

Dadavani

June 2022



The Charan Vidhi is worshipful recitation that leads to the Absolute state. This is worldly interaction that takes You towards the absolutely liberated state. That is the very reason You have been given this Charan Vidhi!



Varanasi : Satsang - Gnan Vidhi : Dt. 12 to 14 April 2022



Delhi : Satsang - Gnan Vidhi : Dt. 15 to 17 April 2022



Bhopal : Satsang - Gnan Vidhi : Dt. 19 to 21 April 2022



Hyderabad : Satsang - Gnan Vidhi : Dt. 23 to 25 April 2022



The Importance of the Charan Vidhi After Attaining the Science of Separation

EDITORIAL

Through the *Akram Vignan* (step-less Science of Self-realization) of *Gnani Purush* (One who has realized the Self and is able to do the same for others) Dadashri, the invaluable experiment of the Science that separates the Self from the non-Self in order to attain Self-realization, has come about for humans of the current era of the time cycle. In this experiment, a line of demarcation is drawn between 'I' and 'mine' through the grace of Dada Bhagwan [the absolute Self manifest in Dadashri], and the conviction sets in that 'I am not Chandubhai; rather, I am indeed the pure Soul.' When one realizes the Self, *Gnan* (Knowledge of the Self) emerges up to a certain degree. Later, as the *jaग्रuti* (awakened awareness) increases to the point where there is complete *bhaan* (experiential awareness), *keval Gnan* (absolute Knowledge) happens.

Upon attaining *Gnan*, all *mahatmas* (Self-realized Ones) do the *Nishchay-Vyavahaar Charan Vidhi* (The Vidhi for the Real and the Relative) daily. In the current edition, the right understanding and importance of doing the *Nishchay-Vyavahaar Charan Vidhi* with applied awareness as the Self, has been compiled here from Dadashri's speech. As the *Charan Vidhi* is recited devotedly with the understanding of the properties of the Self, the *avarana* (veils of ignorance over the Self) dissolve and One becomes that form [the Self]. Now, after attaining *Gnan*, our only goal is to experience the Real form of the Self (*Atma Swaroop*) as it is. To achieve that goal, live *satsang* (spiritual discourse) and the presence of the *Gnani*, Dada's books, *samayik* (introspective analysis as the Self), the five *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*) and the *Charan Vidhi* are all helpful.

Many of the sentences spoken in the *Gnan Vidhi* (the original scientific experiment for Self-realization) are placed in the *Charan Vidhi* to become the Self. Through the statements of *Gnan*, which we recite as part of our daily routine while doing the *Charan Vidhi*, we get to know the intrinsic functional properties of the Self and the non-Self. And when there is a certain incident, such as some challenges in worldly life or physical pain, if each of the properties are recited with the *jaग्रuti* of the pure Soul, then separation will be experienced and an extraordinary result will be experienced. If one does the *Charan Vidhi* daily, then he will get an elevated result. The protective 'fence' of the five *Agnas* has been placed so that this *Gnan* sustains, so that the 'seed' of *Gnan* is nurtured and the inherent nature of the Self starts to manifest. One can progress from that degree of *keval Gnan* to complete *keval Gnan*.

This *Charan Vidhi* is *vyavahaar siddhanu stavan*, meaning it is a worshipful recitation that leads to the Absolute state. The marvel of the *Charan Vidhi* is that while clearing worldly interactions with equanimity and remaining detached from them, and alongside, by recognizing One's Real form as the Self, worship of the state of the absolutely liberated Lords happens. It is a worldly interaction that takes us to the state of the Ones who have attained ultimate liberation; the *Charan Vidhi* has been given for this purpose. Thus, the *Charan Vidhi* is something that should definitely be done. The ardent prayer is that *mahatmas* understand the literal meaning of each and every word in the *Charan Vidhi*, and then the subtle meaning, and further, as the meaning continues to be uncovered, the ultimate meaning, and in turn, experience the uninterrupted state of *samadhi* (a blissful state that comes about when one becomes free from mental, physical, and externally-induced suffering).

~ Jai Sat Chit Anand

The Importance of the Charan Vidhi After Attaining the Science of Separation

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 Gujarati. While reading these English translations, 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.

The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The word Self, with an uppercase 'S', refers to the awakened Self which is separate from the worldly-interacting self, which is written with a lowercase 's'. Similarly, the use of You or Your in the middle of a sentence, with an uppercase first letter; or 'You', 'Your' in single quotes at the beginning of the sentence, refers to the state of the awakened Self or Pragnya. Wherever the name 'Chandubhai' is used, the reader should substitute his or her name and read the matter accordingly.

Also, note that the content in round brackets is translation of the word/s preceding the brackets. While the content in square brackets is intended to provide more clarity of the matter preceding the brackets, which is not present in the original Gujarati.

Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the Gnani Purush. The masculine third person pronoun 'he' and likewise the object pronoun 'him' have been used for the most part throughout the translation. Needless to say, 'he' includes 'she' and 'him' includes 'her'.

For reference, a glossary of all the Gujarati words is available on: <http://www.dadabagwan.org/books-media/glossary/>.

Please share any feedback about English Dadavani on engvani@dadabagwan.org.

The Gnan Vidhi: The Separation of the Non-Self and the Self

Questioner: What is this *Gnan Vidhi* of Yours?

Dadashri: The *Gnan Vidhi* separates the *puḍgal* (the non-Self complex) and the Self (*Atma*)! It separates the pure Self (*shuddha Chetan*) and the *puḍgal*.

Questioner: This is fine in theory, but I want to know about the process.

Dadashri: One does not have to give anything, one simply has to sit here and repeat exactly what is being spoken. [It is a two-hour experiment of Knowledge that leads to the realization of 'who am I'. For forty-eight minutes, one is asked to repeat sentences of the Science of separation (*bhed Vignan*), which separates the Self and the non-Self. All those who are present are to repeat these together. Subsequently, over the course of an hour, the five *Agnas* are explained in detail with examples, in which one is informed on how to conduct life from this point forward so that new karma do not get

charged, how karma bound in the past can be exhausted completely, and along with that, how the *laksh* (established awareness) of 'I am pure Soul' can always prevail.]

With the *Gnan* that 'we' give, the direct experience of the Self arises; that is referred to as *paramarth samkit*. With that, *Pragnya* (the direct light of the Self) emerges, so You can reach the top directly, You do not need to climb a ladder or steps for that.

When 'we' give You the Knowledge of the Self, 'we' establish *Pragnya* within You. Then, *Pragnya* alerts You each and every moment. No matter how difficult the circumstances that unfold for You, 'our' *Gnan* presents itself, 'our' speech presents itself, 'we' become present, and You come into awakened awareness (*jagruti*)! 'Our' *Akram Gnan* (Knowledge of the Self through the step-less path) is such that it keeps You aware each and every moment.

The Gnan Vidhi Makes One Attain Causal Absolute Knowledge

Questioner: Have you created this *Gnan Vidhi*?

Dadashri: It has come into fruition. This is ‘our’ spiritual energy (*aishwarya*) that has manifested.

Questioner: There is tremendous energy in this *Gnan Vidhi* of yours!

Dadashri: Yes, it is exact absolute Knowledge (*keval Gnan*)! The entire *Gnan Vidhi* is *keval Gnan*. And this is not my energy, the *aishwarya* (spiritual energies) has manifested. Spiritual energies that can give *moksha* (liberation) within two hours have manifested. Whoever attends Dada’s *Gnan Vidhi* attains *Atma Gnan* (Knowledge of the Self) and attains liberation (*moksha*). Otherwise, he would not attain that even over the course of a hundred thousand lifetimes.

These are actually spiritual energies of the original Self! Behold, these are spiritual energies! Otherwise, could *moksha* be attained in two hours? This is actually the grandeur of the original Self. ‘We’ have seen that Self; Its spiritual energies are endless!

Tremendous spiritual energies have manifested. Whatever is asked for is received here, however much is wanted, there is no limit to it in this world. Your readiness to ask for it is needed. These are considered very extensive spiritual energies. The entire view (*drashti*) of a human being changes within an hour.

This *Gnan* is *bhed Vignan* (the Science that separates the Self from the non-Self). It is Knowledge that is beyond *matignan* (knowledge that is obtained through the medium of the sense organs and the intellect), and one hundred percent

matignan is considered *keval Gnan*. So, this is above ninety-six, at approximately ninety-seven percent, so it is considered *bhed Vignan*, and at one hundred percent, it is considered *keval Gnan*.

Questioner: So then can *bhed Gnan* (the Knowledge that separates the Self and the non-Self) be considered complete *Gnan*?

Dadashri: *Bhed Gnan* is itself complete *Gnan*, and that indeed is the window to *keval Gnan*! Therefore, absolute pure Knowledge (*shuddha Gnan*) is nothing other than the absolute Self (*Parmatma*).

That is why the Lord had said, “Know *Atma Gnan*.” There isn’t a vast difference between *Atma Gnan* and *keval Gnan*. To Know *Atma Gnan* is causal *keval Gnan*, and that other is *keval Gnan* that is in effect!

Upon Attaining Gnan, the Degrees of Absolute Knowledge Begin to Increase

When You attain *Atma Gnan* here, partial *keval Gnan* is initially attained. Subsequently, those degrees gradually increase and eventually become complete.

A degree at a time, *moksha* will start happening; *moksha* does not happen on the spot. *Keval Gnan*, too, happens a little at a time, *keval Gnan* does not happen in full-fledge all at once. Thus, after ‘we’ give *Gnan*, a degree, two degrees increase; the degrees of *keval Gnan* undoubtedly emerge. That is considered partial *keval Gnan*.

The degree to which the inherent nature of the Self (*Atma Swabhaav*) manifests, *keval Gnan* manifests to that degree. After reaching a certain stage [after attaining the clear and distinct experience of the Self], it becomes complete. When the inherent nature of the Self manifests completely, it is referred to as *keval Gnan* in totality. Meaning, it becomes Absolute. Absolute *keval Gnan* is the state as the absolute Self (*Parmatma*).

That partial *Gnan* is considered partial *keval Gnan*. Whether it is 356 degrees or 305 degrees, partial *keval Gnan* does emerge. I have attained the *keval Gnan* of 356 degrees; I am short by four degrees. And however much I can See [through the direct light of the Self], I can See that many degrees of *keval Gnan*.

Questioner: Is it possible for there to be partial *keval Gnan*?

Dadashri: Partial means that it is not actually *keval Gnan*. By calling it partial *Gnan*, we are showing people that this path is indeed going towards *keval Gnan*.

From the time You attain this *Gnan* and follow the *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*), the degrees of *keval Gnan* begin to increase. Then [they increase by] two degrees, four degrees, in this way, when the 360 degrees are complete, *keval Gnan* happens. For me, it remains at 356 degrees. For You, the degrees will keep increasing and reach 356 degrees, won't they? To constantly remain in the awareness of the 'real viewpoint' and the 'relative viewpoint' is *keval Gnan*. When that awareness becomes complete

[in experience], *keval Gnan* manifests completely.

When Complete Awareness Manifests, Absolute Knowledge Is in the Conduct

Questioner: So then, do we not attain complete *Gnan* through this *Gnan Vidhi*?

Dadashri: No, *bhaan* (awareness arising from the experience of the Self) takes place, not *Gnan*. The awareness [as the Self] that had gone away, that is the awareness One attains.

Questioner: Does that *bhaan* later result in *Gnan*?

Dadashri: It is happening; once the *bhaan* takes place, that's it, [One's spiritual] work is done!

Questioner: So does that mean it has come into *Gnan*?

Dadashri: Thereafter, however many miles one had gone in the wrong direction, when One backtracks that same number of miles, It has become complete.

Questioner: That is considered as *bhaan* arising, it is not considered *Gnan*. So then what is the difference between *bhaan*, *Darshan*, and *Gnan*?

Dadashri: *Bhaan* is something that is beyond *Darshan*. First comes *Darshan*, meaning the conviction (*pratiti*) is established that, 'What he is saying, I am indeed that [the Self]. I am not really Chandubhai.' Such conviction sets in for him, then he attains the *bhaan*. The *bhaan* in its entirety happens later on for him.

Questioner: So after he gets the *bhaan*, does *Gnan* still remain beyond this?

Dadashri: That *bhaan* is itself the sign of *Gnan*. Each day, the *bhaan* becomes partial *Gnan*. As the experience (*anubhav*), the partial *Gnan* accumulates, that much *bhaan* happens. When *bhaan* manifests in completeness, it comes into the Conduct, and that Conduct is *keval Gnan*.

When There Is Complete Jagruti, Keval Gnan Manifests

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

Questioner: I did not understand this statement, 'Incomplete and constant *jagruti*.'

Dadashri: Meaning it is not *keval Gnan*; if it were complete, then it would be called *keval Gnan*. So now You have *Purusharth* (progress as the Self) left to do, as You have become the *Purush* (the Self). So, now, You do *Purusharth*. The extent to which You follow the *Agnas* is the extent to which the *jagruti* increases within, the state of completeness emerges. To whatever level the *jagruti* has reached, that is how close One has reached the Self.

The closer One reaches, that much more the light, that much illumination arises. When the *jagruti* eventually becomes complete, it is referred to as *keval Gnan*.

The *Gnan* that 'we' 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* (pure applied awareness as the Self) will arise accordingly. However much *shuddha upayog* arises, there is that much *Gnan*. When complete *shuddha upayog* prevails constantly, that is called *keval Gnan*! Complete *shuddha upayog* is referred to as *keval Gnan*. From *shuddha upayog*, the seeds of *keval Gnan* have been sown, partial *keval Gnan* has arisen. It will take time for it to become complete, it depends upon the *Purusharth* of each individual. The One who remains in 'our' *Agnas* is considered to be [in] complete *shuddha upayog*.

Correctness Will Come Through the Agnas and Vidhi

'You' still have to follow my *Agnas*. The extent to which You follow the *Agnas*, You become the form of *keval Gnan* to that extent.

These five sentences themselves are the exact means for attaining *keval Gnan*. When these means are used, *keval Gnan* will arise. This worldly life does not obstruct You. These five sentences and worldly life have nothing to do with each other.

If One prevails according to the Knowledge of the Self and the *Gnani*'s

Agnas, then *keval Gnan* will happen. After meeting the *Gnani*, attaining *keval Gnan* is not too far off. Otherwise, it is something that cannot be attained even after millions of years, after millions of lifetimes.

Questioner: I read in book of Krupaludev's [a *Gnani Purush*, also known as Shrimad Rajchandra] that if we do *satsang*, then *keval Gnan* is very close by.

Dadashri: That is true, what is written is correct. You should not rush to attain *keval Gnan*. Today, be in a hurry to ensure that *raudradhyan* (adverse internal state that hurts the self and others) and *aartadhyan* (adverse internal state that results in hurting the self) do not happen.

Questioner: Presently, we first have to do what is necessary, don't we?

Dadashri: *Keval Gnan* will come on its own. It does not need to be brought from anywhere.

Questioner: Dada, we are requesting you to reduce that burden.

Dadashri: That is fine. 'You' should not keep that burden; that [*niralamb* state] is going to come Your way automatically. As You follow these *Agnas*, that state will present itself on its own. 'We' should clearly tell you things as they are, shouldn't 'we'? Correctness should come, shouldn't it?

To follow the five *Agnas* and to come here to me, that is called *satsang* (spiritual discourse). What other *satsang* will you do? 'You' should expose Yourself to, interpret, and thus understand the five *Agnas*, You should maintain *jagruti*

towards the extent to which they are being followed and where they are not being followed. What other *satsang* will You do? And if you read the *Aptavani* (a series of fourteen major volumes of *Akram Vignan* compiled from Dadashri's speech), if you read other books of Dada's, then there is no problem with that. However, there should be no insistence on reading them. However, there should be insistence on reading the *Charan Vidhi* (spiritual booklet for *mahatmas* to sustain awareness after attaining *Gnan*). 'We' have said that it should be done once a day, but it actually ought to be done ten times in a day.

The Charan Vidhi Is an Ode to the Absolutely Liberated One

Questioner: Dada, what benefit do we gain from doing the *Charan Vidhi*?

Dadashri: The *Charan Vidhi* is *vyavahaar Siddha stavan*. Meaning, it is a worshipful recitation that leads to the Absolute state. Thus, it is something that should most definitely be done.

Questioner: What does *vyavahaar Siddha stavan* mean?

Dadashri: Worshipful recitation that leads to the Absolute state. This is worldly interaction that takes You towards the absolutely liberated state. That is the very reason You have been given the *Charan Vidhi*!

Do you read it once daily?

Questioner: Yes, but the *Charan Vidhi* that we do, does that charge [karma] or is it discharge [karma]?

Dadashri: It charges [karma].

Whenever we say, “It has to be done,” that charges [karma], and that too, is something that is in the form of a special directive. Whereas everything else is discharge!

On the Akram Path, There Is Pure Nishchay and Vyavahar

If You want to do what it takes to reach the ultimate state through the *Agnas* of the *Gnani Purush*, You can do so; such an opportunity will not arise again and again!

On a rare occasion, such a remarkable *Purush* (the One who is in the experience of the Self and is able to liberate others) manifests, and He has to speak for Himself! This Science of the *vitaraag* (absolutely detached) Lords is a very lofty discovery! What a deep meaning! It is infinitely profound! To draw the line of demarcation between the Real and the relative is not a task for anyone else besides the *Gnani Purush*, is it! This is actually a great wonder, it is the eleventh wonder of the world; otherwise, such a thing would not be possible in the world. Such a thing would never even be heard of!

So, this [the Self] has expressed fully within You; so it is possible for all the activities to happen. It is possible for all the activities of worldly life to be carried out as well as all the activities of the Self; both remain within the realm of their own activity, while remaining in the state of absolute detachment (*vitaraagata*), that is how this *Akram Vignan* is! This *Akram Vignan* is actually scientific! It is a Science! It is exact!

Akram means complete Science.

Nevertheless, it is with pure worldly interaction (*shuddha vyavahaar*). If there is no pure worldly interaction, then the *Nishchay* (the Self and its realm) does not exist. Pure worldly interaction means only interactions in which One remains in ‘our’ *Agnas*, there are no other interactions.

Where there is no pure worldly interaction, where there is no foundation of [that] interaction (*vyavahaar*) at all, there is no such thing as *Nishchay* (the Self) over there. If the *Nishchay* is pure, then the *vyavahaar* will quickly become pure. Otherwise, the *vyavahaar* will have to be purified while keeping the *Nishchay* in the attentive awareness (*laksh*).

What is *Akram Vignan*? It is pure *Nishchay* and pure *vyavahaar*. When can a path be considered *Akram*? It is one in which there is both, *vyavahaar* and *Nishchay*! Worldly life is like an ocean of ignorance! And one is born in this and dies in this! If one understands his own Real form as the Self (*Nishchay-Swaroop*) amidst this, then his [spiritual] work will be accomplished!

The Gross Meaning, Subtle Meaning, and Ultimate Meaning of the Gnani’s Words

Questioner: So these words are not as simple as they seem, there is a deep, hidden meaning in them.

Dadashri: Yes, all these words are full of meaning (*arth*). One should not derive meaning from them superficially. The ultimate meaning (*paramarth*) lies within. But it is when so many layers of ignorance are lifted that the ultimate

meaning can be realized. As it is, people don't understand even the gross meaning, so when would they ever understand the ultimate meaning?

No one understands the subtle meaning (*bhaavarth*) of the words. The one who understands the subtle meaning of the words is referred to as an aspirant of liberation (*mumukshu*), and the One who understands the ultimate meaning of the words is referred to as a *Gnani*.

The scriptures are words; as the meaning of those words unveils gradually, further meanings are understood. Initially, the literal meaning of the words (*shabdaarth*) is attained. The meaning then progresses; the meaning unveils gradually to reach the ultimate meaning. The inner perspective (*drashti*) reaches that level.

Words are in the form of the ultimate meaning. However, people only understand the literal meaning. They don't understand the ultimate meaning, do they! At the most, how far are people capable of reaching? Up to the gross meaning. However, to reach the ultimate meaning is a very big deal. Those very same words contain the ultimate meaning. The final meaning, there is no other meaning beyond that, that is *parmarth*.

There is no other meaning beyond that. Whereas the people of this world keep trying to derive the meaning of the meaning, the meaning of that meaning, and the meaning of that meaning. There is no consideration of the ultimate meaning. The ultimate meaning is the final meaning. The absolute meaning, the absolute meaning of the meaning, that is *parmarth*.

Upon Reaching the Bottom Line, the Ultimate Meaning Is Found

Questioner: I still don't understand the term *parmarth*.

Dadashri: What is the meaning and ultimate meaning of all the words in the world? It is the Self. The word *parmarth* is used in other places, but it is not used correctly. Besides the Self, there is nothing else that is *parmarth* in this world. However, people tend to use the term *parmarth* to refer to doing good for others without any self-interest. People ended up believing this without questioning it and started using it this way.

Questioner: To reach the ultimate meaning is called *Atmaarth* (for the Self).

Dadashri: When it is understood completely, that means it is the ultimate meaning. Thus, all these [sentences] should be repeated over and over again. When layers upon layers are uncovered of the meaning, even then, it is the gross meaning. When the final layer is uncovered, it is the ultimate meaning.

As far as the ultimate meaning goes, as the *Gnani Purush* keeps uncovering the surface layers of the meaning, when the meaning eventually converts into the ultimate meaning, that is the truth. It is from the meaning itself that the ultimate meaning is derived, however, people do not understand that meaning. The layers keep getting uncovered until the ultimate meaning is derived. And the speech of the *Gnani Purush* is entirely on the ultimate meaning.

Parmarth means that there is nothing

further to be known, the absolute meaning of the meaning. Of all these meanings, when the ultimate meaning is attained, then the final one is attained, [it has reached the] full stop [period]. The Self is referred to as *parmarth*. That is why Krupaludev has used the term *parmarth samkit* (permanent conviction of the right belief that 'I am pure Soul').

If you have feelings of awe for the *Gnani's* statements, then You will become the absolute Self (*Parmatma*)! Have feelings of awe for the *Gnani's* statements. Those statements, oh my! They are formed with so many meanings, and there is so much [subtle meaning] in them! Are those statements considered to be ordinary? At least say one or two or four such statements.

What did the Lord say? "When you don't understand the gross meaning of this knowledge, then when will you understand its ultimate meaning?" The Self is in the form of *parmarth*. When one derives the meaning of the meaning, and the meaning of that meaning, when one ultimately comes to the bottom line, then he discovers the ultimate meaning: the Self.

When the meaning converts to the ultimate meaning, it is referred to as *keval Gnan*. After this, no further meaning remains, that is called *parmarth*.

Samyak Gnan Is Encompassed in the Charan Vidhi

In the *Charan Vidhi*, it is written what the Self is and what the non-Self is; that is all *samyak Gnan* (Knowledge

that takes one towards the Real). That *samyak Gnan* should prevail within You, that both are distinctly separate, 'This is an effect of the non-Self (*parparinati*) and this is an effect of the Self (*Swaparinati*).' What is written in the *Charan Vidhi* is to show the internal state. Based on that, it is possible to know the effects, as to which [element] this effect belongs to! That is called *samyak Gnan*.

Questioner: And what is *Swaparinati*?

Dadashri: *Swaparinati* means to believe the *pudgal's* effects to be *parparinaam* (effects of the non-Self) and to believe One's own effects to be of the Self, that is *Swaparinati*.

In whatever is happening, to say 'I am doing it' is *parparinati*. 'In whatever is happening, I am not doing it'; that is *nijparinati*. The state of doership is considered *parparinati* and where there is no *parparinati*, there is *swaparinati*.

When 'we' give this *Gnan*, *parparinati* stops. 'You' are moving towards *Swaparinati*. First, one attains the conviction of the Self through the grace of the *Gnani Purush*. Then, the conviction keeps increasing and reaches complete *Darshan*. This *Akram Gnan* is such that it can lead one to complete *Darshan*. Subsequently, *Swaparinati* commences. When the *Purusharth* of the Self activates, when the natural *Purusharth* of the Self activates, when One becomes the Self, *Swaparinati* emerges. *Swaparinati* is beyond the relative world. It is something that is not seen or heard of in the relative world!

The One who does not like these external effects of the non-Self, finds them useless, and does not consider them to be His *Swaparinaam* (effects as the Self), that indeed is the presence of the Self; that is *Swaparinati*.

‘You’ should understand, ‘Which eternal element is this an effect of, is it of the non-Self or of the Self?’ The moment You engage with them, the effect of the non-Self (*parparinaam*) and the effect of the Self (*Swaparinaam*) should separate.

Questioner: Dada, why do we do *vidhi* (silent auspicious blessings performed by the *Gnani* for the salvation of the *mahatma*) at Your feet?

Dadashri: This *vidhi* at Dada’s feet (*charane vidhi*) separates the Self from the non-Self within, and inner bliss, bliss that comes on its own, arises. All the weaknesses go away. There is tremendous energy at the feet of the *Gnani*!

After Attaining the State as the Pure Soul, the Properties Manifest

Questioner: Now, in the *Charan Vidhi*, when we say, “I am pure Soul” and “I am full of infinite Knowledge,” what does all of that fall under?

Dadashri: The *Charan Vidhi* falls under the side of the Self.

While doing *vidhi*, You say, “I am pure Soul.” So then should You protect the Self or the other side [the relative self]? ‘You’ do say, “I am pure Soul,” so You want to remain in that very state, don’t You? For that, the ego will have to be cleansed. When You put forth great effort

and have a firm resolve, it will certainly be cleansed.

If a person from a lower social class has been made king, and after sitting on the throne, if he says, “I am from a lower social class,” then how would that appear? After attaining the state as the pure Soul, nothing else remains for You.

If a man who has just been released from prison becomes a prime minister, he will not forget that he is prime minister, whether it is day or night, will he? He will not forget that; thus, he will not neglect his duties either. If someone asks him a question, then he will indeed give the answer with the understanding, ‘I am the Prime Minister.’ Thus, because You have become the pure Soul, You should give the answer with the understanding, ‘[I am] pure Soul.’ Whatever you have become, it is of that form [the Self]; understand this. The unfolding of karma may be forceful on the outside; that is a different matter. It may be forceful even for the prime minister. Due to the unfolding of karma, someone may throw a brick or hurl abuses at him. Even he faces the effects of the unfolding karma; however, he fulfills his duty as the prime minister. Similarly, You have to fulfill Your duty as the pure Soul. In doing so, you will not entirely forget that ‘I am Chandubhai.’ Do you think that forgetting this is viable? Everything indeed remains in the attentive awareness (*laksh*), doesn’t it!

As long as [the belief that] ‘I am Chandubhai’ remains, everything tastes ‘bitter’; but for You, all of this has turned into ‘nectar’. Respect and insult, bitterness

and sweetness; these are all dualities. These no longer apply to You. 'You' are beyond duality. That is certainly why 'we' are doing these *satsangs*!

This pure Soul that 'we' have given you is the first step. There is much more beyond that. Thereafter, the state as the pure Soul, along with its properties, will manifest!

Increased Separation Prevails Through the Charan Vidhi

Questioner: If we keep reciting the *Charan Vidhi*, then we will continue to know the intrinsic functional properties (*gunadharna*) of the Self and the non-Self.

Dadashri: Yes...

Questioner: So, whenever some situation arises, when a difficult situation arises, then I Know that I am separate. Is it okay to keep reciting these intrinsic properties [of the Self in order to maintain this separation]?

Dadashri: The fact is, when a person does the *Charan Vidhi*, he feels greater separation. However, for a person who has never said the *Charan Vidhi* but has attained the Self, he will remain separate during the time of illness. That is when he will Know 'I am separate.' This is the inherent nature of the Self. The effect of becoming engrossed does not arise in this. Whereas a person who does it [*Charan Vidhi*] daily will yield more result, a better result. However, for the person who does nothing, he remains separate only during the time of illness. This *Gnan* has been given and the separation has happened,

but it is experienced only during the time of illness. The separation is definitely there, but what is the need to say such things? With the discharging effects that come forth, suffocation arises within, so by saying all of this, it swiftly departs. Thereafter, it all remains clear.

Let's Recognize the Properties and Inherent Nature of the Self

Questioner: Dada, how can the properties (*guna*) of the Self be experienced?

Dadashri: 'You' do experience the properties of the Self after attaining *Gnan*, don't You?

Questioner: Yes, yes. So which property is it, precisely?

Dadashri: It is the property of *niraakulta* (a state that is free of uneasiness and agitation). There is neither uneasiness nor agitation. One-eighth part of the property called *niraakulta*, which is a property of the absolutely liberated Ones, prevails here. [It is] *Niraakulta*! Then there's infinite Knowledge; nothing will perplex You. The *Gnan* will present itself and inform You. [Then there's] Infinite *Darshan*, nothing will cause You any difficulty. At that time, understanding arises and clears [the confusion]. [Then there's] Infinite energy (*anant shakti*); no matter how grave a situation, You come out of it with equanimity, without giving rise to any worries.

Questioner: After attaining *Gnan*, how can I maintain more *dhyana* (meditation; focus) on the properties of the Self?

Dadashri: ‘You’ have become the Self, but if You maintain *dhyān* on Your own properties of infinite Knowledge, infinite Vision, infinite Conduct, infinite bliss, if You maintain *dhyān* on all these properties, if You remain in accordance with that goal (*dhyeya*), if [the statements pertaining to the properties of the Self are] recited, then *dhyān* will arise.

Questioner: What does the *Swabhaav* of the Self mean?

Dadashri: The *Swabhaav* of the Self; *bhaav* means existence (*astitva*). *Swabhaav* means existence as the Self. So to See and Know is Its *Swabhaav*. And what is the result of that? Nothing but eternal bliss (*parmanand*)! They all exist together; to See, to Know, and eternal bliss. The *Swabhaav* of the Self is indeed such that it gives result as soon as it is Known.

In Interim Phases of the Lunar Cycle, It Is a Property, In the Full Moon, It Is Swabhaav

Questioner: Infinite Vision, infinite energy; these are all properties of the Self and ‘I am pure Soul in my own *Swabhaav* as the Self’; so what is the difference between *Swabhaav* and *guna* (property)?

Dadashri: The properties have to be said individually, whereas with *Swabhaav*, all [the properties] are encompassed.

Questioner: But Dada, I did not understand that. You mentioned that the *Swabhaav* and properties are to be said, but what does property refer to and what does *Swabhaav* refer to?

Dadashri: The properties can be said individually, not collectively. Collectively, they are considered *Swabhaav*. Two properties may have arisen, and a third may not have; until then, it cannot be considered *Swabhaav*. When is it considered *Swabhaav*? In the full state. *Swabhaav* means the full state. Therefore, when all the properties are fulfilled, it is considered *Swabhaav*. Nevertheless, if you want to mention its properties, then you can do so. If you want to refer to them individually, then they are referred to as properties, and if you want to refer to them collectively, then it is considered *Swabhaav*.

Questioner: Suppose a certain property becomes full-fledged within a person, for example, infinite Knowledge (*anant Gnan*). Then all the rest will indeed follow, won’t they, Dada?

Dadashri: No, they all have to be there. When there are only one or two properties, One is not considered to be in *Swabhaav*.

On the thirteenth day of the lunar cycle, it is considered to be a property, on the fourteenth day of the lunar cycle, it is considered to be a property, and when it is the full moon it is not considered to be a property, it is considered to be *Swabhaav*. It cannot be called *Swabhaav* on the fourteenth day of the lunar cycle. On the day of the full moon, it is called *Swabhaav*; it can be said that the moon has come into its *Swabhaav*. Then if you do not say that it is the fourteenth day or the thirteenth day, then it will do, and if you do say that, then it will not do.

People will not accept that, will they! This is because it [the full moon] is considered its *Swabhaav*.

My-Ness Only for the Properties of the Self

Questioner: You said to recite the properties of the Self; I want to understand more about that.

Dadashri: There is nothing in this world for which it is worth having ‘my-ness’ (*mamta*). I am telling you to Know the Self, and the Self is indeed Yours [Your Real form]. And You should have ‘my-ness’ towards Its properties: I am full of infinite Knowledge, I am full of infinite Vision, I am full of infinite energy, I am the source of infinite bliss (*sukh*), I can never be hurt nor do I ever hurt anyone (*avyabaadh*), I am formless (*amurt*), I am subtle (*sookshma*), I never increase or decrease (*agurulaghu*), I am immiscible (*tankotkirna*). How many properties It has! That is its *mamatva* (natural my-ness).

Questioner: The my-ness of the Self?

Dadashri: Yes, [when you say,] “My properties,” there is no *mamatva*, but when you say, “I am this,” then where [else] will this my-ness go? It will go indeed there, with It [the Self]. And then if One is going to *moksha*, then even that will go away, as just one form! Thereafter, there is no longer any need to even say, “I am pure Soul.”

Questioner: If One does *dhyān* on the intrinsic functional properties (*gunadharmā*) of the Self, such as infinite

Knowledge and infinite Vision, then can they be attained?

Dadashri: They can, they definitely can. However many properties of the Self One has Known, if he does *dhyān* on them, then that many will be attained.

The *Gnan* that ‘we’ give you, ‘we’ give it in such a way that [I am] the mind, speech, and body never comes into your memory. Along with ‘I am pure Soul,’ if You recite each of the properties one after another, then it will give rise to tremendous result. For example, ‘I am pure Soul, I can never be hurt nor do I ever hurt anyone, I am full of infinite Knowledge, I am full of infinite Vision, I am full of infinite Conduct, I am not connected with any activity (*akriya*), I am steady (*adol*), I am immortal (*amar*).’

The Self Is a Wish-Fulfilling Gem, It Becomes Whatever It Envisions

Questioner: “I am full of infinite energy, I am full of infinite Vision, I am full of infinite Knowledge, I am the abode of infinite bliss”; when we say this internally, then from where do those energies arise? How can I increase them?

Dadashri: If you say, “I am the abode of infinite misery,” then you will become miserable. If you say, “I am the abode of infinite bliss,” then you will become blissful. The self is a wish-fulfilling gem. It becomes whatever it envisions. [If you say,] “I am full of infinite Knowledge,” then all the Knowledge will be illuminated. “I am the abode of infinite bliss.” If there is confirmation that One is full of all happiness, then that is referred

to as *Gnan*. Can it not be confirmed? You should get the confirmation from one place or another. When you balance your accounts, do you get confirmation or not? In that, there are just one or two confirmation points, but in this, there should be many confirmation points. There should be confirmation in every matter.

‘One’ has infinite energy but it lies veiled, and One has infinite Knowledge, infinite Vision, but there are veils covering them. If there is treasure buried in the home, but you do not know about it, then how will it be discovered?

Intuition Arises by Worshipping the Property of Vision

‘One’ is indeed the absolute Self (*Parmatma*), yet how long should It remain hidden? There is abundant stock in One’s very own ‘home’, infinite Knowledge, infinite Vision, infinite energy, infinite bliss exists in One’s very own ‘home’, yet if he does not use it properly, then whose fault is that? The filled stock of karma will give its effect and leave. However, there is Knowledge and there is intuition (*sooj*), so then why should there be suffocation?

So, the solutions ‘we’ have disclosed should be applied; they have been written down. Please read out loud the solutions ‘we’ have disclosed!

Questioner: When struggles arise, when there is a sudden occurrence of hardship or disturbance, the *Akram Gnan* of Dada Bhagwan will become present. When there is suffocation, when no insight arises, when interferences or other such things are going on, say, “I am full

of infinite Vision, I am full of infinite Vision, I am full of infinite Vision”; say this five to twenty-five times and you will immediately get the insight of how to bring about a solution.

Dadashri: Yes, at the peak of confusion, whose support is there? Of the Vision. Keep Dada’s photo in front of you and say five, twenty-five, fifty times, “I am full of infinite Vision, I am full of infinite Vision”. So then the insight will immediately arise.

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

By Worshipping the Properties, the Veils Break

Questioner: When any problem arises and I don’t know what to do, when the intellect becomes confused in worldly interactions, when a certain incident takes place in worldly interactions and I don’t understand what to do, then I loudly say, “I am full of infinite Knowledge, I am full of infinite Knowledge, I am full of infinite Knowledge.” Then all the *parmanu* (the smallest, most indivisible and indestructible particle of inanimate matter) get expelled. Insight arises suddenly, immediately, at that moment.

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

Questioner: All the clouds dissipate.

Dadashri: You should recite all Your properties. They are inherent properties [of the Self]. You should say twenty-

five to fifty times, “I am full of infinite Knowledge, I am full of infinite Vision.” You should make a habit of saying these properties daily.

There Is No Condition for Having the Intent, It Is Necessary Only to Say It

Questioner: While doing the *Charan Vidhi*, we say, “I am free of association, I am invisible, I am indestructible, I am formless (*Hu asang chhu, Hu aroopi chhu, Hu akshay chhu, Hu amurt chhu*).” So when we say this, should such an intent (*bhaav*) arise within? It is only then that is considered correct, isn't it?

Dadashri: There is no need to nurture such an intent, all that needs to be done is to say it.

Questioner: It needs to be said, but what if the intent arises?

Dadashri: There is no problem if such an intent arises. If it is there, then it [the *Charan Vidhi*] will be done better, otherwise, it is all one and the same. All that needs to be done is to say it. In fact, it is the one who is associated that is saying, “I am free of association.” Hence, his *Purusharth* is to become free of association. Regardless, the Self is always free of association.

You should say five times daily, “I am pure Soul. None of this affects Me. I am unanointed (*nirlep*), I am free of association.”

The Middle Part of the Charan Vidhi: The Siddha Stuti

Questioner: What should I do

when the *jagruti* falls short? Should I do *pratikraman* (confess, apologize, and resolve not to repeat the mistake) or should I keep strengthening the resolve?

Dadashri: Recite the *Siddha Stuti* from the *Charan Vidhi*. Take out the statements that contain phrases pertaining to ‘I am doing,’ and whatever is left, that is the *Siddha Stuti*. Recite that.

The [*Nishchay-Vyavahaar*] *Charan Vidhi* contains both the *Charan Vidhi* and the *Siddha Stuti*. It gives support, meaning, it makes you stronger as you keep reading it.

You should definitely do the *Siddha Stuti* daily. That *stuti* (affirmation) should be done because You want to become *Siddha* (absolutely liberated). Do the *stuti* of whatever you want to become. Make Chandubhai do it, You have already become that. ‘You’, *Pragnya*, are to make Chandubhai do it. Tell the ‘I’, ‘You do it and become like Me. Thereafter, you are free and I am also free. You take your share, and I take mine. Your *swabhaav* is that of the *pudgal*, and My *Swabhaav* is that of the Self.’

In this too, You have to make Chandubhai say it. [Tell Chandubhai,] “Say it, I am pure Soul.” So this will lead to an effect. And You should make him say it the way I was saying it [in the *Gnan Vidhi*]. Will You be able to do this or not? Or should I make him say it? Should I come by daily to make him say it or will You will make him say it?

‘We’ had done the *Siddha Stuti*; does everyone know how to do it or not?

Questioner: We do know how!

Dadashri: Recite these sentences twenty-five times, “I am full of infinite Knowledge, I am full of infinite Vision, I am full of infinite energy, I am the abode of infinite bliss.” And [recite] the remaining sentences five times. Complete it in this way. Whichever way you know how, there is no problem with that. Go ahead and do it! I am sitting here, I am sitting here myself, and I am the one who has to ‘pass’ You [to succeed in the ‘examination’], don’t I! Do it the way you know how. Because any mistake you make is really my mistake, isn’t it!

Questioner: Dada, a mistake will not be made. How can a mistake be made?

Dadashri: Yes, at times someone may make a mistake, but it is essentially my mistake, isn’t it? I did not teach him properly, that is why he made a mistake!

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

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

Dadashri: Just say it internally. But the first thing You have to say is, “Oh manifest Lord, the pure Soul! I am separate from Chandubhai and the activity of the mind, speech, and body, subtle discharge karma (*dravya karma*), charge karma (*bhaav karma*), and gross discharge karma (*nokarma*). I am full of infinite Knowledge.” So who is the ‘I’ in that? I was saying it yesterday and You were repeating it after me. Today, You

will say it, and Chandubhai will repeat it. Who makes him say it? ‘You’ are the Knower and the speaker is Chandubhai. Come on, now start doing it.

Questioner: What should be experienced upon reciting the *Siddha Stuti*?

Dadashri: Nothing at all. There should not be any experience, should there! After becoming the Self, what other experience should happen? However, the *Siddha Stuti* certainly gives instantaneous result. The result will not refrain from coming. You will receive it immediately. So then there is no need for me to ask, “Have You received it or not?”

What can you not attain if you worship the properties of the absolutely liberated Lords!

All the Obstacles Break by Dwelling in the Siddha Stuti

Questioner: ‘All the obstacles break by dwelling in the Absolute state as the Self!’ Please explain that.

Dadashri: Yes, the *Siddha Stuti* of the Self; by the dwelling in the *Siddha Stuti*, all the obstacles break.

The [original] Self is indeed absolutely liberated (*Siddha*), and if You say Its *Siddha Stuti*, if there is dwelling in that, then everything else will depart. By dwelling in the Self, all the obstacles break, One indeed becomes God.

Steadiness of the Self Prevails by Worshipping the Properties of the Self

This is a Science (*Vignan*). All of

you still do not completely understand the Science. If one comes to understand it methodically, then Science indeed continues giving results. Science means it will indeed give results. It is indeed a 'cash bank', but it needs to be understood. The [awakened awareness of the] Self that cannot be attained even after hundreds of thousands of years has become present for us, and that too, it has become present within the span of an hour. So what kind of a Science is this? It has become present within an hour, and now, when you awaken in the middle of the night, [the awareness of] 'I am pure Soul' comes to You on its own. Does it not come to You?

Questioner: It does.

Dadashri: Otherwise, even if you were to try and remember the pure Soul, you would not be able to recall It. But this comes to You on its own. So when this Science has given You the realization of the Self, then what else can it not do? But one needs to understand it. You should constantly recite the properties of the Self whenever you have free time during the day. If you do not have free time, then recite them whenever you face any difficulty. As long as the 'shell' [body] is unwell, the pain signal will inevitably be received, it will definitely arise. And when it is very intense, then keep remembering the properties of the Self, then the reception of the pain signal (*vedakta*) will come to an end. During such a situation, You should remember the pure Soul and repeatedly recite its properties.

This 'pure Soul' that exists, that is indeed who You are, and that is

precisely Your Real form (*Swaroop*). Presently, You have become separate from that [original form as the Self], so now become that Real form by Seeing It, "It' is *akriya* (not connected with any activity), It is like this, It is like that!" So, by continuously understanding in this manner, You gradually become that form. It is just that these *vyatirek guna* (completely new properties of a third component that arises when two elements come together) have developed, and your belief has set in within that. So these are all old, mistaken beliefs. If those beliefs have made an inhabitation, then remove the beliefs, shake them off. If you shake off the 'dust' in this manner, then nothing will remain. By reading this [*Charan Vidhi*], all the 'dust' clears away. This is because you have seen nothing but that [the old habits] for such a long time! So, upon Seeing this [the Real form], You have to become that form.

By recalling the properties of the Self, the firmness as the Self, the strength [to remain] as the Self increases. Therefore, recall the properties. By recalling the properties, You are attaining Your state of completion (*puṇahuti*). If You keep thinking upon, contemplating upon all the properties that are there of the Self, then those properties will arise within You. The properties can be cultivated, they will develop and manifest.

If the properties [of the Self] are worshipped, then steadiness will remain. "This is My Real form and this is not. What is happening right now, that is not My Real form." Even if you say this, the internal disturbance will cease, it will not

affect You. When You speak of what the Self is and See It with [awareness of] Its properties, that is when It will manifest.

The Pradesh Open Up With the Dhyān on the Properties of the Self

Questioner: By doing *dhyān* on one's intrinsic functional properties, such as infinite Knowledge and infinite Vision, do the *pradesh* (smallest amount of space that a single *parmanu* occupies on the Self) become unveiled?

Dadashri: They do, they definitely do. If You do *dhyān* on as many properties of the Self as You have come to Know, that many *pradesh* of the Self begin to unveil; that much Knowledge becomes illuminated, and the bliss increases accordingly.

Questioner: Dada, now I feel that where the sovereignty of the pure Soul exists, no distress arises, no disturbance is felt. Whether one gets a fever, whether the body is about to die, or even if the body is going to survive, nothing gets affected 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!

Dadashri: Once the self becomes the Self, even if a loss is incurred, whose loss is it? What are You going to lose? Of Your infinite *pradesh*, not a single *pradesh* is going to change. This is because it is not possible to break them into pieces, nor can they get infected. If anything is lost, it will be of the 'business partner', the 'neighbor'. Now who is going to incur

a loss? If there is heart failure, will it be Your heart or the heart of the 'neighbor'?

Questioner: Dada, this *mahatma* is saying this, but I don't find it so easy.

Dadashri: It is not so easy, but it will become easy one day. How can it be easy all of a sudden? Can it be easy all of a sudden? But by listening to this talk, it will become easy. And anyway, it is a loss of the neighbor, and this talk is really easy to understand, isn't it?

Questioner: I understand this talk in the *Nishchay* (as the Self), but it remains [to be understood] in *vyavahaar* (as the relative self).

Dadashri: The *vyavahaar* itself is the 'neighbor'.

How Can Shuddha Upayog Prevail Without the Experience of the Self?

What will happen to this body is unpredictable. Nothing whatsoever can happen to Your *pradesh*.

The Self cannot be attained so readily. 'One' may have become the Self, but experience of It will have to take place, won't it! All Its *pradesh* which are spread out because of the wrong beliefs, they will all have to come together, won't they!

There are infinite *pradesh*; the stains of the *avarān* that cover them will have to be washed away, won't they? Is it as though it has just one *pradesh*? The Self has infinite *pradesh*! So, by sitting with one another and having this discussion, the ultimate closure comes about.

To keep the words uttered by Dada

in Your attentive awareness (*laksh*), that is all *jagruti*. That *jagruti* will keep increasing, but that is not considered *upayog* (applied awareness as the Self). You can say, “The *jagruti* remained well yesterday,” but that cannot be referred to as the main thing, the *upayog*.

Questioner: So has the *upayog* still not become established in the original place?

Dadashri: It is difficult to come across [fully experience] the Self in the original place. That will only be in accordance with however much *laksh* has set in. Without experiencing that, how can *upayog* arise? The validated Knowledge that ‘I am this [the Self]’ should not change at all, with its endless *pradesh*! Still now, internally, there are mistaken beliefs at times; [the question arises,] ‘Is this the Self or is that It?’ Some mistakes happen internally; it gets mixed up.

Questioner: And moreover, as long as those effects are arising within, it is a mistake for sure, isn’t it?

Dadashri: Yes...so the original Self is a different thing. The original Self, with Its infinite *pradesh*, is completely pure, It is clear, and It is exactly that way. Thereafter, the *upayog* becomes exact, *shuddha upayog*. Until then, the *shuddha upayog* is there in a smaller proportion. The One who has reached here [to the original Self] can See that, and the Ones who have come into the surrounding circles can See that. All of that is considered *jagruti*, but it is not considered complete *shuddha upayog*. *Shuddha upayog* is a very elevated thing.

Gnan Will Result in Experience Through Understanding

Questioner: Dada, sometimes I find these points difficult to grasp; I feel as though if I don’t understand this, then will I attain *moksha* or not?

Dadashri: This man does not understand [the concept of] *paryay* (the most subtle state of an element), so does that mean that he will not go to *moksha*? No, it is not like that. This is because he will go [to *moksha*] through the support of the *Gnani Purush*, isn’t it! If you set out to understand it, then sometimes it can become bungled; instead, it is better to not know that. You have at least understood this much. All those sentences have been given; You have understood based on those sentences.

Questioner: Dada, these are indeed what need to be recited, but if we say them with the understanding...

Dadashri: Then You will get the result, You will get very good results, and sooner or later You will have to understand them, won’t You! That is why I am telling You to understand them. If thoughts are arising, if you want to ask anything, then ask. However, so much tranquility is experienced that you end up becoming pacified. This is because there is tranquility, isn’t there! If you ask a sick person, “Do you want to go to the toilet?” He will say, “I can go only if two people hold me up.” But what about when a tiger is chasing after him? At that time, he will run! He will not wait around for two people to hold him. He will genuinely run, he will do it well! Similarly, a ‘tiger’

is not chasing after you, that is why you have this problem.

Nevertheless, there is no problem, You have Dada's *Gnan*, don't You! But try to be satisfied as much as you can. Maintain [the intent] internally that you want to know this in detail. And people come here because they want to know it. Do they come unnecessarily? Otherwise, they would sit comfortably at home, why would they come here? It is because they have the desire and intention, 'I want to know this and get my work done.'

If You understand this talk, then it will be of use. This *Gnan* simply needs to be understood, nothing has to be done. Once it is understood, its result will come too. This understanding (*samaj*) leads to results (*paarinamik*), and the results, too, give the final results. Therefore, it comes into result immediately. And the understanding that does not produce results cannot be called understanding at all.

Questioner: But it is when you keep explaining it that we understand it.

Dadashri: This can be explained like this a little at a time. Later on, as this continues, it will fit into the exact understanding.

As the Light Increases, the Constant Experience Happens

Questioner: But Dada, now I am feeling impatient, I want to complete it quickly.

Dadashri: 'We' have given You this seed of Knowledge; slowly, it will grow from the second day of the lunar cycle to

the third day. When the complete darkness since time immemorial elapses and there is the glimpse of light, it is sighted, that is the seed of Knowledge. Later, it becomes the third day of the lunar cycle, the fourth day, and then ultimately, there is the full moon. It happens after the second day of the lunar cycle progresses, until then, there is no moon. When the second day of the lunar cycle comes around, we are assured that now the third day will come. Later, when the third day comes around, You'll realize that the light has now increased. As the light increases, this worldly life will affect You to a lesser extent. Right now, it does not affect You at the gross level, but it still affects You at the subtle level. Even that will keep decreasing, and Your state that is undoubtedly absolutely unaffected (*nirlep*), the experience of that absolutely unaffected [state] will remain. The experience of Your state that is free from association (*asang*) constantly remains.

With This Science, One Can Remain Like a Lotus, Unaffected by the World

Questioner: While living in worldly life, while carrying out worldly duties, how can we live in a state of being absolutely unaffected (*nirlep*) and free from association (*asang*)?

Dadashri: That is precisely what the *Gnani Purush* has! The *Gnani Purush* has such a Science, so it can be done through this Science. With that, it is possible to carry out worldly duties and get the work [of the Self] done.

I am able to carry out a conversation with you. Thus, I can live in worldly life

and I can also remain as the Self; I am able to do both. I carry out all the activities of worldly life, I do everything, I do this and I also do that. It is possible to live in worldly life and to also remain [as the Self]. The *Gnani Purush* has all the Science. It cannot be found in the scriptures. As far as the scriptures are concerned, there is no option but to renounce everything.

How should you live amongst such people [who are ignorant of the Self] and pass the days by and live in such a way that karma is not bound? I will pass on all that knowledge (*vidya*) to You. I will pass on the knowledge of how to remain unanointed and free from association. Otherwise, this world is indeed anointed. Just as a lotus remains unaffected despite being in the [sordid] water, I will show You [how to attain] the same state of being unaffected.

So from where can you learn about the Self? From the *Gnani Purush*. Those who have knowledge of the scriptures do not have the Self. If they have attained the Self, then they have attained *samkit* (the right belief of 'I am pure Soul') and *samkit* means despite living in worldly life, worldly life does not affect One.

The Unanointed State Is Achieved by Reciting the Words of the Gnan Vidhi

Only the *Gnani Purush* has Seen the pure Soul, what the pure Soul is. Nevertheless, this *Darshan* means that once the conviction (*pratiti*) has set in, the awakened awareness (*laksh*) subsequently sets in, then it does not leave. That faith

(*shraddha*) does not leave thereafter. Then, as the experience (*anubhav*) continues to progress, when that experience goes beyond a certain normal experience, One can See what One's Real form as the Self (*Swaroop*) is like. It is an unconfined form; it has never been bound.

Through the *Gnan Vidhi* that I conduct, the *Darshan* changes first. What is that? When the separation is created, the [demerit] karma get destroyed and dissociation takes place within, of that which had become glued through *bhranti ras* (the belief that perpetuates the illusion that 'I am Chandubhai, this is mine, and I am the doer'). So when You say my words; aren't these words included in there, 'Amidst all worldly desires and intents that tend to anoint, I remain totally unanointed.' (*Tamaam lepayamaan bhaavo thi hu sarvatha nirlep chhu.*)

Questioner: Yes, amidst all worldly desires and intents that tend to anoint, I remain totally unanointed.

Dadashri: So then One (*pote*; the developing 'I'; the 'I' moving away from ignorance into Knowledge) continues to become [unanointed; *nirlep*]. Internally, however much One says that, One starts to become that. After doing the [*Gnan*] *Vidhi* here, it happens; otherwise, if he simply says it [the sentences of the *Gnan Vidhi* without ever attending the *Gnan Vidhi*], then he will not accomplish anything. There is ['our' presence] over here, isn't there!

Questioner: Dada, but when the sentences issue forth, we become amazed as to where did this come from?

Dadashri: That which ‘we’ have Seen, Known, and is in ‘our’ experience, It is the Self in the form of *keval Gnan*. That is why these sentences issue forth.

The Extraordinary Sentences of Gnan

Questioner: During the *Gnan Vidhi*, we do say what you are saying, but...

Dadashri: It simply needs to be said. If you say it, then one day it will ‘grow’ [give results]. It has become imprinted within, hasn’t it! So whatever I am saying, you will know it one day. What can be done if it has never been spoken at all?

Questioner: Nevertheless, Dada, some deep Scientific cause is evident behind what you are making us say.

Dadashri: If I don’t make you say it, then until then, the Self within does not become separate, does it! This is indeed the wonder of *Akram Vignan*! Otherwise, the Self would never become separate. Exact *bhed Gnan* (the Knowledge that separates the Self and the non-Self) is needed. *Bhed Gnan* does not exist in the scriptures. Would such a sentence ever exist in the scriptures?

Questioner: No, it definitely would not.

Dadashri: If this statement becomes perfected in experience, then final liberation would be attained here in this very life. And without such statements, liberation would never happen, and the Self would never become separate. The original element and fundamental statements pertaining to It are needed. Original

statements are needed; the statements of the scriptures will not do.

The Bhed Vignani Separates All the Eternal Elements

Questioner: Now I understand, Dada. The solution to this tremendous puzzle that has arisen will not come from a person who is an expert on the scriptures. For that, one needs to meet an *Atma Gnani* (One who has realized the Self and is able to do the same for others) and attain His grace (*krupa*).

Dadashri: Now, an expert on the scriptures will not help in solving this, a *bhed Vignani* (spiritual Scientist who has the experiential knowledge that separates the Self and the non-Self) is needed; He can separate all the eternal elements. The One who Knows them completely can separate all the eternal elements. So, a *keval Gnani* (One with absolute Knowledge who can enlighten others), a *bhed Vignani* is needed. He draws a line of demarcation, ‘This part is the Self and this part is the non-Self.’ So, a *bhed Vignani* places a line of demarcation between all six eternal elements, then they separate. Until then, this puzzle will not be solved and if people try to solve it, then they will become confused; on the contrary, they will keep getting even more confused. People are trying to solve it day and night, but they end up getting even more confused. So, as long as the puzzle does not get solved from a *bhed Vignani*, all the human beings of this worldly life, the monks and ascetics, high-ranking monks, male and female renunciates, they are all ‘dissolved’ in the puzzle. *Gnan* is not a

word, it is beyond words. The Self cannot be expressed in words, it is indescribable. That is why God has manifested within a *bhed Vignani*. If His grace is bestowed, then... Today, His grace has been bestowed upon You, so Your work is done.

One has not at all Known the properties of the Self. The One who Knows all the properties of the Self is called a *bhed Vignani*. These properties of the Self that exist, all of them have not been revealed to the public, [however] all of them have manifest within 'us'. 'We' have been dwelling as the Self for the past twenty-eight years. 'We' are not the owner of this body.

The Indescribable Self Can Be Understood Through Grace

Questioner: Dada, you said that the Self is indescribable, but It can be experienced through the grace of a *bhed Vignani*. Can you explain that more?

Dadashri: The Self is incomparable, the Self is something that can be experienced. The Self is indescribable. The Self cannot be described through words. The *Gnani Purush* can explain It through examples, discussions, and other ways. This is because He knows what the Self is like in every way. Otherwise, the Self cannot be described in words. That is why 'we' have said that the Self cannot be found in any scriptures or books. The Self can be found in the *Gnani Purush* alone, the Self has manifested there. If someone asks, "What is the Self like?" then no one would be able to answer that. No one is capable of doing that. No one

can say a word about it except for the *Gnani Purush*. Only the *Gnani Purush*, the One who has *spashta vedan* (the clear and distinct experience of the Self), can explain it.

Questioner: So then how is it possible to experience the Self and Its properties?

Dadashri: It can all be experienced, but where can it be experienced? What is experienced cannot be described. Experience is an indescribable thing. One may say, "Sugar is sweet," but if you ask him, "What does sweet mean?" then there is no simile that can be given for it. Similarly, there is no simile that can be used to express this experience of the Self that has happened. This is because for a gross thing, you can show another thing for comparison, but there is no [gross] thing that can be shown for comparison when it comes to the bliss of the Self. So the experience of the Self cannot happen without grace. The *Gnani Purush* is the only place to know that, and It is something that cannot be known through words. This is because, It cannot be expressed in words, It is indescribable. Hence, it is a result of being worthy enough to attain grace.

Let's Progress From the Experience of the Second Day of the Lunar Cycle to the Full Moon State

The Self is not something that can be read about, It is something to be experienced. 'It' can only be Seen through the divine Vision (*divyachakshu*). The foundation of the entire world, the essence

of the entire world is the pure Soul. Does 'I am pure Soul' automatically come to mind since attaining *Gnan*?

Questioner: Yes.

Dadashri: Now the experience will gradually increase. Right now, it has commenced from the new moon state to the second day of the lunar cycle. As the experience increases, there comes the third day of the lunar cycle, then the fourth day, then the fifth day.

The Self is not in the form of words; It is in the form of experience. Once It is experienced, It does not leave. Then that experience keeps sequentially increasing day by day. Now, as your experience increases, Your Self will continue to manifest. How much of the Self? It is in accordance with the experience.

When the tendencies of the *chit* (inner component of knowledge and vision) wander outside, that is considered experience through the five senses, and when the tendencies of the *chit* turn back, that is considered experience that is beyond the senses. What does the experience of the Self mean? Constant eternal bliss.

The Gnan Increases a Degree at a Time and the Experience Eventually Becomes Complete

Questioner: We talk about the Knowledge of the Self (*Atma Gnan*) and the experience (*anubhav*) of the Self, so what is the difference between the two?

Dadashri: The Knowledge of the Self is considered complete, whereas the experience of the Self is varying in

degrees. *Ansh Gnan* (Knowledge up to a certain degree) has been referred to as experience and *sarvansh Gnan* (complete Knowledge) has been referred to as *Gnan*. The experience increases a degree at a time and becomes complete.

Questioner: And right now when you give *Gnan* to people, do they attain the Knowledge of the Self or the experience of the Self or both?

Dadashri: It happens; it does indeed happen.

Questioner: Do they attain the experience and also the Knowledge?

Dadashri: It indeed happens; it happens to everyone. If It is not experienced, then it cannot be the Self at all, can it!

Questioner: Does *jagruti* fall under the experience?

Dadashri: That itself is *jagruti*.

Questioner: That is the experience itself, isn't it?

Dadashri: No, *jagruti* is the thing through which we attain all these other [kinds of] experience. If you were to write about what Chandubhai was like before and what he is like right now, what is the reason for the change? It is because of the power and influence of the *Gnan*, because of the power and influence of the *jagruti*. The direction towards the Self has been 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 take place? The change takes place only after the *jagruti* emerges, right?

Dadashri: The *jagruti* definitely emerges once 'we' give this *Gnan*.

Questioner: The *jagruti* emerges upon attaining *Gnan*. On the basis of that, change gradually starts taking place in his entire life.

Dadashri: Yes, changes start taking place.

Questioner: That itself is the experience of the Self.

Dadashri: That's it, that's precisely it.

The *jagruti* has emerged in You. Now, that *jagruti* will keep increasing until it reaches *keval Gnan*. *Keval Gnan* means *jagruti* in its full scope. That [*jagruti*] is weak to a certain extent; constant *jagruti* means that absolute Vision (*keval Darshan*) has happened, but when it comes in full scope, It becomes *keval Gnan*. When the *jagruti* reaches to the state of being complete, It is called *keval Gnan*. There is no other station beyond that, that Itself is the final station.

Jagruti is Itself Knowledge and complete *jagruti* is called *keval Gnan*. Every kind of *jagruti*; *jagruti* of every atom, of every *parmanu*, that is called *keval Gnan*. In the final step of *keval Gnan*, there is only dwelling (*ramanata*) in One's form as the Self.

Nijparinati in Every Way Is Absolute Knowledge

The form of absolute Knowledge

(*keval Gnan Swaroop*) is that in which *pudgal parinati* (to believe 'I am doing' in what is happening in the non-Self) ceases. There is no kind of dwelling in the *pudgal* whatsoever, there is constant dwelling as the Self, in the inherent nature of the Self, only dwelling in and as the Self. Where there is not even the slightest of dwelling in the *pudgal*, that is *keval Gnan*. As long as there is dwelling in the *pudgal* even to a small extent, One has not attained *keval Gnan*, although He has *keval Darshan* (absolute Vision).

Nijparinati (the state in which One prevails as the Self) in every way is referred to as *keval Gnan*. Currently, *nijparinati* arises in *keval Darshan*. It will become complete in *keval Gnan*. *Nijparinati* has emerged, which will now keep increasing step-by-step and will result in *keval Gnan Swaroop*. *Nijparinati* is *Atma bhaavna* (the state as the Self); [the words] 'I am pure Soul,' is not *Atma bhaavna*.

In the final step of *keval Gnan*, only dwelling in One's Real form as the Self (*Swaroop*) remains. *Moksha* has indeed been attained, but now, the dwelling that ends up happening is of two types: (1) To Know 'I am pure Soul' while having to dwell in that which is disliked. You may not like going outside [the Self], but because you had endorsed it in the past life, you have to dwell in that. (2) There is dwelling in the Real form as the Self. Other people [those who have not attained *Gnan*] become engrossed in the first [type of] dwelling. Whereas for You, although dwelling of the first type does arise, You do not become engrossed in that.

Siddha Stuti Increases Dwelling in the Self

Questioner: How can *mahatmas* increase their dwelling in the Self?

Dadashri: The dwelling can be done in two to four ways. If You do not know any other way to do it, then if You keep saying, “I am pure Soul, I am pure Soul,” for one to two hours, even that will do. In doing so, the dwelling will progress.

Questioner: Dada, you mentioned two to four ways to dwell in the Self; can you please explain that in some more detail.

Dadashri: Some do it by saying, “I am pure Soul, I am pure Soul.” Some do it by writing ‘I am pure Soul.’ So when they write it, even the body becomes involved in the dwelling. The body and the speech both enter into it, so the mind is inevitably involved. And for some, the external interactions may be going on, yet if they really dwell on the pure Soul and Its properties internally, then that is considered *Siddha Stuti*. That is very beneficial; it gives tremendous result.

At first, one does it at a gross level, so dwelling in the *pudgal* begins to leave. In doing so, One gradually reaches the subtle stage, and if One simply keeps reciting Its properties, and dwells in the properties of the pure Soul by saying, ‘I am full of infinite Knowledge,’ ‘I am full infinite Vision,’ ‘I am the abode of infinite bliss,’ ‘I am full of infinite energy,’ then true interest (*ras*) arises! That is considered true dwelling in the Self. That gives immediate result, on the moment!

The bliss of One’s own Self comes into experience.

Questioner: If I suppress the pleasures derived from the *pudgal*, then will the *ras* (interest-filled effect) of the Self arise?

Dadashri: No, there is no point in suppressing them. They will become insipid on their own. If You recite the properties of the Self for an hour, then that immediately gives a lot of result. This is something that gives instant results. Otherwise, if You go around Seeing the pure Soul in everyone, then that too will give rise to bliss.

If ‘I am pure Soul’ constantly remains in the awakened awareness (*laksh*) and One Sees others as pure, that is considered *shuddha ramanata* (pure dwelling in the Self). That dwelling is considered dwelling in the Self. Then secondly, when clearing [‘files’] with equanimity, it is [considered as] dwelling in the Self. If You clear [‘files’] with equanimity, then it is dwelling in the Self. Then the fifth state is the ‘ledger of the pure Soul,’ so coming here [to *satsang*], that is dwelling in the Self. Therefore, [to remain within any of] the five *Agnas* is equivalent to *Atma ramanata* (dwelling in the Self).

By Dwelling in the Inherent Nature of the Self, One Becomes the Self

Questioner: Earlier, you said that dwelling in the Self means to simply Know and See the activities of the *pudgal*. And you also said to recall the properties of the Self, so what is the difference between the two?

Dadashri: To Know and See is *Atma ramanata*. These activities of yours of the non-Self that take place, to Know and See what Chandubhai is doing and to delve into it in every way, for the subtlest of matters, that is *Atma ramanata*. And to recall the properties is for the purpose of increasing Your tenacity as the Self (*Nischaybal*), it is for increasing the *jagruti*, it is for attaining the Absolute state.

How long does One dwell in the Self? This dwelling prevails until the Absolute state of the Self develops. Once the complete state as the Self arises, there is indeed no more dwelling [in the Self], is there! The Self [developing 'I'] has indeed become the Self! Meaning, the Absolute state of the Self.

Questioner: Dwelling in the Self will happen, won't it? One's Absolute state will be attained, won't it?

Dadashri: It will inevitably happen! Based on the route one has followed, the destination is bound to come. And that direction is not going to change now. After coming onto the 'main line' ['chief railway line'], there is no problem, is there!

This is indeed the 'line' [to the Self]. This is indeed Its inherent nature. Nothing needs to even be done; Its inherent nature will do everything. To dwell only in the inherent nature of the Self, that is called *Atma ramanata*.

Questioner: Then the developing 'I' has indeed become the Self!

Dadashri: The developing 'I' has indeed become the absolute Self, so

the state of dwelling [in the Self] has altogether come to an end!

'Our' Self-realized *mahatmas* dwell in the Self and remain in the bliss of the Self, they dwell in the Self to enjoy the bliss of the Self.

Reciting the Properties of the Self Is the Siddha Samayik

If one spends one hour reciting the properties of the Self, if he spends forty-eight minutes on it, oh my! That is considered the greatest *samayik* (to be the Self and See the self) of all. It is considered the *Siddha samayik*, the *Siddha samayik*! Chandubhai, can you not occasionally find time for this? Or is the government really after you? Can you spare an hour or not?

Questioner: Yes, I can.

Dadashri: If you do as 'we' say, then you will get a lot of result. 'We' are making you proceed the way 'we' have proceeded. And if you do according to that, then it is possible get a lot of result, and it is instant result, not a bit of it is on credit. It is never on credit. When you come here, you get instant [results] for that much time, don't you? So do according to what the *Gnani* says, Chandubhai; spare one hour of your time. These are Your own properties, have you written all those properties down?

Questioner: They are in that booklet.

Dadashri: No, the details are written in the booklet. The properties are written in detail. However, if the properties are written down methodically, then it will

be very helpful. You will not be able to remember all that is written in the book, will you! So only the topmost properties, the major ones, 'we' will make you say those properties later on. When we get together here tomorrow, we will hold a celebration [*Gnan Vidhi*]. We do not have anything worldly [to celebrate] the way people do out there. There is no band, no flags, there is nothing, so this is our celebration. Everyone is living in an illusion, so what can we gift over there? We simply have to distribute the gift of our own Self. What kind [of gift]? Simply the Self. This *arti* (the ritual of waving lamps in front of an idol or deity while singing a hymn) is also of the Self, the gift distribution is also of the Self. It is all indeed of the Self.

The Marvel of the Charan Vidhi

Questioner: The properties of the Self that are in the *Charan Vidhi*, 'Oh Lord, who is free from all attachments and passions, Your eternal existence in pure Knowledge and Vision leads to bliss... (*He niraagi, nirvikaari, sacchidanand swaroop...*)'; if that automatically keeps playing inside my head all day long, then what is that? Is that considered a good thing?

Dadashri: It is very good; it is very good. This is because it is Chandubhai who is reciting the *Charan Vidhi* devotedly, he wants to become that form. And when everyone goes off to sleep at night, they fall asleep while doing the *Charan Vidhi*. So once they nod off to sleep, the *Charan Vidhi* remains to be done from that point onwards. Once they wake up,

they remember and resume doing it from that point.

Questioner: Yes, Dada, that happens.

Dadashri: What a marvel that is!

If you read this book [the *Charan Vidhi*] that has been given to you here, then you will get all the solutions [to your questions]. If you read the Nine *Kalams* and all this daily, the *Trimantra*, *Namaskar Vidhi*, the prayer to Lord Simandhar Swami and all that, then all the karma and clashes will dissolve, and the family will not face any difficulties. If you read the Nine *Kalams*, then all the demerit karma will get destroyed. This happens by simply nurturing the intention (*bhaavna*).

These Nine *Kalams* are a novel discovery! This is more than enough for worldly interaction. If one reads this two to three times daily, then he will attain salvation. At first, they are merely read, but as this continues to be done, once it is memorized, then one keeps nurturing the intention. That is all; only this intention needs to keep being nurtured.

The State of the Pure Soul Is the Fearless State

The pure Soul that I have given you has no element of fear in It whatsoever. There is no element of fear in the Self! So much 'safe-side' [safety] and so much bliss within! There is no need at all for anyone else when it comes to internal bliss. 'One' is full of bliss by One's very inherent nature and is absolutely independent (*niralamb*). 'You' have been given the Self that has no dependency (*avalamban*) whatsoever. Isn't this evident

in Dada? Look at how Dada remains at the age of seventy-nine.

This *Gnan* of ours is such that on the basis of the *Gnan*, fear is dispelled. Do you have such courage?

Questioner: The *pudgal* has stopped!

Dadashri: Yes...You do not even remain under the rule of the *pudgal*. This falls under the realm of the Self. ‘You’ should keep reciting the properties of the Self. The Lord has referred to this as the *Siddha Stuti*. They are Your own properties; “I am full of infinite Knowledge (*anant Gnan*),” recite that twenty-five to fifty times, “I am full of infinite Vision (*anant Darshan*),” recite that twenty-five to fifty times. Then, “I am full of infinite energy (*anant shakti*); I am the abode of infinite bliss (*anant sukh*); My form is such that I can never be hurt nor can I hurt others (*avyabaadh*); I am formless (*amurt*); I am subtle (*sookshma*); I, by nature, never increase or decrease (*agurulaghu*); I am immortal (*avinashi*); I do not wear away (*avyaya*); I can never be displaced from my state as the Self (*achyuta*); I am invisible (*aroppi*); I am immiscible (*tankotkirna*).” Actually, You should recite ‘I am immiscible’ a hundred times or so. By immiscible, it means to say that I have had nothing at all to do with the *pudgal*, from the very beginning. So then the *pudgal* will realize, ‘These people have broken relations with me.’ ‘You’ should say something like this... this is a Science, isn’t it? If You do not do according to the Science, then You will not get this result. This can give You a state like that of Lord Mahavir, but provided You do this, isn’t it so?

We have given so many statements of *Gnan* that You can remain in alertness in every situation. So that much *jagruti* should prevail.

These sentences themselves are such that they speak for themselves. They can disclose the entire *Gnan*.

“In Knowing infinite objects to be Known, there arise infinite phases, and amidst all of them, I am completely and totally pure.” (*Ananta gneyone janvama parinameli ananti avasthaoma hu sampurna shuddha chhu, sarvanga shuddha chhu.*) If a person completely understands just this one sentence, then he will attain the ultimate state!

Through the Grace of the Gnani, Complete Illumination of Knowledge Emerges

Questioner: The infinite Knowledge of the infinite objects to be known (*gneya*) and infinite phases (*avasthao*); this is a very elevated phenomenon. I have never heard such a sentence before.

Dadashri: ‘We’ speak these sentences after Seeing this in *keval Gnan*. The speech that flows from the mouth of the *Gnani Purush* is completely independent, it is original; it is not picked up from anywhere else. Its ‘welding’ [link] is of a different kind altogether! These are not words taken from the scriptures! Just a single sentence of the *Gnani* can create numerous scriptures.

If one understands what I am actually saying, then he will attain salvation. If one understands what I am saying in every

statement, if that entire point is understood, then he will attain salvation. These are sentences that can save the entire world. And they are with the separation of the relative and the Real.

Questioner: Dada, in all these sentences, there is not a single sentence where one would become bound. One gradually becomes free. That is indeed the experience that has happened!

Dadashri: It is worth thinking about deeply.

Questioner: As you have said about other religions, if clothes are being washed with soap, then the soap leaves its residue. Then when it is washed with Tinopol [a branded cloth whitener in India], then the Tinopol leaves its residue. That is how all the rituals (*kriya*) are of all the religions. Whereas this *Charan Vidhi*, *Namaskar Vidhi*, *Nine Kalams*, all these things free us.

Dadashri: They are absolutely separate.

Questioner: So there is no bondage for any living being at any place.

Dadashri: The purpose for this is pure. It is Science; it is *Akram Vignan*! One has never seen such a thing in any era of the time cycle! It is unheard of!

When 'we' give the Knowledge of the Self, One attains the pure *chit* for one *samay* (the smallest unit of time). This is needed for just one *samay*. If the *chit* becomes pure for just one *samay*, then that's it! It will not leave all the way until *keval Gnan* is attained!

'We' refer to a fractional part of *keval Gnan* as *Pragnya*. *Pragnya* is a phase of *Gnan*. As the veils of ignorance over the Self break, the illumination increases and the degrees of *keval Gnan* increase by that much. When three hundred and sixty degrees are completed, that is when complete *keval Gnan* manifests.

When the Self becomes completely free from all the veils over It, It attains the energy to illuminate the entire universe, It can illuminate the entire universe. In other words, when the energy to See and Know all the *gneya* in the entire universe is attained, that precisely is *keval Gnan*.

Suppose a thousand-watt light bulb is placed in a clay pot and the opening of the pot is closed tight, then would any light come out? It would not. The same is the case with the *moodhatma* (state of the self when it is in complete ignorance of the Self). There is actually infinite illumination of Knowledge (*Gnan prakash*) within, but as It has been veiled, there is pitch darkness. Just as if a tiny hole is made in the clay pot, the whole room will become filled with light, similarly, through the grace of the *Gnani Purush* and through the strength of His spiritual powers (*siddhis*), the veils over the Self are broken and by that much, the direct light of the Self comes out. As the veils continue to break, as more and more holes form, the illumination keeps increasing and when the entire clay pot breaks and separates from the light bulb, complete illumination spreads everywhere! There is a flood of light!

~ **Jai Sat Chit Anand**

If One Envisions the Self, Then One Attains the Self

The Self has infinite sides, whichever side It is turned on, It will appear that way. Whichever side you turn It on, It appears that way. Does It not have infinite sides? Whichever side you put It on, It becomes like that.

In this worldly life, from the time of one's birth, our people present him with ignorance that, 'This is a baby boy. Baby boy, this is your daddy, this is your mummy.' In so doing, ignorance is presented. Subsequently, the entire wrong belief becomes established. No one is able to fracture that wrong belief. Besides, if one were to baselessly say, "You are pure," then how would that work? It should fit into your understanding; only then will the wrong belief be fractured. Otherwise, the wrong belief will not be fractured, and until then, no one will ever accept that, 'I am pure Soul.' So far, your entire life [the belief that], 'I am Chandubhai, I am Chandubhai,' has permeated each and every *parmanu*. Now, to remove that, to fracture that wrong belief, that is something that can only be done by the *Gnani Purush*.

You will attain attributes (*guna*) according to your belief. If you remain as Chandubhai, then you will attain attributes of the *prakruti* (non-Self complex), and if You become the pure Self, then Your natural properties will arise! 'Sit' wherever you wish.

The Self does not have the property of pain, It does not have the property of worry. But by envisioning the inverse, the view of the non-Self (*vibhaavik*), properties of the non-Self arise. Upon envisioning, 'I am trapped,' one becomes trapped. If one begins to envision, 'It is worth stealing,' then he will indeed become a thief.

Questioner: The Self is indeed pure, so then how can these things come upon the Self?

Dadashri: The Self indeed remains pure, but whatever the ego does, whatever it envisions, it becomes like that. This is referred to as the *vyavahar atma*, mechanical self, or *pratishtit atma*. Upon envisioning 'I am broke,' one becomes broke. Upon envisioning 'I am sick,' one becomes sick.

Questioner: If the self becomes what it envisions, then if I envision, 'I would like to receive one thousand rupees,' or some other thing, then why does that not come into effect?

Dadashri: It comes into effect on the moment [instantly]; however, it can only be understood if you understand it in the *Gnani's* language. The moment one envisions a thousand rupees, he becomes a beggar. He does not receive the money, but he becomes a beggar. If one envisions 'I am very unhappy,' then one's infinite bliss becomes veiled and one becomes miserable. If one envisions 'I am full of happiness,' then one becomes full of happiness. If one bickers with his mother-in-law, then one becomes a bickerer. Then one will even bicker for tea. This is because one has done envisioning on bickering!

The Self is full of infinite energy. It is possible for all kinds of energies to emerge from within; however many energies You are able to extract, that many are Yours. However, the awareness of those infinite energies should arise at least once. Here, it is because one envisions the inverse that the puzzle arises. When envisioning of the pure Soul is attained just once, it will subsequently remain on its own. One does not have to do anything at all. Wherever you go, envisioning of the pure Soul keeps happening for You, does it not?

Questioner: Yes.

Dadashri: This *Gnan* indeed works on its own. This has not happened for hundreds of thousands of years!

(From Param Pujya Dadashri's *Gnanvani*)

Pujyashree's USA-Canada Gnanvidhi & Gurupurnima Schedule - 2022

USA & Canada: +1-877-505-DADA (3232) Email - info@us.dadabagwan.org

Date	Day	From	To	Event	Venue
18-Jun	Sat	4:30 PM	7:30 PM	Gnanvidhi	Unity Atlanta, 3597 Parkway Lane Norcross, GA 30092, Atlanta
19-Jun	Sun	4:30 PM	7:30 PM	Gnanvidhi	HSNC Temple - Cultural Hall, 309 Aviation Pkwy, Morrisville, NC 27560, Raleigh
26-Jun	Sun	4:30 PM	7:30 PM	Gnanvidhi	Edison Hotel, 3050 Woodbridge avenue, Edison, NJ 08837, New Jersey
2-Jul	Sat	5:00 PM	8:00 PM	Gnanvidhi	DFW Hindu Temple, 1605 N Britain Rd, Irving, TX 75061, Dallas, TX
4-Jul	Mon	4:00 PM	7:00 PM	English Gnanvidhi	Sheraton Phoenix Downtown, 340 N. 3rd Street, Phoenix, AZ 85004, Phoenix
8-Jul	Fri	8:30 PM	10:00 PM	Pujyashree Welcome	(Gurupurnima Celebration) Sheraton Phoenix Downtown 340 N. 3rd Street Phoenix, AZ 85004
9-Jul	Sat	10:00 AM	12:30 PM	Satsang	
9-Jul	Sat	4:30 PM	7:00 PM	Satsang	
10-Jul	Sun	10:00 AM	12:30 PM	Aptaputra Satsang	
10-Jul	Sun	4:30 PM	7:30 PM	Gnanvidhi	
11-Jul	Mon	10:00 AM	12:30 PM	Pran Pratishtha	
11-Jul	Mon	4:30 PM	7:00 PM	Satsang (Hindi)	
12-Jul	Tue	10:00 AM	12:30 PM	Satsang (PMHT)	
12-Jul	Tue	4:30 PM	7:00 PM	Satsang	
13-Jul	Wed	8:00 AM	9:30 AM	Poojan-Aarti & Message	
13-Jul	Wed	10:00 AM	12:30 PM	Gurupurnima Darshan	
13-Jul	Wed	4:30 AM	7:00 PM	Gurupurnima Darshan	
14-Jul	Thu	10:30 AM	12:00 PM	GP Sevarthi's Q&A & Exp.	
17-Jul	Sun	4:30 PM	7:30 PM	Gnanvidhi	Jain Society of Metropolitan Chicago 435 Illinois Rte 59, Bartlett, IL 60103, Chicago, IL
23-Jul	Sat	5:00 PM	8:00 PM	Gnanvidhi	Sringeri Vidya Bharati Foundation - SVBF 80 Brydon Dr, Etobicoke, ON M9W 4N6, Toronto, Canada

Owned by : Mahavideh Foundation Simandhar City, Adalaj - 382421, Dist-Gandhinagar.

© 2022, Dada Bhagwan Foundation. All Rights Reserved.

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

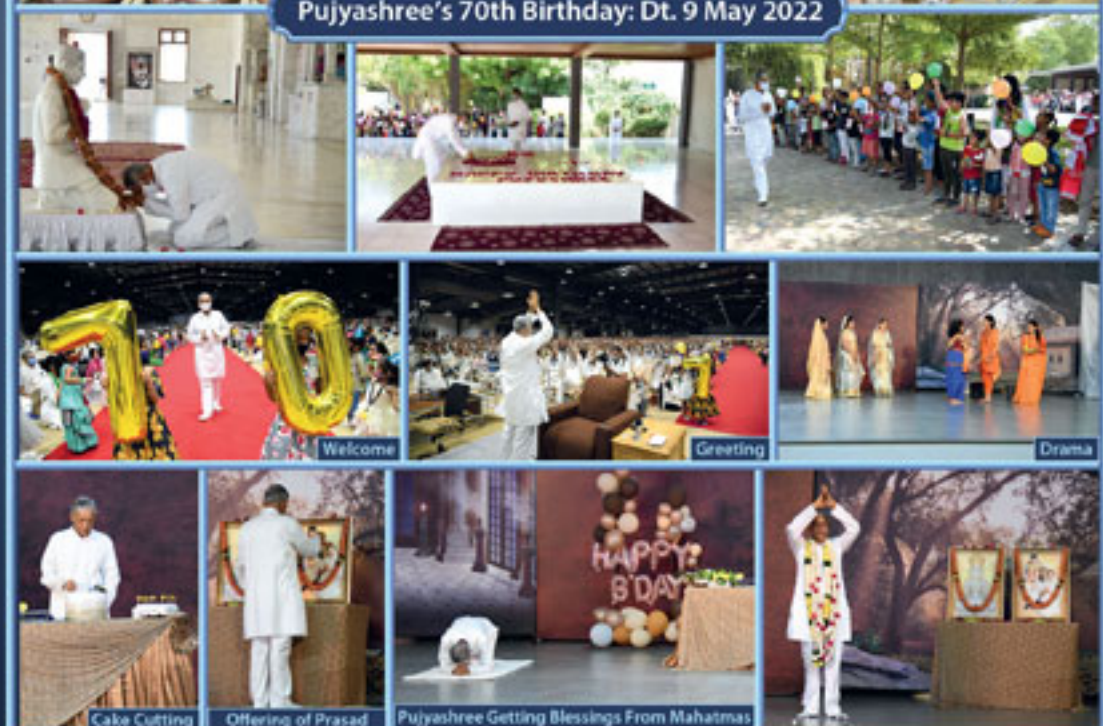
Adalaj : Summer Camp : Dt. 28 April to 7 May 2022



Adalaj : PMHT Shibir : Dt. 8 to 12 May 2022



Pujoyashree's 70th Birthday: Dt. 9 May 2022



This Charan Vidhi Gives Rise to Inner Bliss

The one who says these vidhis (sentences that increase the awareness as the Self) is Chandubhai [file number one]. Chandubhai says them to become free, but You Know what Chandubhai said and where he was deficient; the One who [Knows] that is You. The One who Knows where Chandubhai faltered, where he made a mistake, the One who Knows all of that is who You are. 'You' and Chandubhai are always together, but the business of both is different. However, because you end up mixing the two, you get a beating. To minutely observe what the prakruti (the non-Self complex) is doing is Swaroop bhakti (worship of the Self) or Swaramanta (to dwell in the Self); whatever you want to call it. Right now, there is pudgal ramanta (dwelling in the non-Self complex). You get excited at the mere sight of mangos. Just look at what you're dwelling on, what enjoyment is derived from it! The chit (inner component of knowledge and vision) gets stuck there. And when Dada is on your mind all the time, that is referred to as Atma ramanta. This Charan Vidhi separates the Self from the non-Self within, and inner bliss, bliss that comes on its own, arises. All the weaknesses go away.

- Dadashri

