did you understand where that *aham* came from? It is *vishesh bhaav* (an assumed identification with that which is not One's own). The Self's *vishesh bhaav*, not inherent nature.

By the coming together of two eternal elements, there is no change in

the inherent nature of the two, but in the ignorant state, a third *vishesh bhaav* arises. Just as when a book is placed in front of a mirror, the book will not change its inherent nature. Then does the mirror change its inherent nature? No. The mirror is always in its inherent nature, but when you go in front of it, it shows its own inherent nature and also the *vishesh bhaav*. This is a very subtle point. Scientists can understand it quickly.

The Self encountered another eternal element [*Jada*; the eternal element of inanimate matter] that is why this eternal element [the Self] Itself felt, 'Truly, I am this.' Along with that, the 'I' and 'my' arose, and then anger, pride, deceit and greed arose.

The Ego Arose With the Change in the Belief

The Self has neither come, nor gone. These are all just the antics of the intellect. All these things appear this way due to the intellect. Once the intellect leaves and the ego leaves, It is indeed separate. It is because the intellect and ego have arisen that all this is Seen.

When a person goes outside, where does his shadow come from? From all the circumstances! When the circumstance of the sun comes around, the shadow arises, and when the circumstance of a mirror comes about, there is a reflection. So, all this has come about because of circumstances, and that is why the belief has been completely altered. The Self has remained exactly the same, but the belief has changed, as to, 'What has happened

here?’ Doesn’t a sparrow peck at a mirror with its beak? A sparrow pecks at the mirror, doesn’t it? Now, a person would not do that. That is because he knows that it is his own photo [reflection]. However, the sparrow’s belief is altered that, ‘Another sparrow has come,’ so it keeps pecking away at it. However, when the experience happens for many days, then that belief breaks. In this case too, it is just the belief that has changed. The entire belief has become wrong, that is why the ego (*ahamkaar*) has arisen, and also why the intellect has arisen. And because the intellect arose, on the basis of that intellect, the light of the intellect functions, while the original Light [of the Self] gets turned off. That is why there is so much confusion! The Self has not changed whatsoever. Nothing of the Self has been spoiled nor has anything affected the Self.

When a person goes outside, doesn’t his shadow keep following him around? All this is just like a shadow. If someone were to gesture like this, creating a shadow, raise a finger in the air, raise two fingers in the air, turn to look this way and that way, then would not you realize that he has gone a bit crazy? Similarly, when a person attains the awareness of his own Self, he becomes free from circumstances as though nothing has happened. So it is simply that these circumstances have come together, it is nothing else. And if someone ran around in the street trying to shirk off his shadow, would the shadow go away? No. If he ran this way, he would see it behind him, and if he

turned this way, he would still see it. So no matter which way he turned, wouldn’t he still see something or the other? So, the shadow does not leave him. Now, if someone said to him, “Go inside your home,” then the shadow would cease!

So, it is simply that the belief has become wrong, it is nothing else. Nor has the Self bound any karma, yet all of this [the wrong belief] has carried on baselessly. Karma has never been bound. If the Self ever binds karma, then that [the binding of karma] would become Its permanent *swabhaav* (inherent nature), then it would never leave. These are all simply misconceptions that have been knocked into people.

A Misconceived Belief Amidst Circumstances

It’s like this; there are water lilies that grow in a pond, like the water lotus. The flowers stand up tall. When a parrot comes and sits on one, it bends like this. Misapprehension arises in the parrot that, ‘I am falling, I am falling!’ So the parrot grabs on to it. And the parrot turns upside down as well. Once it turns upside down, the parrot isn’t able to let go. ‘I am going to die now.’ So it won’t let go at all. It doesn’t let go until a hunter captures it with great difficulty. A misconception has taken hold. It forgets to fly away; all its awareness is lost. The misconception develops that, ‘Now I am going to fall!’ Just look at the kinds of misconceptions that befall a living being!

These sparrows go on pecking their beaks in the mirror. ‘Hey! That is not [another] sparrow! You will wear out

your beak, yet nothing will happen.’ But even then, it does not gain the experience. It sees the [other] sparrow striking it.

And what would happen if you were to put a mirror in front of a cat? At first, it too would get startled. Then, it would slowly look this way and look that way and decide that this is not right, it appears to be wrong. It doesn’t know what it is but it can tell that whatever it appears to be is wrong. There is no one there; there is not another cat in there.

Questioner: So does the wrong belief also get formed in smaller types of living beings too?

Dadashri: Wrong belief means to sit in one place only, it does not subsequently leave.

Questioner: Is it the same with all living beings; with the one-sensed organisms and two-sensed organisms? Do they have the wrong belief?

Dadashri: All of them have it. It is because of wrong belief that this state arose, this worldly state arose, that is called wrong belief! Be it a *dev* (male celestial being) or a one-sensed organism; [there is wrong belief] everywhere. If the wrong belief goes away, one becomes God.

The Self’s energy of Knowing and Seeing (*Chaitanya shakti*) is such that through wrong belief, the notion arises that ‘I am this, I am this’ (*vikalp*). That wrong belief arises and that itself is the bondage of karma. Just as when looking in a mirror, an image instantly appears; similarly, because *parmanu* (smallest,

most indivisible particles of the element of inanimate matter) are inherently active, as soon as a *vikalp* arises, corresponding *parmanu* immediately crop up. The original *parmanu* are in the form of an eternal element, then when they come together, they turn into a temporary state. These are all miracles of the continuously active form (*sakriya*). It is only this eternal element of inanimate matter (*Pudgal tattva*) that confuses the Self. It is its continuously active state that causes the confusion. The continuously active state of the *pudgal* is such that even though it [*pudgal*] is inanimate, it appears to be like a living being.

Whatever Is Envisioned Through the Belief, Comes to Be

A sparrow is [visible] in the mirror, so when it sees it, why does it start to peck its beak? It thinks, ‘Who is this? Who is doing this?’ A similar reflection arises in the Self.

Questioner: Why is there so much effect on the Self from seeing the reflection in a mirror?

Dadashri: If there is a room that is lined with mirrors above, below, and all around, and if one enters with his eyes closed, then he would not be affected at all. However, if he enters the room with his eyes open, then he would see all kinds of things. Therefore, all kinds of effects arise.

If a sparrow comes and sits in front of a mirror, what can the mirror do? The mirror remains the same, but another sparrow is automatically visible in it. The

sparrow sees the same eyes and beak as its own, and due to that, the sparrow's knowledge does not change but its belief changes, it believes that there is another sparrow like it. That is why it keeps pecking at the sparrow in the mirror. This is how everything is in this world. The world has come into existence because of vibrations. One vibration gives rise to countless other vibrations. The Knowledge does not change, but the belief changes. The belief changes at every instant. If the Knowledge were to change, then the Self would no longer exist. This is because Knowledge and the Self are not separate from each other. The Real form of the Self is indeed the form as Knowledge. Just as an eternal element and its properties, they always exist together, they never separate from each other! In this case what happens is, the moment there is the slightest change in one's belief, he will thereafter see [things] that way. Then everything will turn out to be according to what he envisions.

The [way a] mirror [functions] is a wonder in itself! However, as it has become so natural and common for people, they fail to see that. As it is, people keep looking at their face in the mirror the entire day, to comb their hair, and to apply powder on their face, and that is why even mirrors have become inexpensive. Otherwise, the mirror is an extraordinary thing! What a miraculous play of the *pudgal*!

Not the Gnan, Only the Belief Has Changed

If the knowledge of the sparrow

were to have changed, then it would have died pecking [at its own reflection in a mirror]. However, its knowledge has not changed; its belief has changed. Once it flies away, then there is nothing at all. When it returns, the belief arises once again that, 'Hey, it is exactly the same one [as before].' However, after it flies away, there is no further ado. Whereas in the case where the knowledge has changed, even after it has flown away, as the knowledge has changed, that's the end of it. However, the knowledge does not change.

Hence, it is the illusion of *Darshan* (understanding) and not of *Gnan*. Illusion of *Darshan* means that although there is awareness of 'I am', but the other [Knowledge], what the 'I' actually is, is not known. Just as, before a person gets on a merry-go-round, he knows that he is fine and his health is fine too. However, after he gets off the merry-go-round, he throws up, he feels dizzy and everything around him appears to be revolving. At that time, he tells us, "Hey! Everything is revolving; all of this is revolving." So, we have to support him by holding him. To say, "All this is revolving," is known as an illusion. A bit later, he realizes, 'I was fine earlier on, and in everything that appears to be revolving, I am not revolving.' He attains that much awareness of the illusion. However, all these people still believe, 'I am indeed the one doing it.' Hence, they are not even aware of the illusion. In India, there are at least such people who are aware of the illusion.

Questioner: All the disputes and

dualities in the world have arisen only because of beliefs, haven't they?

Dadashri: Yes, it is indeed the belief that has spoilt. That is why worldly life (*sansaar*) has come into existence. The entire worldly life remains in existence due to the spoiling of the belief. The coming together of the two eternal elements gave rise to the *vishesh bhaav*, thereafter, the belief got spoilt. It's like the sparrow pecking away at the mirror, at that time, the ego is at work. It is verily the one who is pecking away, but who is it pecking at? It believes, 'That one is different from me.' Hence, it is the belief that has changed.

All these activities keep going on until the Self goes from the prevalence in the state of the non-Self (*vimukhpanu*) to prevailing in the Self (*sanmukh*). [For *mahatmas*,] The [wrong] beliefs regarding some matters have been broken and for other matters, the beliefs still remain; whereas for worldly people [those who are not Self-realized], as they gather specific experiences, their beliefs break a bit at a time. For 'us', all the [wrong] beliefs have gone in their entirety. Hence, if One becomes free of these beliefs, He is indeed free. The *Gnan* has not changed, the belief has changed.

The Self Is Fundamentally Full of Complete Illumination

That Self is fundamentally full of complete illumination (*sampurna prakash*). There is no such day where you cannot see yourself in the mirror, is there? However, externally, if the air becomes polluted, if the environment becomes polluted, then it

may not be possible to see yourself in the mirror; would that happen or not?

Questioner: That could happen if there is fog or something like that.

Dadashri: So at that time, there is an effect because of the environment.

Questioner: But if the Self is Itself the absolute Self (*Parmatma*), then why would all this happen to It? Why would It slip into illusory attachment (*moha*)?

Dadashri: Nothing has happened at all. 'It' has not slipped into illusory attachment, It has become trapped. No one would slip into that on their own.

The Relative Self Is Seen in the Mirror

Let me tell you the fundamental facts. There are two kinds of *Atma*; one is the original Self (*mool Atma*), and in the presence of this original Self, the other self that has arisen is the *vyavahaar atma* (worldly-interacting self; relative self). The original Self is the *Nishchay Atma* (Real Self), no change has occurred in It whatsoever. 'It' has remained the same as It always has been, and due to that, the worldly-interacting self has arisen.

Just as when you stand in front of a mirror, you would see yourself outside as well as Chandubhai inside. Is that visible or not?

Questioner: That is visible; they are separate.

Dadashri: What is the difference?

Questioner: The Seer is here on the outside, not in the mirror.

Dadashri: When you say that, the other one [in the mirror] will also say the same. So then who will you believe to be true?

Questioner: I even See the one who is looking in the mirror.

Dadashri: That is correct. Which self is the one that is on the outside? That is the Real Self. The Real Self is not covered with veils of ignorance (*avarana*), and relative self is the one that can be seen in the mirror. And it is playing the role in which you have the prevalence of 'I-ness' (*hupanu*), the belief of 'I am doing it', and that is why this has arisen. So they are separate in this way. Just as You see him [in the mirror], don't You? Although, you are both one and the same. The relative self refers to the self whose tendencies are entwined in worldly interaction. That is why the ego has arisen. The awareness of 'I am doing this' and 'This is mine' arose. So 'I am Chandubhai' and 'This is my body' and 'This indeed is the Self' and 'This indeed is my body', and the body is itself believed to be the Self. Within this body, there is *atmabuddhi* (the intellect oriented towards the self) that, 'I am this.' *Atmabuddhi* in the body is called illusion. Therefore, this is the self with illusion, the perceived self, it is nothing but the ego. When the ego dissolves, It becomes the original Self once again. This self with illusion is the self with intents that tend to anoint (*lepayamaan*). The self is such that it can be anointed; however, the original, authentic Self is not such that It can be anointed. Hence, there are not two Selves, two divisions have been made from the same Self. This is because

in that other self, the Self has not been realized, and so the ego has arisen, and that ego believes, 'I am this' and 'This is mine,' which gave rise to a new self, the relative self.

Questioner: Is the one who is visible in the mirror the Real Self and the one on the outside the relative self; or is the one on the outside the Real Self, and the one who is visible in the mirror the relative self?

Dadashri: The one visible in the mirror is the relative self and the one on the outside is the Real Self. This one is Real, and the other is the relative [self]. If the one on the outside were to sit down [below the height of the mirror], then could he be seen on the other side, in the mirror? He would no longer be seen. Now, the Real Self is natural and spontaneous (*sahaj*), and if you make relative self natural and spontaneous, then the two become one. Then, One becomes the absolute Self forever.

Questioner: How did the relative self come into existence?

Dadashri: It does not have an origin at all. It has been there right from the beginning. It has existed since time immemorial. However, its end will come. It comes to an end when one meets a *Gnani Purush*.

This is simply worldly interaction (*vyavahaar*) that has arisen on the path of natural and spiritual evolution (*samsaran marg*). Don't worldly interactions arise in front of a mirror? Is anything visible in front of a mirror or not? So aren't those

worldly interactions exact? Doesn't it exactly reflect whatever we do? People have misconstrued the function of the mirror! 'Your' [the Self's] worldly interaction is exactly like that [of the mirror]. There is no difference.

As the Self They Are One, but as 'Receptacles' They Are Individual

Questioner: The Self is like a mirror and the *puḍgal* (the non-Self complex) has become like a mirror. So, this one's reflection is created in that, and the reflection of that is once again created in this; thus, infinite phases (*pariyay*) are seen. That was the discussion that had taken place, so there is a principle in this as well, that when an object is placed between two mirrors that are facing each other, millions of its reflections will be seen.

Dadashri: If five hundred thousand water pots were placed on a sea shore, then you would see five hundred thousand moons, and in the entire sea, only one would be seen; that is what this is like.

Questioner: Each and every water pot works in order to produce five hundred thousand reflections, different water pots do the work, so then what is at work in this? Who is doing the work?

Dadashri: They are different; when they become one, then they are once again seen as one.

Questioner: Yes, but who does the work in this? Each of the five hundred thousand water pots captures an individual reflection, in the same way, for us, who is it that is in the middle of this?

Dadashri: These 'receptacles'.

There is the Self within everyone, yet they are all seen individually, aren't they?

Questioner: Yes.

Dadashri: They are all one through the Real viewpoint, but through the relative viewpoint, they are all different. As long as there are 'receptacles', the selves are separate, but as the absolute Self, They are one.

The Changing Temporary States Are Reflected in the Mirror

The Self is in Its own realm as the Self (*Swakshetra*), and within It, the temporary states (*avastha*) keep on changing in this way. How do the temporary states change? Suppose a mirror is placed here, and one of you come [and stand in front of it], then you alone would be seen [in the mirror]. If two of you come, then two would be seen. If four of you come, then...

Questioner: All four would be seen.

Dadashri: Now, would all those temporary states change or not?

Questioner: They would change.

Dadashri: Its [the mirror's] function [of showing one, two, or four] keeps changing but its property [of reflecting] does not change. Similarly, the entire world is reflected in the Soul of the *Siddha Bhagwan* (absolutely liberated Lords who have attained ultimate liberation), and They See any movement that takes place among those who are asleep. So, when it is early in the morning, at three to four o'clock, there is *anant bhaag vruddhi* (the least divisional increase), meaning that only a few people

are Seen to be moving around in the morning. Then there is *asankhyaat bhaag vruddhi* (a small divisional increase). Then there is *sankhyaat bhaag vruddhi* (the greatest divisional increase). Then there is *sankhyaat guna vruddhi* (an increase by a big factor). Then there is *asankhyaat guna vruddhi* (an increase by an even greater factor) and it becomes *anant guna vruddhi* (an increase by the greatest factor) and at twelve in the afternoon, there are crowds and crowds [of people]. All of this is reflected right within It.

Thereafter, first will come *anant guna haani* (decrease by the greatest factor). Then comes *asankhyaat guna haani* (decrease by a small factor). Then comes *sankhyaat guna haani* (decrease by the least factor). Then comes *sankhyaat bhaag haani* (greatest divisional decrease), followed by *asankhyaat bhaag haani* (a smaller divisional decrease) and *anant bhaag haani* (the least divisional decrease). These are Its *gunadharma* (intrinsic property that has a specific function). They continue to change constantly, there is nothing but this all the time. Nothing remains for One to ‘do’ at all. It is only the function [of the property of Knowing-Seeing] that keeps changing. That is reflected within [the *Siddha Bhagwan*]. There is no burden. Does a mirror ever have any burden?

Questioner: No.

Dadashri: If you were to make silly gestures, then would it harm the mirror, or would it harm you? Would the mirror be considered to have incurred a loss? This is worth understanding.

Steadfast as the Self, Restless as the Temporary State

If a mountain were to be reflected in a mirror, then would the mirror feel the weight of the mountain? In the same way, the *Gnanis* are not at all affected by any temporary state of worldly life.

The entire world [tries to] become steady (*svastha*) in temporary states. If one goes to a lawyer, the lawyer will tell him, “You are my client.” So, he starts dwelling in the temporary state as the client. Oh, mortal one! Dwell steadfastly as the Self! How can one who becomes absorbed in the effects (*avasthit*) of a temporary state ever dwell steadfastly [as the Self]?

From the moment one enters a womb, he is in a temporary state. The moment one dwells as the I (*hu*), he is in a temporary state, and if He dwells steadfastly as the Self, then He is the absolute Self (*Parmatma*). Temporary states are simply natural occurrences, which do not have a higher authority as a doer. ‘I’ alone Know what those ‘natural occurrences’ are.

To Know, ‘All that is temporary is not mine,’ is Knowledge (*Gnan*). Once all the phases become purified, It is considered as infinite Knowledge (*anant Gnan*). The subtle circumstances are all infinite phases. The moment they become purified, One is considered an *anant Gnani* (One who has infinite Knowledge).

If One tries to Know all the phases, then how will there ever be an end to that? Instead, by Knowing only this much, ‘I am this and all these are phases,’

the [spiritual] work will definitely get done.

With respect to the unnatural state (*vibhaavik avastha*) of the Self, attachment and abhorrence exist; and with respect to Its natural state (*swabhaavik avastha*), It is free of attachment and abhorrence!

Through the Example of the Mirror, the Secret of the Still One Is Revealed

Questioner: The Self is like a mirror and you also once said that even the world has become like a mirror; please explain that.

Dadashri: ‘You’ are indeed still (*achal*), but restless activity (*chanchalta*) has arisen within you due to the misunderstanding of ‘Who has come?’ So when You set out to do this [make a gesture], it too does the same, and that is precisely this world. This world has become like a mirror. These eyes are such that they look right at the mirror and see all of one’s own actions. One is trapped within his own actions; otherwise, there is no one who can say anything to you. So, You should know how You can become still. You know how it is done here, it is understood over here in the case of the mirror, you experience it, but that experience does not take place in worldly life. This is just like the example of a mirror. Just like what happens in the mirror, as these people jump up and down, the more and more they see themselves jumping up and down. And when you become completely still, it too becomes still, and then there is nothing. If You become still, then it will definitely become still. When That which is still

gives off results that are still, when You come into that intent, just as when you do not make gestures in front of a mirror, then the reflection also does not make any gestures. Similarly, if You ever give off results that are still, then it [the relative self] will gradually become still. Just as when one makes gestures in front of the mirror, it results in movement. If gestures are not made, then the result [reflection] is also still. However, that is not permanent, it is still in the relative. What is moving will become still in the relative. Yes, this object to be seen is destructible. When You become the Self, all of this is gone.

Even the Reflection of the Other Person Is Cast Within You

Questioner: Dada, sometimes what happens is that I am setting the *Gnan*, but then someone shows up, which leads to a great force of bad thoughts arising in the mind. At that time, I get shaken up.

Dadashri: The nature of the Self is in the form of illumination (*prakash swaroop*), and that is why the world’s reflection falls within It.

‘It’ illuminates Itself and also illuminates others. When the illumination falls on others, do not become perplexed about what You See. ‘You’ can See the illumination of others, You can See what another’s mind is like. If a greedy person comes along, you can See his greed. It is the case that all the ‘photos’ of others can be taken. Sometimes, when a bad thought arises, it is not yours, it is a reflection of the other person. Do not become alarmed, believing it to be yours.

What belongs to someone else

(*parbharyu*) is Seen in You. Just like with a mirror, whatever is seen in the mirror is indeed all on the outside. The Self is the illuminator, so it can be Seen within; however, it is actually on the outside.

‘Its’ inherent nature is such that It illuminates the Self and non-Self (*Swa-par prakashit*), so one sees inside and feels, ‘Oh my, it has entered inside!’ In reality, it does not enter within. As It illuminates the Self and non-Self, it can indeed be seen, ‘we’ too can See that! Now, do ‘we’ get confused that, ‘It has entered within me!’ No, it would never enter within, and this is actually its inherent nature, so it is visible within.

Regarding a mirror, if you were to say, ‘Do something so that things can’t be visible within.’ Then it would reply, ‘No, they will certainly be visible.’ Nothing lets go of its inherent nature, does it! We should come to know the inherent nature.

There are two types of inherent natures: one is the inherent nature of the Self and the other is the *prakruti* (non-Self complex), that is all. One is the inherent nature of One’s own Self (*Swa-Swabhaav*) and the other is the *prakruti*, that is all. Nothing else whatsoever exists in the world.

When the Mirror Becomes Clear, the Faults Can Be Seen

What should the subtlest of subtle flawless conduct be like? It should be in one’s understanding. The understanding should be such that the subtlest mistake does not remain; only then can a mistake be Seen, isn’t it! Only if the Seer is clear

is He able to See. That is why ‘we’ say that the Lord who is at 360 degrees is completely clear and shows ‘our’ ‘unclearance’ [mistakes] to ‘us’. After attaining this *Gnan*, there are certainly two for everyone. There are two even in the other case; for those who have not attained *Gnan*, they also have two, and there are also two over here.

After this *Gnan*, One can See internally and externally. Internally, One is able to See in his understanding, ‘This is what flawless conduct looks like!’ And however much the flawless conduct becomes elevated in his understanding, that many faults are Seen. The extent to which it has become transparent and clear, when the mirror becomes clean, they are immediately Seen within. The mistakes reflect within! The flawless conduct that is in one’s understanding, it points out that, ‘This mistake happened.’

Does a mirror reflect only one person’s face or does it reflect everyone’s face? It reflects the face of anyone who comes before it. It is when the ‘clearance’ becomes like that of a mirror that it will be of use!

The Other Person’s Reflection Should Be Considered as Not Your Own

What is inherent nature of the Self like? Each and every thing can be seen inside It, the same way it can be seen in a mirror. If two to four people have shown up, and one of them is full of pride, then even his photo is captured. So then you will feel, ‘I did not have pride in me, so where did it come from?’

If we are seated here and someone comes, then his *parmanu* of greed and pride give an effect. If they exist within us, then wouldn't we see them from the beginning?

The world is our mirror; it is a tool to see one's own reflection. If this fellow feels hurt at all on account of me, then I realize that it is my fault, so I do not remain without correcting the mistake. If some mistake is made while carrying out worldly interactions, then it will have to be corrected, won't it? However, nothing is to be 'done' for that; rather, it just has to be Known.

If someone does not like you, then when he encounters you, if your inner state gets disturbed, it is because the other person has an ongoing link of aversion (*tanto*), so an impression of that falls upon you. This is all stock that belongs to someone else, You should Know and See that. The reflection of the other person falls on the Self.

Wrong Belief Persists Because of the Illusion of the Reflection

Questioner: Please explain more on how the other person's reflection is cast.

Dadashri: The Self is an illuminating (*prakashak*) eternal element such that not only Its own, but the reflection of entire world is cast within It, it appears that way. So in his mind, one feels, 'What is all this? Who is doing all this?' Such suffocation arises.

The Self is like a mirror, all reflections are cast within It. Upon Seeing

that, one becomes alarmed, 'Who is doing this?' The wrong belief of 'I did it' comes into existence.

The fact that the world can be Seen in One's Self is a problem, that is the reason the world came into existence.

The Self has come into worldly interaction, while the world reflects in Its illumination. In reality, the entire world reflects in the illumination of the Self. Due to ignorance of the Self (*agnanta*), one asks, 'What is all this?' So, one was actually the Seer (*Drashta*), but turned into an object to be seen (*drashya*)!

People have not understood *bimb* (a body which casts a reflection) and *pratibimb* (reflection) at all, they have entirely misunderstood them. If the world is in the experience of the Self (*Chaitanyamay*), then what's the problem?

If the mirror, itself, were seeing this entire world, if the mirror itself were the seer, then how much difficulty would it have? Similarly, this Self is precisely the Seer. From the moment It realizes, 'It is due to My inherent nature that all these things are illuminated, and all those things are indeed outside,' It tastes Its own bliss and the externally-induced problems and resultant suffering leave! Thereafter, the bliss of the Self does not leave.

To understand this about the Self is an exceptional thing, and it is not something that can be understood without a *Gnani*, but to meet such a *nimit* (evidentiary instrument) is rather unlikely. That is why the entire world is in confusion.

What does *Gnani Purush* mean? Your mirror! You see the form of whatever you are. It takes no time at all. This is because the *Gnani Purush* prevails in the form as the Self (*Swadravya*), in the realm as the Self (*Swakshetra*), in the Time that relates to the Real (*Swakaal*), and in the inherent nature as the Self (*Swabhaav*). 'He' remains in the Self (*Swa*) in all four ways. Even if one simply touches His big toe, one's salvation will happen!

After meeting the *Gnani Purush*, He facilitates dwelling in the Self (*Swaramanta*). Once the Self is awakened, if there is a lapse in dwelling as the Self, then that is considered a shortcoming. After dwelling as One's own Self begins, after dwelling as the Self arises, if one falls short, that is a mistake.

By Seeing As the Knower-Seer, the Final Solution Comes About

After attaining this Knowledge, through properties like infinite Knowledge, infinite Vision, You came to Know Your realm (*kshetra*), and that is why You became *Kshetragnya* (the Knower and Seer of the relative self).

Now You have two parts within; one is the 'home department' and the other is the 'foreign department'. The home department is *Swakshetra* (the realm of the Self) and in the *parkshetra* (the realm of the non-Self), 'I am Chandubhai', that is the state as the non-Self. 'One' is *Kshetragnya* within His own realm. ['One' as the Self is] *Kshetragnya* and this [Chandubhai] is the *kshetra*. Now the separation between *kshetra* and *Kshetragnya* has taken place. That which is *kshetra* is the foreign

department and that which is *Swakshetra* is the home department. Remain constantly in the home department and 'superfluous' [superficial] in the foreign department.

After 'we' give you this Knowledge, the 'home' and 'foreign' [the Self and non-Self] have both been separated. Thereafter, 'we' say that if You do not falter in Your state as the Knower-Seer, then You are not liable for the 'foreign' whatsoever.

Questioner: The established awareness (*laksh*) as the Knower-Seer does not set in properly. It comes and goes.

Dadashri: It does go away. If it ever remains permanently, then You will have become God. So it does go away, but it will in fact become complete. This is because all the work in worldly life still remains, doesn't it! Do all the files of worldly life still remain or not?

Questioner: They still remain.

Dadashri: As those files become fewer, the established awareness will set in more and more. Everything is held up because of the files.

Questioner: Grace me so that I can remain continuously in the Self. There is a shortcoming in Seeing and Knowing every circumstance as belonging to the non-Self.

Dadashri: You should clear the files of the past. For any shortcoming that arises, recognize it is simply because of the files. That is why You cannot continuously remain in the state as the Knower-Seer. That is certainly the reason for it; it is a kind of interference of the files from the past life's karmic account. That is why the continuous state does not remain.

Akram means that freedom from worldly misery, hurt, unhappiness (*karan moksha*; causal liberation) has definitely been attained. But for however many karma that remain, a resolution needs to be brought about for them once and for all by Knowing and Seeing! If resolution comes by Seeing as the Knower-Seer, then ultimate liberation happens. That is all, there is nothing else to it. Then, no matter what kind of karma there are, no matter how complicated or how bad they are, when You remain as the Knower-Seer, You are free.

Traffic Causes a Lapse in Seeing

Questioner: Whatever discharge of mine unfolds, I just keep Seeing it; I do not do anything else. Is that correct?

Dadashri: Yes, that is correct.

Questioner: Why doesn't the Knowledge remain uninterrupted? Why does It decline again and then rise again?

Dadashri: 'It' does not decline. Once It rises, It does not decline. The Knowledge will remain precisely as Knowledge. Once a person becomes blind, he cannot see anything. Whereas in this case, You can actually See once again, can't You?

'Only the Knowledge of the inherent nature as the Self prevails continuously,

We call it absolute Knowledge where there is final liberation despite having a body.'

(*Keval nij swabhaavnu, akhand varte Gnan, Kahiye keval Gnan te, deha chhata nirvana.*)

- Shrimad Rajchandra

'He' says that despite having a body, He is in *nirvana* (final liberation).

Questioner: Dada, it is very difficult for it to become continuous (*akhand*).

Dadashri: Oh, it does not take long for that which is discontinuous to become continuous. The One [whose Knowledge] has become discontinuous should not worry about It becoming continuous. 'It' has become discontinuous for the very sake of becoming continuous.

Questioner: Dada, what happens is that, when I do any activity, before starting it, that awareness (*dhyan*) is present. Then once I get involved in that activity, it is forgotten for half an hour. When that activity is over, then the conviction [as the Self] returns.

Dadashri: What is that like? I will explain it to you. Suppose we were all sitting in chairs on the slope of Kothi [in the city of Baroda], at a crossroads over there. If we wanted to look across the road, would we be able to see anything when a bus crosses? So, as long as the buses keep coming and going, you would not be able to continuously see [across the road]. Hey, the buses will stop coming and going. By nightfall, they will stop altogether on their own, in no time.

Questioner: Dada, you gave such a simple example to all of us!

Dadashri: Yes, but what else can be done? It will be helpful, won't it! This person is feeling anxious about, 'When will It become continuous?' It is not worth getting anxious over it. Once all of these 'buses' [files] stop, It will certainly

remain without interruption, continuous. 'Your' Knowledge is certainly continuous. These buses are raising objection, and it is the circumstance of buses. And those circumstances are prone to disassociation (*viyogi*) by their inherent nature. They will quickly pass. You are not creating new circumstances anymore.

Questioner: Dada, one has to sit with You for ten days to understand all of this, yet You explained it in just one sentence, that it is the buses that run in the middle. From this, we should learn from this experience that, 'Why make the needless effort?'

Dadashri: This is verily Your *moksha*. It is just the 'buses' [files] that are coming and going, can you not say anything to them? 'You' cannot say anything because of *moksha*. There could even be a double decker or a single decker bus, and you would not be able to see anything even if an elephant were to pass by. However, they are all circumstances. So, as many as there are, they are coming and leaving, and subsequently, It [the Knowledge] will indeed remain continuous. It is continuous for sure. So, It does not remain continuous, but for some, 'Dada' does remain continuously, doesn't He?

So, You will understand it this way, continuous! Just look, how much entanglement there was that 'It became interrupted; now when will it become continuous?' Now, whose *baadha* (a vow taken in an ignorant state by the devotee to get a desired result in life) will you keep? 'This' is continuous for sure. Do

you now understand [that It is] continuous? It seemed very difficult that, 'Oh! When will this come to an end and when will it remain [continuous]?' The end has come! There is a need for regular practice of this over here. This is *Akram Vignan*, so it is necessary to come in touch. Actually, once It is received, the awakened awareness (*jagruti*) of It does not ever leave. Anyone who has met Me once and has taken *Gnan*, His awakened awareness never leaves.

Now, to remain the Knower-Seer is itself *Charitra* (Conduct as the Self). However, You are not able to remain so, because you have thousands of impediments and baggage. How can You remain as the Knower-Seer when the 'buses' keep on coming and going in the middle? You say that you cannot see because of the 'buses'; It [the Self] is certainly there, but you cannot See because of the 'buses'. So I ask you, "Have these buses been arranged by you or by someone else?" So you say, "Yes, it is my own arrangement." I ask, "Even the double decker buses?" So you respond, "Yes, even the double decker ones." It is the game that you yourself had arranged. My 'buses' have all stopped, whereas yours are still running, aren't they!

Questioner: When the traffic of the 'buses' comes, it is no longer visible, so then what should I See?

Dadashri: The objects to be known (*gneya*) can be Seen. This Self is like a mirror. Place the Self instead of a mirror, then whatever is in front of the mirror, for example, a decorated pole, will be reflected. Then when the pole stops being

reflected, One shouts, 'I can no longer See the pole within My Self.' The reason behind this is that the 'buses' are in the way.

The Self is the Knower-Seer. So, It does not see the way these eyes do. Everything is reflected in it. Does any activity need to be done in Knowing-Seeing? When things are reflected in the mirror, does the mirror have to make any effort towards that? If you pass in front of it, you will be able to see your image inside it.

People ask, "Did the Self do all this?" No, this is only scientific circumstantial evidence. How is that so? When you stand in front of a mirror, then even if you do not wish for it, doesn't your reflection appear in exactness in the mirror? The Self does not have the power to walk, but due to previous planning (*purva prayog*), It goes all the way to *Siddha Kshetra*. *Purva prayog* means discharge.

If you wave your hand about in front of a mirror, then what will the reflected action be? The reflection will be identical. And if you want all the actions to be still, then what must be done? If you want the

world to be still, then if You become still, then it too will indeed become still! 'You' are certainly still. However, because of a lack of understanding, movement and activity have arisen within you.

Why do vibrations (*spandan*) arise? It is because one (*pote*) becomes engrossed in what is active (*chanchal*). What is active and the one who becomes engrossed, the two are separate. The one who becomes engrossed is inherently still, whereas this Chandubhai is moving. 'You' as the original Self are still, and the one who is in the middle is your egoism.

When the experiential awareness (*bhaan*) that this one's belief is wrong will arise, and the right belief will arise, that is when that one will become still. This one who is moving will merge with the One who is still, they will become one.

That which the world has believed to be the Self is the machinery [mechanical] self, and moreover, it is moving and active. The original Self is actually still. Even if people had understood this much, they would have attained liberation!

~ Jai Sat Chit Anand

Pujya Deepakbhai's Online Satsang Programs

3 to 6 June - Hindi Shibir

25 to 28 June - Shibir with North America Mahatmas

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Just Like a Mirror, Everything Illuminates Through the Inherent Nature of the Self

If the mirror, itself, could see this entire world, if the mirror itself were the seer, then how much difficulty would it have? Similarly, this Self is precisely the Seer. From the moment It realizes, 'It is due to My inherent nature that all these things are illuminated, and all those things are indeed outside,' It tastes Its own bliss and the externally-induced prolems and resultant suffering leave! Thereafter, the bliss of the Self does not leave. To understand this about the Self is an exceptional thing, and it is not something that can be understood without a Gnani, but to meet such a nimit (evidentiary instrument) is rather unlikely. That is why the entire world is in confusion.

- Dadashri

