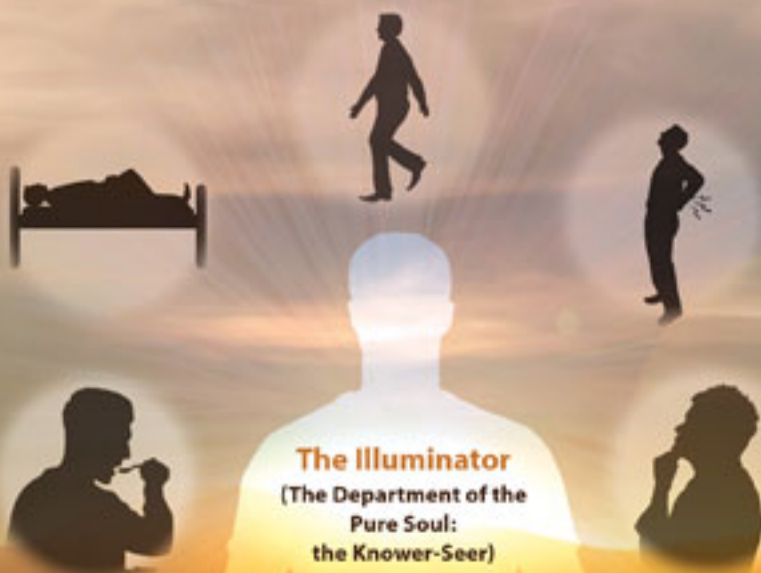


Dadavani

March 2022



The Illuminator

(The Department of the
Pure Soul:
the Knower-Seer)

To constantly observe what Chandubhai's [file number one's] mind, intellect, and chit are doing, everything Chandubhai is doing, that is completely the pure Soul.



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The Knowledge-Laden Speech Helps You Prevail as Separate From Chandubhai

EDITORIAL

Due to the merit karma of infinite lifetimes, through Self-realization, One attains the right belief 'I am pure Soul' (*samyak drashti*). The wrong belief is fractured and the ego becomes pure, but the *parmanu* (the smallest, most indivisible and indestructible particles of inanimate matter) of anger, pride, deceit, and greed remain to be cleared. When the *parmanu* of those *kashay* (anger, pride, deceit, and greed) are cleared completely, the state of complete experience is attained. When the 'I' that was in the original place becomes established in a falsely attributed place, that is referred to as the ego. When that same 'I' is established in the real Self, it is referred to as the pure Soul.

Our vision (*drashti*) that has been directed towards temporary things since time immemorial, the *Gnani Purush* (the One who has realized the Self and is able to do the same for others) redirects it towards the permanent Real form as the Self. Then that Vision will never leave! It is the most divine gift of the *Gnani Purush* that He gives us the Vision as the Self in this terrible *Kaliyug* (the current era of the time cycle), He gives us the divine Vision that only Sees the Self. Through Him, once the Vision is established as the Seer (*Drashta*), One becomes assured that 'I am pure Soul'! When the Vision is established as the Seer, the entire Vision as the Self opens up, and One attains the conviction of His pure form.

When can One experience separation from himself, from Chandubhai [the relative self; the reader should substitute 'Chandubhai' with his or her own name]? It is when One Knows what the closest 'neighbor' is doing. The Self fulfills Its duty and Chandubhai fulfills his duty! When the Self Knows, 'How good Chandubhai is and how bad he is,' when It Knows everything impartially, then a solution comes about.

In some circumstances, *mahatmas* get affected by the discharge karma in worldly interaction, which do not allow them to remain in *Gnan*. For such cases, Dadashri explains that if You remain separate from the effects of the discharge karma of Chandubhai, then You are free, nothing will affect You at all. 'You' are the Self and the *pudgal* (the non-Self complex) called Chandubhai is indeed separate. During different adverse situations in file number one's [Chandubhai's] life, such as during the rush in the local train, while being insulted, feeling physical pain, having a high fever, paralysis, depression, experiencing fear, at the time of death; in such practical situations in life, Dadashri shows us in the current edition how to set the *jagruti* (awakened awareness) that Chandubhai is separate and You are separate.

Akram Vignan (the step-less Science of Self-realization) is a wonderful Science that procures results on its own; it is a Science through which a natural change happens within, a blissful state (*samadhi*) prevails amidst mental, physical, and externally-induced problems. Worries and tension do not affect You; doubts, fear, and restlessness do not affect You. *Mahatmas*, we now need to repay the debt of infinite lifetimes in one lifetime, so what do we need to do? The ardent, heartfelt prayer is that in daily worldly interactions, the principles of *Akram Vignan* are understood and put into practice, and the complete experience of the pure Soul is attained in this very life.

~ Jai Sat Chit Anand

The Knowledge-Laden Speech Helps You Prevail as Separate From Chandubhai

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.dadabhagwan.org/books-media/glossary/>.

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

Attributing the 'I' in the Wrong Place Is Itself the Ego

Questioner: After attaining this Gnan (Knowledge of the Self), how can One remain continuously free from the ego (*ahamkaar*)?

Dadashri: That is precisely the state You have attained.

Questioner: Is it possible to become free from the ego by constantly observing 'file number one'?

Dadashri: [When you say,] "I am Chandubhai [the reader should substitute 'Chandubhai' with his or her own name]" it is done 'dramatically' [as though acting in a drama with constant awareness as the Self] and it is for the sake of recognition through a name. And [to Know,] 'I am not really Chandubhai, but I am the pure Soul,' that itself is the state that is free of the ego. Before, you only used to say, "I really am Chandubhai"; that itself is called ego. And once there is the realization that 'I am the pure Soul,' there is no longer any ego.

Questioner: The wrong belief that we talk about, is that and *ahambhaav* (the sense of 'I am') the same thing?

Dadashri: The wrong belief is itself egoism, and the right belief is the pure Soul. When the 'I' is removed from its original place and established in a falsely attributed place, that is known as ego. Egoism is establishing the 'I' in an imagined place, where it should not be, that itself is egoism. And when it gets established in its original place, in 'I am the pure Soul,' that is not considered egoism. It truly is that; that's a fact.

The One Who Sees Chandubhai Is the Pure Soul

Questioner: You told us, "Remain as the pure Soul and keep Seeing your ego, mind, and intellect. And then you said, "Without purifying them, You will not be able to attain liberation." So then, the moment One attains the state of the pure Soul, would they not become pure automatically?

Dadashri: As You follow 'our'

Agnas (five directives that preserve the awareness as the Self in *Akram Vignan*), You are able to See. By Seeing them, they become pure. By Seeing them as impure, by imagining them to be impure, one became bound. When they are Seen as pure, You become liberated.

Questioner: Does that process begin by just continuously Seeing them?

Dadashri: Yes, You should keep Seeing what Chandubhai is doing. Keep Seeing what Chandubhai's intellect is doing, what Chandubhai's mind is doing.

So Chandubhai's work is being done by *vyavasthit shakti* (the energy of scientific circumstantial evidence). So You simply need to keep Seeing what Chandubhai is doing and what he is not doing. There is no need for You to interfere with the mind, intellect, *chit* (inner component of knowledge and vision) and ego. Keep Seeing what the intellect is doing. If it is acting waywardly, keep Seeing that, too; if it is doing right or wrong, keep Seeing that, too. The only time to interfere is when Chandubhai gets into a lot of worldly difficulties; at that time, You should say, 'I am the pure Soul, I am with you.' Then he will be all right.

So I have given you the method of the Lord. Now follow that method. To constantly observe what Chandubhai's mind, intellect, and *chit* are doing, everything Chandubhai is doing, that is completely the pure Soul.

While traveling in a local train of Mumbai, right in the middle of the

evening rush hour, during which one gets pushed and shoved from here and there; at that time, the mind, intellect, *chit*, and ego are completely absorbed in the congestion, all of them remain engaged [in their own function]. That is when the pure Soul truly experiences the joy in Seeing and Knowing. It is at that point that He prevails in solitude, and that is indeed when He attains real independence. Hey, the greater the crowd, the greater the objects to be known, correspondingly, the Knower's energy of Knowing (*Gnanshakti*) also blossoms tremendously. When on one side, one is in the midst of a huge crowd, then on the other side, the Knower really flourishes too, coming into complete illumination (*prakash*). The extent to which the scope [the range of objects to be known] increases, that much the energy [of Knowing] increases. Some people abandon everything and go into the forest; but alas, the real enjoyment is actually amidst the crowds. When there is a crowd on the outside, a crowd on the inside, a crowd everywhere, that is when the pure Soul really prevails in solitude. In such a case, It does not become engrossed even to the slightest extent in anything at all. However, this can only happen after attaining the Knowledge of the Self.

Let's Learn About the Divisions of Chandubhai and the Pure Soul

After having attained this *Gnan*, anger, pride, deceit, and greed no longer remain in You. None of that remains in You. In all aspects, You have become the pure Soul. Now, the mind, intellect, *chit*, and ego all belong to Chandubhai

and You have nothing to do with them. And if he becomes angry or restless internally, then You should keep Seeing all of that.

‘Your’ residence has now changed. ‘Your’ department is the department of the pure Soul, whereas this is Chandubhai’s department. So You have to maintain awareness in both departments. The mind now belongs to Chandubhai’s department. Now You do not have to make use of the mind. Whatever the mind is doing, whether it is excited or whatever else, keep Seeing it. If the mind is riled up and Chandubhai becomes fed up, then pat his shoulder and tell him, ‘I am with you, don’t worry.’ You will not find anyone in this world to pat your shoulder, You have to do it Yourself; You are the Lord, the pure Soul. There was no one to say this before, was there! There was no one to pat your shoulder, was there!

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

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

Dadashri: Have You been acquainted

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

Questioner: Yes, Dada.

Dadashri: Then You should tell him, ‘Dear fellow, this will not do anymore. From now on, do it this way. Up until now, I was asleep, so you got away with it, but now I am definitely awake. Now that I’m awake, I do not want to punish you for your past. However, please respect My boundary now that I am awake.’ So he will respect your boundary so well; he will truly respect the boundary. It is just that he needs someone to tell him to do so. This is because they [the mind, intellect, *chit*, and ego] have all eaten in ‘our’ presence, in our home. So if they don’t side with ‘us’, then who else will they side with?

We Are the Neighbor, Not the Owner

The Self has become awakened; that is all we need. Has It become awakened for you?

Questioner: Yes.

Dadashri: Well then! Now, the first thing is that no conflicts or quarrels should remain in the home. This is because You have become the pure Soul and Chandubhai is separate. If Chandubhai is getting irritated with his wife, then You should tell Chandubhai, ‘Why are you doing this? All your life you have done nothing but this.’ ‘You’ should scold yourself. If you scold each other, then there will be conflict, and are you not able to tell Chandubhai? ‘You’

should tell Chandubhai, 'Why are you doing this? In this home, we are one family!'

If he [Chandubhai] does something wrong, then You should scold him. Pat him on the shoulder and scold him. Then pat him on the shoulder again and tell him, 'I am with you.' In doing this, everything will be settled.

What you are doing is difficult. Whereas if You do it methodically in this way, everything is easy. What you are doing creates entanglements. You have done that many times. Now just leave that entanglement. Entanglements are difficult.

If, at times, there are a lot [of entanglements], then You should scold him, 'Chandubhai, why are you misbehaving like this? Are these considered good qualities? Why are you doing this?' But there is no control in Your hands, is there? However, You have become separate. 'You' are the Knower-Seer (*Gnata-Drashta*). 'You' simply give advice as a neighbor. 'You' no longer have the ownership, do You? 'You' would only have the responsibility if You had the ownership, isn't it? In this case, there is no responsibility. Whatever Chandubhai does, that is not Your responsibility; that is the way in which You have been given this *Gnan*.

You Feel a 'Shock' Because You Sat in the Wrong 'Seat'

Questioner: Dada, what Chandubhai wants to do and what Chandubhai should do are two different things. So, for example, Chandubhai wants to go see a

movie, but many guests have come to his home. So he should stay at home to do some work; he knows this. However, his sincerity in this is lacking. So how can sincerity be brought into this?

Dadashri: Just maintain a little patience and keep Seeing what happens. So that is enough. So there is complete sincerity.

Questioner: But Chandubhai is the kind of person who would stick his hand in the fire.

Dadashri: No, even then, You should See to what extent did Chandubhai stick his hand in there, You should See whether Chandubhai stuck his hand to this extent or that extent. 'You' are actually clear. I have placed You on the 'seat' that is clear. Why are You becoming unclear? Which position are You sitting in? It is on Your reserved seat, isn't it? Are You sitting in the place where Your reservation has been made or in an unreserved place? Chandubhai is pleasure-seeking, so he is the kind of person who would go and sit on an unreserved seat.

Questioner: The fact that I end up sitting on that other 'seat', what should I do so that I don't sit there? And how can I remain only on this one [the 'seat' of the Self]? Meaning, I repeatedly get involved in doership!

Dadashri: When You sit on that other 'seat' and experience a 'shock', then Know, 'This is not Mine.' And if a 'shock' experienced, then get up. The 'seat' that gives a 'shock' is not Yours.

Questioner: Despite experiencing a ‘shock’, I still keep sitting there.

Dadashri: Then have fun. Relish it, have some water and fritters.

Questioner: Despite experiencing a ‘shock’, he doesn’t get up, so how will he get up? Because he is not able to remain as the Knower-Seer, so what should be done?

Dadashri: Why don’t You See that he is not getting up! The one who is not getting up is not You. There is Chandubhai and there is You. The one who is not getting up is Chandubhai. ‘You’ should say to Chandubhai, ‘Alright then, keep sleeping. If you want to sit, then sit if it pleases you! I will go on Seeing, and you just sit there.’ There should be a solution, shouldn’t there?

Questioner: So should I keep making a note of everything that happens?

Dadashri: Keep Seeing all the activities. If he is constantly bickering, then You should even See that. You should say, “Even this is not my Real form (*Swaroop*).” That is how Dada’s *Gnan* is. There is no one up there; there is no boss overhead. The superior of all superiors is Dada Bhagwan!

Questioner: So the one that is bickering, which part is that?

Dadashri: That is another part, it is on the side of Chandubhai.

Questioner: So should I also keep Seeing the one who is bickering?

Dadashri: ‘See’ that as well!

Questioner: So the One who is

Seeing does not say anything, He simply Sees.

Dadashri: There is no superior of the One who Sees. There is no one to scold Him or anything else. Infinite energies lie within, but because you are protecting Chandubhai, all the energies remain veiled. You are protecting Chandubhai, aren’t you? You are doing it in broad daylight, aren’t you? That is precisely why the energies are not blossoming! If One remains in the *Agnas*, then *samadhi* (a blissful state that comes about when one becomes free from mental, physical, and externally-induced suffering) will not leave. ‘You’ remain seated in Your ‘seat’, while Chandubhai remains seated in his ‘seat’. The problems and their resulting suffering arise because You are attempting to sit on Chandubhai’s ‘seat’. It is a habit that has formed in the past!

You need to move away from the outside, and sit in Your own ‘seat’. Now, which ‘seat’ is Yours? There are four to five kinds of ‘seats’ inside. So the ‘seat’ that is Yours is the one that feels really ‘easy’ [comfortable]. That is Your ‘seat’. If the slightest friction is felt, then Know that this is another ‘seat’. If it causes uneasiness, then Know this, or else if a ‘shock’ is felt, then understand that the ‘shock’ was felt. Do not sit in any of those ‘seats’, sit in Your ‘seat’.

Someone may flatter you, “Chandubhai, sir, you are a very worthy man, you are a very nice man.” But if he butters you up, should you get buttered up? The ‘seat’ called Chandubhai is not Yours.

Dada has moved You away from there. It is because [you believed,] 'I am Chandubhai' that you were taking a beating.

Whenever any suffering (*bhogvato*) arises, You can understand, 'I am sitting on another seat, this is not My seat.' So You should get up from there and sit in the 'seat' of the pure Soul. 'You' should sit in Your 'seat', but you remain seated there [in the other 'seat'], as if you will get a double charge for it! If the slightest wrong thought arises in the mind, then You should immediately Know, 'I am on the wrong seat, I am not in My seat.' 'You' should go to Your 'seat' immediately. You remain seated for a long time, don't you?

Questioner: Yes, Dada. That happens.

Dadashri: That is why your face looks disgruntled. I wondered, 'Why does his face look disgruntled?' When any difficulty arises, You should immediately go to Your 'seat'. Moreover, ask for forgiveness for whatever mistakes that have happened.

It is not worth getting entangled in this world. If entanglement arises, if some entanglement arises within the body, then immediately get up and sit in Your 'seat'. Keep Seeing it, You should say, 'Chandubhai, why have you become entangled?'

This Is of the Pure Soul and This Is of Chandubhai, the Neighbor

Questioner: How can I analyze Chandubhai's inherent nature?

Dadashri: What do You and Chandubhai have to do with each other? 'You' have become the pure Soul, haven't You! Chandubhai is a 'neighbor', Your 'file number one'. What do You have to do with him? If he has any claims, then tell me about them. 'You' have separated. After separating, once two brothers have divided up their farm, neither one would pick vegetables from the other's farm. If either one of them does take anything, then the brothers would quarrel. Before the division, they would take them, as everything was deemed to be one. There is only a problem before the separation; after the separation, there is no problem.

Questioner: As long as it was not divided, they considered everything to be one, didn't they!

Dadashri: They certainly did all this knowing it to be one. And now, 'we' have even drawn a line of demarcation between the two. So now, the puzzle becomes permanently solved. Yet one will say, "I have a cough." Hey, just Know who it is that has the cough.

Questioner: If One continues to Know [that], then the feeling of pain will convert into the feeling of pleasure, won't it?

Dadashri: It will convert immediately. To feel pain or pleasure is an attribute of the 'neighbor', the attribute of feeling pain or pleasure is not Yours. 'You' are absolutely unaffected (*nirlep*). Nothing happens to the One who is absolutely unaffected. When you have a

cough, then it should be apparent, ‘The coughing has begun.’ ‘You’ should not feel, ‘I have started coughing.’ ‘You’ should feel, ‘The one next to Me is coughing, he is coughing a lot.’ It is due to the wrong practice that has carried on since time immemorial that this habit has formed. So, You have to change the practice that has carried on since time immemorial, don’t you!

Questioner: By Knowing it, does the suffering of the pain cease?

Dadashri: By Knowing it, it means You have not become *tanmayakaar* (engrossed with the body-mind complex) and so You do not get the result of suffering, You only get the result of Knowing. ‘You’ should keep Seeing what is happening in the body. ‘You’ are the pure Soul, that *laksh* (awakened awareness) has set in, and You should keep Seeing what is happening in the body. Even if there is throbbing pain in the legs, keep Seeing it. Even if there is a toothache, keep Seeing it. When there is pain, it is the telephone signal that is reaching. It legitimately is a telephone, but it is reaching the ‘neighbor’. However, if the feeling arises, ‘It is hurting me,’ then it progresses from there. ‘You’ should say, ‘It is not happening to me, it is the tooth that is aching.’ Yes, of course, how is it hurting You? Upon saying, “It is hurting me,” then a very direct effect arises. Once You have become the Self, who will You accuse of being ‘me’? So then, ‘It is hurting me,’ what is that? So, You should say, “Chandubhai’s tooth is aching.”

The Self Is Like a Thermometer, It Is the Knower, Not the Sufferer

Questioner: Dada, now I can see my mistakes, but during physical pain, the function as a ‘thermometer’ does not remain, and there is the suffering of pain.

Dadashri: No, if the pain remains, then you are not the Self, are you! ‘You’ are the pure Soul. There is no pain at all in Your Vision, but the pain that is experienced is because you become the representative, you take on the pain as the representative.

The Knower never leaves the ‘safe-side’. Now, One is really the Knower, One Knows. Yet when there is a toothache, he says, “I have a toothache.” Hey, the tooth has the toothache. ‘You’ are the One who Knows how much it is hurting! ‘You’ Know whether the tooth is hurting a lot or a little. ‘You’ also Know when the pain decreases. You’ll say, “It is better now.” Hey mortal one, it is the same as it was. ‘You’ were the Knower when it was increasing, and ‘You’ were also the Knower when it was decreasing; the Self is a ‘thermometer’. The Self is not the sufferer (*vedak*). The scripture writers stated that It is the sufferer; however, that is in the *Kramik* path (traditional step-by-step path of spiritual progress). They say that it is indeed the Self that suffers, and it suffers in the *Kramik* path, as the ego remains, doesn’t it! There is ego there and that ego will gradually decrease. Upon eliminating our ego [in the *Akram* path], there is no sufferer, there is only the Knower.

Questioner: The Knower remains.

Dadashri: Yes, It is like a thermometer, isn't It! 'It' does not have the state of suffering.

The Thermometer Does Not Have a Fever, It Knows What Happens

Thus, the pure Soul that I have given You is a 'thermometer'. 'It' is the Knower of how much pain there is, how much it has increased; It is also the Knower of when it decreases. 'You' are a 'thermometer'; fever cannot develop in a thermometer. Can the One who Knows as it increases or decreases have a fever? But people believe all kinds of things and so they attribute the fever to the thermometer! They will say, "A fever has risen in the thermometer." How bad does that make the doctor look? Does it not look bad for the doctor if one says that a fever has risen in the thermometer?

A thermometer will never develop a fever. The doctor may develop a fever, the patient may develop a fever, but the thermometer will never develop a fever. The Self is a 'thermometer'. So what happens within? 'It' will say, 'It is blazing.' If we ask, 'Who is it that is ablaze?' Then one replies, 'I am ablaze.' So we ask, 'Is it you who are ablaze?' If we ask again, 'Who is it that is ablaze?' Then One replies, 'This body is ablaze.' The Self is a 'thermometer'. 'It' is the Knower of whether the pain has increased or decreased. 'It' Knows immediately whether the pain is starting to decrease or starting to increase. Hey mortal one, why are you attributing this to the thermometer?

If we ask, 'How is it now?' Then he replies, 'It is decreasing now.' Then who is the Knower? Is it the one for whom the pain is decreasing who Knows this or is it the thermometer who Knows this? The pain increases or decreases, but [to believe] 'It is hurting me' is a wrong belief, and the increase and decrease happens to the *pudgal* (non-Self complex). The Self simply Knows that it has increased or decreased. If You remain as the Self that Dada has given you, then nothing affects You, and because of your past practice, some of it will infiltrate, and at that time it will affect you a little. Then it has to be washed off immediately. If you get onto a new highway you have never been on before, then you would get confused, wouldn't you! After some practice, you will gradually become familiar. However, once the Self becomes a 'thermometer', then what else remains? 'It' knows what the facts are and what the reality is.

When that man was talking, I asked him, "How can this be for the thermometer?" He replied, "Yes, that cannot be." I said, "Should it all not come to the stage as a thermometer?"

Only Upon Taking a Beating, One Enters the 'Cave' of the Pure Soul

Questioner: After attaining *Gnan*, we have become absolutely separate (*asang*) from the association of the body. So how many karma of the body do we have to suffer?

Dadashri: Even a *Tirthankar* (the absolutely enlightened Lord who can liberate others) has the association of the body. He [Lord Mahavir] too

had to endure the pain of thorns being forced into his ears; that was the karmic account. The lifespan-determining karma (*ayushya karma*) of the body has to be completed, thereafter one can go to *moksha* (liberation). Despite living in a body, One can remain absolutely separate (*asang*) and absolutely unaffected (*nirlep*), this is what the Science of the *vitaraag* (absolutely detached) Lords is like!

Questioner: So Dada, as long as there is an effect of the body on the ego, the separation does not happen as much as it should, that is a 'thermometer' [gauge], isn't it?

Dadashri: Where is there ego in this at all? This is the dead ego. Would the 'moustache' of the dead ego not move? When a breeze moves the 'moustache', it is not considered living, it is the dead ego.

Questioner: It is dead, but it does experience the effects of the body, doesn't it? If someone slaps me right now, then I would have the experience that someone slapped me.

Dadashri: No, how has It [the Self] gotten hurt?

Questioner: If I think of it from the perspective of the pure Soul, then It does not get hurt, that is correct, but who is it that gets hurt?

Dadashri: It will indeed hurt Chandubhai, won't it! If you become Chandubhai at that time, then it will hurt you, if you come out of the 'cave' [of the pure Soul]! People may hit you, but when they hit you, become the pure Soul.

Before being hit you become Chandubhai, but become the pure Soul at the time of being hit. At that time, enter the 'cave'. Tell Chandubhai, 'You had to take a beating just now, didn't you?'

Remain the Knower-Seer in the Face of Intents That Tend to Anoint

Questioner: Dada, when I am experiencing pain in the body, I don't feel like doing *samayik* (introspective analysis as the Self), I don't feel like doing *Charan Vidhi* (prayers that increase the awakened awareness as the Self). So what about that?

Dadashri: There's no problem if you can't do that. When You keep Seeing the pain that arises, that encompasses everything. *Charan Vidhi* and *samayik* are all encompassed in that.

Questioner: Dada, then I become irritable.

Dadashri: Who becomes irritable? When irritation arises, You should keep Seeing that too. 'You' should say, 'See, you became irritable.'

Questioner: When someone says anything, I cannot tolerate it.

Dadashri: But who cannot tolerate it? 'You' have to See the one who cannot tolerate it. What is he saying?

Questioner: So Dada, what I am trying to say is that when there is suffering within, I feel that instead of benefiting from it, I see all this. Effects such as these arise, so a mistake is being made, isn't it?

Dadashri: This is indeed the mistake that is being made. When this

happens, you end up becoming as you were before. So what if you cannot tolerate it within, and you cannot do such and such, you are not able to be at ease; the Self does not need to be at ease. The Self does not even need to tolerate anything. The pure Soul is indeed pure. 'It' has no such thing like this. 'It' is the Knower-Seer of all this. 'It' is the Knower-Seer of all that is going on. These are all considered *lepayamaan bhaavo* (intents that tend to anoint). They are only to be Known and Seen. When they are Known and Seen, then *saiyam parinaam* (a resultant state that is free of anger, pride, deceit, and greed) arises, and later, *saiyam charitra* (conduct that is free of anger, pride, deceit, and greed) arises.

Lord Mahavir would only Know [all that was unfolding]. When a bedbug would bite Him, He would simply Know it, He would not suffer the sensation of pain (*vede*). The extent to which there is ignorance [of the Self], one suffers by that much. You have become the pure Soul at the level of conviction; when You become the Self at the level of *Gnan*, then only Knowing will remain. Until then, there is the suffering of the sensation of pain. In suffering the sensation of pain, 'we' tell You to sit separately [from the one suffering], in Your 'home department' [the part that is the Self]! Do not move away from there at all. No matter how many times the 'doorbell' rings, do not leave the 'home department'. Let the 'doorbell' ring! Even if the 'doorbell' rings twelve hundred times, why should You leave Your office?

The Awakened Awareness of the Pure Soul Against Fears of the Mind

If there is a place where accidents have happened and you have to travel along that place, then in such a case, the mind will tell you, 'What if an accident happens?' Then You should Know that the mind-radar is showing this right now. So [upon saying,] 'I am pure Soul, I am pure Soul,' You should enter the pure Soul within. Then when such a place passes, You can come out. Or, if there is some fearful situation on the outside, then You should enter the 'cave' of the pure Soul. And if an accident happens at that time, because You remained as the pure Soul, there will be no other loss, will there! And the mind does not do anything else, it simply shows this, what loss do You incur in this? What happens to these people of the world? While saying, "An accident will happen," they become one with it. So they become like an accident themselves. As the Self has become separated for You, You do not become *tanmayakaar* (engrossed with the body-mind complex). 'You' are only the Knower-Seer of it. But if the 'radar' says this, then You should enter the 'cave' of the pure Soul.

Questioner: When the mind says this, it will only say it if there are some phases of that, isn't it?

Dadashri: It is cautioning you and it is showing it to You as it appears to it, so how is the poor mind at fault in this? That is how the circumstances appear to it, that is why it cautions You. Otherwise, it would not say anything. However, the circumstances are not always what they

appear to be. Yet it will tell you what it sees the way it sees it. That is its duty. The mind is duty-bound. So a radar is necessary, isn't it! Yet people want to get rid of this radar. Hey, how will you function without a mind? The mind is definitely needed. It not only gives hints about danger, but it also shows you pleasurable things, such as, 'This is a very nice place, it is a pleasant place.' So it works like a radar.

The people of the world say, "Do not show us such fearful things." They do not like it when the mind shows them fearful things. However, if the mind shows you fearful things, then enter the pure Soul.

For the One Who Is the Pure Soul, What Is There to Fear?

Questioner: This fear that is there, the fear instinct, what is that? How does it arise? How does it charge and discharge?

Dadashri: As far as fear is concerned, the extent to which one believes himself to be temporary, he experiences that much fear.

Questioner: I did not understand that. What does 'he believes himself to be temporary' mean?

Dadashri: 'I am Chandubhai' is a temporary state and when one believes himself to be that, he keeps feeling fear. [With the awareness of] 'I am the pure Soul, nothing at all can happen to Me, I am eternal,' what is there to fear?

Questioner: Then no fear is felt.

Dadashri: 'You' do not have any

fear at all! 'You' are the pure Soul, nobody can see You, nobody can hurt You, nobody can kill You, nobody can even challenge You! This world has actually arisen because of your own irrational fear. There is no interference of anybody in the middle. And if Chandubhai is feeling a little down, then You should have him stand in front of the mirror, pat his shoulder and tell him, 'I am with you! Before, you were alone, you were confused. You could not tell anyone. Now I am with you. Why are you feeling distressed? I am God and you are Chandubhai. So not become distressed.' If Chandubhai becomes very elevated, then tell him, 'This pompousness of yours is because of the power I behold.' So, You should remain in the 'home department' [the Self] and keep finishing off the tasks of the 'foreign department' [the relative self; Chandubhai]. This *Gnan* is *nirlep* (absolutely unaffected); It is such that nothing can affect It.

The Awakened Awareness of the Pure Soul When the Fear of Death Arises

'You' have been given the Self; so when fear arises, You go inside. When there is no fear, you go out to gather this and that. But when the bombs start falling, You immediately go inside. You seek out a place that is free from fear, so You enter inside. So, in fearful times, [this *Gnan*] remains wonderfully. At the time of death, it remains wonderfully, or else, when there is fear such as that of dying, it remains wonderfully.

Questioner: When fear arises, One enters the Self?

Dadashri: The intents that were

directed externally come towards the Self. The awareness that prevails in the external, that awareness comes into the Self, and [the awakened awareness of] ‘I am pure Soul’ arises. Then one lets go of everything on the outside, he stops having any dealings on the outside and as long as fear does not arise, he will say, “I’ll go get some *jalebi* (Indian sweet), I’ll go get some snacks.” And the moment any fear arises, One enters the ‘home’ [the Self] within. And when the fear of death arises, One is in the ‘home’.

Questioner: So when there is fear, does the *jagruti* (awakened awareness) increase a thousand fold?

Dadashri: It increases for sure, the *jagruti* increases, but the intent as the Knower-Seer will always be there, won’t it! However, when there is a calamity on the outside, One will go inside. And upon going inside, there is always absolute bliss. The suffering does not remain at all, does it!

After attaining this *Gnan*, there is no fear that can trouble a person, he can constantly remain fearless. Can that happen or not? Have you seen anyone who is fearless?

Questioner: I have never seen anyone who is fearless in the sense you are speaking about.

Dadashri: No one can be fearless. Lord Krishna did become so, Lord Mahavir did become so. There is no one else who has. Does an ordinary person have the capability to become fearless? So, it is only if there is *vitaraagata* (total

absence of attachment and abhorrence) that it is possible to become fearless. It is when there is no attachment and abhorrence that it is possible to become fearless.

The Experiential Awareness of the Pure Soul Prevails During Samadhi Maran

Questioner: I have heard that when a person is on his deathbed, the pain he feels is equivalent to being stung by one thousand scorpions. So, at that time, does this *Gnan* remain present or not?

Dadashri: This *Gnan* will definitely remain present. It will give constant *samadhi* (a blissful state that comes about when one becomes free from mental, physical, and externally-induced suffering) at the time of death. The *Gnan* that gives *samadhi* right now will definitely be present at the time of death. The balance sheet of your entire life will be present at the time of death.

Questioner: When there is severe pain, when there is intense aching...

Dadashri: There is no problem with that. Forget the pain sensations... even if one becomes unconscious, he still has that *dhyana* (internal state of being); *shukladhyana* (internal state of being in which One prevails in the awareness of ‘I am pure Soul’) does not leave, does it! Once it emerges, it does not leave. It does not allow worries to arise even now, does it?

Questioner: No.

Dadashri: So, the *dhyana* that does not allow any worry to arise; the kind of

thing that has never happened before in this world has happened today. So would it abandon You at the time of death? If the experiential awareness (*bhaan*) of 'I am pure Soul' remains, then that is referred to as *samadhi maran* (blissful state at the time of death, during which One is in the state of awareness as the Self). Then no matter how much pain the body is in, do not concern yourself with that. So if You remain aware (*jagrut*) at that time, then the illusory attachment (*moha*) decreases, and the my-ness (*mamata*) is bound to decrease. Then with regard to my-ness, You will realize, 'I have my-ness for that which is not mine.' So the my-ness undoubtedly leaves. So then *samadhi maran* is going to happen for sure.

So, go ahead and tell death, 'Come early if you want, come later if you want, but come as *samadhi maran*!'

Samadhi maran means that One remembers nothing but the Self [at the time of death]. The *chit* (inner component of knowledge and vision) is focused on nothing else except for One's Real form, the pure Soul. There is no unsteadiness of the mind, intellect, *chit*, and ego whatsoever! There is constant *samadhi* (free from the effects of mental, physical, and externally-induced problems)! The body may have externally-induced problems, yet One is not affected by them. Is the body full of problems or not?

Questioner: Yes.

Dadashri: It does not only have externally-induced problems, it also has physical problems, doesn't it? Externally-induced problems do not affect the *Gnani*.

If there are physical problems, then they do not affect Him. Whereas for the one who does not have Self-realization, even if he does not have any physical problems, he invites them! *Samadhi maran* means the experiential awareness (*bhaan*) of 'I am the pure Soul' remains! There are many of our *mahatmas* who have passed away; the experiential awareness of 'I am pure Soul' remains for all of them.

Ultimately, at the time of death, the Self withdraws everything belonging to It from all other places and prevails in Its very own *samadhi*. 'Our' *mahatmas* who have attained the right belief of 'I am pure Soul' (*samyak drashti*) attain *samadhi maran*. The body is vacated with the awakened awareness of 'I am pure Soul.'

The Self Is the Knower of the Depression

Questioner: The established awareness (*laksh*) of the pure Soul constantly remains, yet many times the mind becomes depressed. What is the reason for that?

Dadashri: What our *Gnan* says is keep Seeing what is happening to Chandubhai. There is no other solution, is there! 'You' would know that a lot of garbage [in the form of filled stock of karma from the past life] has been brought along, wouldn't you?

Questioner: At that time, the relationship of the object to be known and the Knower does not remain. And [the awareness that] 'I am completely separate from this mind, speech, and body' does not remain.

Dadashri: If the relationship of the object to be known and the Knower did not prevail, then You would not Know that it has gone for Chandubhai! Who is it that Knows this? Therefore, this remains completely separate for You! ‘You’ Know [everything that unfolds] each and every minute.

Questioner: But after Knowing that, it should stop, shouldn’t it? And I should turn towards the Self again, shouldn’t I?

Dadashri: It is not possible to turn back by trying to do so. How are you going to turn back around?

Questioner: So Dada, the machinery is going to keep going on the wrong path like this and am I to just keep Seeing that?

Dadashri: What else are You going to do? The wrong path and the right path are both paths, You should keep Seeing them.

Questioner: But the entire life will be wasted on the wrong path, won’t it?

Dadashri: But what will happen if you become agitated in that case? To keep Seeing that is indeed *Purusharth* (progress as the Self). You become perplexed because you do not understand what *Purusharth* is. This is just suffocation.

Questioner: Eventually, I grow weary, feeling, ‘What is it that is happening?’

Dadashri: If anyone grows weary, it is Chandubhai, is it as though You would do so? And You should scold Chandubhai and make him do *pratikraman* in the evening.

When depression arises, if one is

absolutely certain that ‘This is not My Real form (*Swaroop*), I am the pure Soul, I am the Knower of the depression, it is separate,’ then he will attain salvation! Keep protecting the *jaग्रuti*, keep nurturing only the *jaग्रuti*, It is verily the pure Soul.

Questioner: And the Self is actually only the Knower, isn’t It? When did the depression come about, what is the severity, is it less severe or more so than the last time?

Dadashri: ‘It’ Knows everything.

Questioner: Just as I should remain as the Knower of the depression, as the Self, similarly, if I remain as the Knower during the time of elevation, then the period of depression will not come, will it?

Dadashri: If you hear some praises and you become inflated, then the Self Knows, ‘His chest is puffed out with pride.’ When you become elevated, depression will inevitably come later on.

Questioner: So at the time of being elevated, should I maintain the *jaग्रuti* that, ‘You’ve become inflated’?

Dadashri: If such *jaग्रuti* remains, then it is beneficial for salvation.

Questioner: So however much elevation there is, there will correspondingly be that much depression, won’t there?

Dadashri: If one sits on a chair that is one hundred and fifty feet high, then he will fall from one hundred and fifty feet.

The Self Can Be Found During the Penance of Depression

When can the Self be found? If one

latches on to peace when true depression comes, then the Self can be found. If he applies a solution for it, then he is doomed. By remedying the depression, one proliferates worldly life. The Self can be found only during depression. [Please note this is the depression of the ego, not clinical depression.]

Depression is considered penance (*tapa*), and the Self is found in penance. But these poor kids lose out on the opportunity; they do not have the understanding, do they! When is the Self found?

Questioner: In misery.

Dadashri: It is when there is tremendous externally and internally-induced suffering from all directions that the Self is found. Do you understand that? Yes, so now what will You do?

Questioner: I will not lose out on such an opportunity from now on.

Dadashri: There is no remedy for depression. There is no medicine like depression in this world. However, these people who have no understanding of it have destroyed it all. These are people without any understanding! So become very stern. Say [to file number one], 'Wither away and die, but now the one who becomes engrossed is someone else! You are separate and I am separate.' At that time, it [the experience of the Self] will flash.

As it is, when one becomes famished, he ends up eating anyone else's leftovers. This is the way. Now if this is not uncivilized, then what else is it? Should you eat someone else's leftovers

or maintain your dignity? For the one who maintains his dignity, the Self will become present. Now what will You do?

Questioner: Up until now, I used to look for ways to get rid of the depression.

Dadashri: Depression is beneficial now. Depression is the most beneficial of all.

Questioner: This has now fit [into my understanding].

Dadashri: It has fit [into your understanding], but what I am saying is that you should come out of depression, shouldn't you?

Questioner: I am coming out of it.

Dadashri: You are coming out of it, but you should come out of it altogether now. Why are you still dwelling there? Clear it out altogether that, 'Chandubhai, you will wither away and die, but I am indeed separate from you.'

One can certainly live in depression. It is a different matter if there is no depression. Depression means the moment has come for the Self to manifest. Did you not know that?

Questioner: So when I am not able to tolerate the depression, I try to find happiness from worldly things.

Dadashri: At the extreme limit of tolerance, the Self manifests! Is the Self likely to manifest on Its own?

Questioner: Dada, what You have said is exact, but I am currently not in a state where I can fight this battle on my own.

Dadashri: No, You are capable of fighting; You can fight everything. That man so strongly reprimanded [his file number one] that he cried, he cried a lot, but then everything came to a stop. All the negative behavior came to a halt.

Depression is considered the best time. Take advantage of it. Depression does not come on any random day and [without it,] the Self cannot manifest. The Self has manifested only during depression. Take advantage of depression, by a hundred percent. Do not let the depression go to waste. Will you take advantage of it now? By what percentage?

Questioner: I want to take a hundred percent advantage of it.

Dadashri: Yes...alas those who live with me do not understand this and so this feeling arises in me that, ‘What kind of a person is he? How can those who want to practice *brahmacharya* (celibacy through the mind, speech, and body) be like this?’ Tell the body, ‘Burn! You can burn and I [the Self] will See; I will See you burn ablaze.’ That is how strong they [those who practice *brahmacharya*] are! These weak ones are not even able to tolerate a mere tiny internally-induced affliction (*parishaha*), so how are they going to tolerate the twenty-two *parishaha* (twenty-two types of internal suffering that have to be endured with equanimity so as to shed karma as per the Jain scriptures)?

Questioner: The *Gnani Purush* (the One who has realized the Self and is able to do the same for others) will give us the energy, won’t He?

Dadashri: The *Gnani Purush* will

give all the energy, yet one conducts himself as per his own understanding; he acts crazy. He tries to treat his depression. Hey, you are treating it! Depression is the biggest window that allows the Self to manifest. On the contrary, if depression is not arising of its own accord, then you should ask someone to reprimand you strongly.

Why should you tell someone to reprimand you? It is so that depression arises. [It is with the understanding,] ‘If depression comes, then I will be able to find the Self.’ This will facilitate *nididhyasan* (visualization of Dadashri)! Otherwise, all this will not manifest. The Self has been found during depression, so when depression comes, say, ‘More of you come.’ Don’t treat it. When one treats the depression, then he closes the door the moment the Self is about to manifest.

The Boundary of Depression...the Window to Become God

One does not know the boundary of where to maintain steadiness! I thought that this person must be maintaining steadiness. Then he says, “When depression comes, I end up eating leftovers. Along the way, I end up finding whatever someone else has thrown away, I even end up eating some of that.” Upon hearing this, I became stunned. My head began to spin. You even end up eating leftovers that people have thrown away?

Questioner: That should not be eaten.

Dadashri: This person is saying, “I end up eating it. I end up eating a lot of

leftovers.” Were you not telling me, “When I get depressed, I end up eating it”?

Questioner: Yes.

Dadashri: So then? Will you continue doing that?

Questioner: No, I do not want to do that.

Dadashri: Remain in depression longer. Say to it, ‘Keep coming, depression. It’s you and it’s me.’ At that time, the Self will quickly separate. When you are trying to peel off a bandage, will it peel off without you crying, “Oh my God, oh my God”? What do you have to do? You have to say, “Peel it off.” It’s okay if you peel off a few hairs with it, but it will peel off. Otherwise, you will not be able to peel off the bandage and it will hurt daily. Is that the thing to do?

Questioner: But Dada, that is ego, isn’t it?

Dadashri: That is the discharge ego. There can never be the charge ego in this, can there! Don’t use your intellect in this, you will needlessly take a beating. Don’t protect [Chandubhai]. Depression is the biggest window of opportunity to become God. When there is commotion going on within, there is no feeling of ease internally, when there is so much agitation going on within, say, ‘Come on all of you. Sit far away.’ With that, they will all quickly sit far away. When You say, ‘Are you going or not?’ they will all quickly scatter. Why would you come into depression?! Sing, “What can a fox do to a lion’s cub? (*Re sinhna santaanne, shiyaal te shu kari shake?*)”

When this depression comes, say to it, ‘All the other ones come along, too.’ They will not take You away. The Self remains where It is! When all other forms of depression come together, since you have met Dada, there is no end to the wealth in Dada’s bank! I will make the payment for you. There is no shortage in Dada’s bank!

You have met the *Gnani Purush*, He is an *Akram Vignani* (the Scientist of the direct path to liberation). You have the freedom to eat and drink whatever you like, you have all kinds of freedom, but why this? When the slightest depression comes, you become distressed by it? If a bomb is about to be dropped, then You should not be affected by it internally, yet you are becoming distressed because of depression? Oh! If a bomb is about to be dropped, if the leader of another country says, “A bomb is going to be dropped in your region.” Then You should say, ‘Whenever you want to fall, fall. It’s you and it’s me. You are the one falling and I am the Knower of it.’ The one that falls will go ablaze, the Knower can never be set on fire. No matter how many bonfires are lit, the eyes of the onlooker will never burn. So nothing affects the Self at all. The Self can pass right through the bomb, but nothing can affect It! This is the Self that I have given You!

The World Is Won by Being Defeated

After attaining this *Gnan*, the *dhyana* (internal state of being) of the pure Soul remains constantly for You. So every evening, You should ask, ‘Am I Chandubhai or the pure Soul?’ If the reply

is 'the pure Soul', then it can be said that the *dhyān* of the pure Soul remained the entire day.

Questioner: If we were to say that, then people would say that we are mad.

Dadashri: If they say you are mad, then they are calling Chandubhai mad, no one would ever tell You that. They do not know You at all, do they! If they say that to Chandubhai, then You should say, 'Chandubhai, if you are [mad], then they will say so, and if they say so when you are not, then the liability is theirs. It is not your responsibility.'

Questioner: When someone says something like that to me, when they say, "You are mad, you are senseless," I don't like it.

Dadashri: The fact is, you cannot have your cake and eat it too. You have to pick one or the other. 'You' want to go to *moksha*, so people will call you crazy and they will even beat you up, they will do everything. But you should let go of your view. So you should tell them, "Sir, I sit here defeated." A man had come to visit 'us'. 'We' told him, "You will have to leave being defeated, instead I sit here having already been defeated. So you just have your meal and go to sleep peacefully! You have received what you wanted. You have a desire to defeat Dada, don't you? Well I myself admit that 'we' have already been defeated."

So how can such people be dealt with? All this is actually considered to be a botheration. It is better for the body to take a beating, but in this case, the

mind takes a beating. That is actually a big problem!

Would the One Who Is Free From All Desires Have Depression?

Once the pure Soul has been separated, who is affected by the internally-induced and externally-induced sufferings? They affect Chandubhai. So when Chandubhai becomes distressed, You should tell him, 'I am with you, do not become distressed.'

Questioner: 'With your heroic courage, Dada is there to help.' ('*Himmate marda to madade Dada.*') A great statement came forth today.

Dadashri: Yes, people will have depression. How would You get depression? Would You ever get depression?

Questioner: Dada, what is the root cause of depression?

Dadashri: It is one's own weakness, what else?

Questioner: What kind of weakness?

Dadashri: All kinds of weaknesses. When one has a deceptive intention (*danat chor*), then depression will inevitably come.

Questioner: These words are exact, Dada.

Dadashri: If one does not have a deceptive intention and is candid and pure-hearted (*nikhaalas*), then why would he have depression? It is because he has the desire to enjoy worldly pleasures, isn't it? If One does not have any desire, then why would he have depression, the One

who is free from all desires (*nirichchhak*)? As You have become the Self, You do not have any desires, [You are] the One who is free from all desires!

Keep Seeing the Garbage Inside

Dada has given You the understanding that You are the pure Soul. So Your belief has changed. Therefore, it is definite that You have become pure. But now, what about everything inside that remains to be cleaned?

So now, You get rid of all this inner garbage. Can You See the garbage inside yet or not? So You might say, “Yes, the garbage is lying there.” So once that garbage is removed, what else remains? The response is, “I am pure.” Every day, You say, “I am pure Soul” at the big toe [while doing *Charan Vidhi*], but you have not yet become that. You might ask, “What is it that still remains?” ‘We’ respond by saying, “There are cobwebs stuck underneath the furniture.” You remove all of those and then say, “Now I am pure.” To which ‘we’ say, “No, there are still these utensils, once those are cleaned, only then it can be considered clean, then it can be considered pure.” So that is done. Then ‘we’ tell him, “There is still some dirt stuck on the utensils.” Once all of that is done, You become the pure Soul. So ‘I’ am the Self and this *padgal* has become pure. So you [the *padgal*] have become pure and ‘I’ have also become pure, so we are both free. So ‘we’ do not have to tell You about this anymore.

Questioner: That is correct. So [after attaining *Gnan*,] I have to remain attentive to the internal only.

Dadashri: ‘You’ have to continue to See how much of it has actually become pure and how much of it still remains [to be purified]!

Questioner: Now all the garbage has to be removed meticulously.

Dadashri: Were you not removing the garbage meticulously until now?

Questioner: No, I must not have removed it like that.

Dadashri: You say, “I must not have removed it like that,” but you have not removed it at all. Not a single word will go unchecked by ‘us’. ‘Our’ appraisal is of a different kind! So do you have to remove the garbage or do I?

Questioner: I will remove it with your grace.

Dadashri: But You should keep Seeing everything this way. After Seeing everything meticulously, come and tell ‘us’, “I have now become pure.” If external beautification gives so much happiness, then what will happen once You purify everything internally?

Questioner: There will be even more bliss.

Dadashri: There will be complete bliss, the state of absolute bliss! ‘You’ will be able to remain in *samadhi* (a state free from the effects of mental, physical, and externally-induced problems).

So now See everything meticulously. It is the case that if ‘we’ are sat down [to explain all this further], then an entire Ramayan [epic] can be revealed!

An entire book can be compiled! I have explained this to you very briefly, in just five minutes.

Questioner: Is it possible to still attain this meticulous Vision or not?

Dadashri: Now that you've spoken about it, the Vision will become meticulous for sure. But you've never asked, "Do I have to do anything else now?" "It's completed for me," is what you used to say.

Earlier, you were saying, "I have become clear," and now you say, "No, I have not become clear. Now I want to become clear." What had you become before? On the outside, you looked clear, but the inside was full of garbage.

As a matter of fact, You are to become God; You are not to become the servant of God. At the moment, you do write, 'The servant of servants [a title assumed for one's self to symbolize humility],' but ultimately, as You clear everything, You will become God. There is infinite energy within You.

How Long Can Dada Keep Showing You?

Questioner: Now, this garbage that is being referred to, what garbage is it?

Dadashri: There is nothing but garbage lying within. That which does not let You keep the *upayog* (applied awareness as the Self) is certainly all garbage. So when You sweep away that garbage, the *upayog* will remain. Do you understand what I am saying?

Questioner: So everything that does

not allow *shuddha upayog* (pure applied awareness as the Self) to remain is all garbage.

Dadashri: Yes. So how long should I keep pointing this out? Now it remains for You to See. When the dishes reek, it is because fungus has grown on them that they reek. Can you eat out of such reeking dishes? It should be purified to that level. So for once, purify it completely.

Questioner: Dada, I have written down that all the garbage is to be meticulously cleaned out of the home.

Dadashri: Do you understand this talk is so subtle that your mind is not able to grasp it? Are you able to follow this subtle talk? That is a task for the *Gnani*, isn't it! So this is worth writing down. Then it will do all Your work! [This talk] Should not be forgotten, that is what was said. If it is written down, then it will be read daily, then the *jagruti* will be maintained of what remains, You will inquire about that. Upon inquiring, it will be found. The Lord within has said [to Dada], 'Just tell everyone. How long will you go on carrying the responsibility?'

'We' will not come to point it out [all the time], You have to point it out on Your own. So now 'we' will not have to tell You this again, will 'we'? Now, make sure that 'we' do not have to come and tell You this. 'You' should tell him, 'Chandubhai do this, do that.' This garbage will not allow You to remain regular. So, since there is garbage in the home, You should tell him, 'Look Chandubhai, there is still garbage here.' To which Chandubhai will reply, 'What do I gain from You becoming

pure?’ So tell him, ‘When I become pure, then your settlement will certainly come about, that is for sure, that is a guarantee.’

Questioner: It is only Chandubhai that I have to purify, isn’t it?

Dadashri: Yes. ‘You’ are certainly pure. ‘You’ are indeed the pure Soul. Now, what Chandubhai says is, ‘I too have become pure.’ So tell him, ‘No, as of yet, everything has been cleared from the outside, but there is still all this garbage that lies within. If you sweep that away, then you will become pure!’ You have washed the dishes. However, you have washed them haphazardly, so some dirt can still be seen. So tell him, ‘They look dirty, clean them.’ He will reply, ‘They are still wet!’ So tell him, ‘Wipe them dry with a cloth.’ ‘We’ have given you the freedom, eat what you like. Yes, eat *handvo* (savory cake) if you want, and eat *jalebi* (Indian sweet) too.

Do you understand what I am saying? So now the trash has to be swept up. Once one task is finished, then show him the next one. And the extent to which You See it as separate, such as, ‘It is he [Chandubhai] who has gotten a taste of *garvaras* (indulgence in the pleasure that arises from doership),’ then the *pudgal* will separate. Otherwise, it is not possible to become separate. So upon Seeing, You become separate and the *pudgal* also becomes separate.

The One Who Has Spoiled It Should Clean It

The *Gnani Purush* has broken your conviction that ‘I am Chandubhai’; He has

destroyed all that! ‘I am Chandubhai,’ ‘I am his brother,’ ‘I am his paternal uncle,’ ‘I am his maternal uncle,’ ‘I am her husband’; so many [wrong beliefs] have been destroyed from all the sides! Now You have come as far as ‘I am the pure Soul.’ Now You have to clean everything internally. Who has spoiled it? The answer is, ‘We have spoiled it in the past.’ And when the utensils are left stagnant for many years, they will inevitably rust, won’t they? Now You need to clean everything internally. You can eat, drink, sleep, sit in *satsang* (spiritual discourse), but Your *chit* should constantly remain on cleaning everything. To start cleaning is called *upayog*. Have you started cleaning all the rooms?

Questioner: Yes, I have started cleaning them. There are a lot of cobwebs. Now I can See where the cobwebs are. Now I can See all of them filled inside the nooks and crannies.

Dadashri: The One who is Seeing this is You, and the one who is doing the cleaning is the other, the owner of the house. Once he is done with the cleaning, he says, “Can I rest now?” Then tell him, “No, this is still pending. Rest after everything is completed.”

Questioner: Yes, right.

Upon Letting Go of the Sense of Ownership, Gnan Remains in Exactness

Dadashri: Now You have a doubt on the knowledge that ‘I am Chandubhai,’ don’t You? Or do You not have the doubt?

Questioner: The doubt has arisen. That is why, ‘I’ am the Self and

Chandubhai is under the control of other forces (*parsatta*), he is the neighbor.

Dadashri: Yes, Chandubhai is the neighbor. Suppose there is a plot of land; as long as two brothers own it jointly, whatever loss happens on the entire land is considered a loss to both. Later, they divide the property amongst themselves that, this side is Chandubhai's, and the other side is his brother's. So after you receive your division, you are not responsible for the other part. So that is how a division between the Self and the non-Self has been made. 'We' have put a line of demarcation between the two, it is exact. Such is the Science [*Akram Vignan*] that has arisen in this era of the time cycle and You have to take advantage of it.

With the line of demarcation placed between the Self and the non-Self, Your relation with Chandubhai is now that of a neighbor. Now, You are no longer the culprit of whatever offence the neighbor commits. Since there is no sense of ownership, You are not the culprit. It is considered an offence only to the extent that there is a sense of ownership. Once the sense of ownership leaves, the offence no longer remains.

If we were to ask [a Jain monk], "Why are you looking down as you walk?" Then he will reply, "If I don't look down, then an insect could get crushed underneath my foot!" So 'we' would ask him, "Why? Is this foot yours?" Then he would say, "Yes, of course, the foot is indeed mine!" Would he say this or not? Therefore, if the foot belongs to him and an insect gets crushed beneath the foot,

then he is responsible for it! Meanwhile, for You, the Knowledge that, 'This body is not mine,' remains in Your awareness after attaining Self-realization. So, You have let go of the sense of ownership [of the body]. 'I' take away all the sense of ownership when giving you this *Gnan* over here. Subsequently, if you take back that sense of ownership, then the liability will be yours. However, if You do not take back the sense of ownership, then It will remain in exactness. This Science is such that it can constantly keep You in a state like that of Lord Mahavir!

Therefore, You should not interfere with whatever this external part, this body is doing. Then, You are not responsible at all. And, You are not able to do anything either. Your belief that 'I can do something' is verily the wrong understanding which ruins the next life.

When dust is flying all around, one cannot see what is on the other side. Similarly, the entanglements of karma prevent you from seeing clearly and confuse you. However, if the *jagruti* remains that 'I am pure Soul,' then those entanglements will go away. So 'we' have given you these five sentences [five *Agnas*] so that You can remain in the same state as that of Lord Mahavir!

Why Protect What Is Not Yours?

If You remain as the Self, then all the karma will discharge, and if you do not remain as the Self, if you interfere slightly, then that karma will leave a slight stain on you. This is because whatever belief there is, it is not Yours; you are making a mistake there.

Questioner: Does one slip from the state as the Self into the state of the non-Self?

Dadashri: No, one does not slip. One does not go into the state of the non-Self, but in his mind, he feels, 'Who is this? This is indeed my own mistake, isn't it?' But when is it 'my mistake'? As long as you were Chandubhai, it was your mistake. Now You have become the pure Soul. The pure Soul does not have such mistakes at all. So at the most when that happens, You should say, 'Oh Chandubhai, you have made many mistakes. You have made big mistakes.' What happens with that? When You say that, it shows the separation and Your responsibility ends there!

Our *Gnan* is such that when someone accuses you of stealing his watch, You can respond with, "Sir, whatever you think is correct." You should become the Self and then respond. However, if you become Chandubhai at that moment, then the Self that has been given to you will go away. So this is a problem in our *Akram Vignan* (step-less Science of Self-realization).

Questioner: Despite having this problem, the *jagruti* continues to develop during that time. This is a path to develop *jagruti*.

Dadashri: Yes, the *jagruti* will increase exponentially. The *jagruti* will rise to a very high level. The *jagruti* increases a lot. But given the state of things, if the slightest interference exists right now, then one immediately accepts it. 'I did not steal anything!' Hey, why are you defending him [Chandubhai]? Why are you defending what is not Yours? There

is no need for You to defend that which is not about You at all. Once You take it upon Yourself, the mistake is Yours, isn't it? Later, he realizes, 'I made a mistake.' The realization comes later on, but at least that much *jagruti* is there.

This *Gnan* is such that it will take You to *moksha*. However, You should help it a lot with Your *jagruti*, You should do *Purusharth* (progress as the Self). Upon becoming the *Purush* (the Self), *Purusharth* begins. The *prakruti* (non-Self complex) and *Purush* have become separate. As long as you were Chandubhai, there was the *prakruti*. So you would 'dance' according to the way the *prakruti* made you do so. 'You' have become the *Purush* and the *prakruti* has become separate. *Purusharth* arises after becoming the *Purush*. *Jagruti* indeed lies in *Purusharth*. What else falls under *Purusharth*? 'You' should make the firm decision. 'You' should carry out all the conversations [with Chandubhai] with steadiness.

Questioner: This means that I should not insist, 'This is right and this is wrong.'

Dadashri: There is no such thing as right or wrong. You should not insist on this at all. However, you have never experienced this. And if someone tells you, "You stole this"; you have never heard such a thing before, you've never had the practice [of hearing this] and if you suddenly end up hearing such a thing, then what would happen? You would become emotional. So You should tell Chandubhai, 'Dear fellow, you are indeed a thief. Don't

become distressed if someone calls you a thief.' 'You' should tell him this from the beginning. Yes, tell him preemptively, 'Don't become distressed if someone says such a thing to you. Don't become distressed even if someone slaps you.' Otherwise, even if someone doesn't slap you but makes such gestures, then you will get affected. So practice this; You should make him rehearse this. Shouldn't You do this? It is better to do this in advance. If ever such difficulty arises, then that rehearsal will be helpful. Otherwise, this *Gnan* is keeping everyone, so many people, in constant *samadhi*!

The Authority of the Self Manifests Through the Gnani

I have 'opened' [unveiled] Your energy of the absolute Self (*Parmatma shakti*) for You. That indeed is the absolute authority (*sampurna satta*). How can the authority which someone can uproot ever be considered authority? Not even the absolute Self can place a challenge against *Swasatta* (the authority of the Self). Even the absolute Self does not have the wealth that You have right now.

Questioner: How so?

Dadashri: The absolute Self does not have a [taped] record. 'It' does not have the mechanical energy to talk or walk. Therefore, It cannot do anything for the salvation of others! Whereas You, along with *Swasatta*, can work for the salvation of others! So understand what is being said. Nothing needs to be 'done'; it has to be understood. Wherever one needs to 'do', one dies, and wherever One Knows, there is freedom. If someone

insults you terribly, then You should not be overcome by someone else's authority. Forget insults, even if someone cuts off your nose, You should not accept someone else's authority! Do not let it affect You.

Now that the Self has been attained, what is next? However much the *shuddha upayog* prevails, the *Swasatta* arises by that much. And once complete *Swasatta* has arisen, then One will have become God (*Bhagwan*)! *Pudgal* is in *parsatta* (authority of the non-Self). And the self too, as long as Knowledge of the Self has not been attained, is in *parsatta* indeed. When one meets the *Gnani* and the Self comes into *Swasatta*, then the force of the *pudgal* becomes weak or else it becomes almost lifeless. As the *Purusharth* increases, the *pudgal* becomes weaker. If *pratikraman* is done for an hour while remaining in the state as the pure Soul, then You will get the experience of *Swasatta*.

By Attaining Gnan, It Is Like the Start of the Lunar Cycle

This is a Science, so You will experience It, and It will caution You from within. In the other case [in the traditional step-by-step path of spiritual progress], you have to set out to do things, whereas This cautions You from within.

Questioner: Now I have gotten the experience that the cautioning takes place from within.

Dadashri: 'You' have now found this path and have entered the first 'door' within the boundary of the pure Soul. No one can turn You back from here. No one

has the authority to turn You back; You have entered such a place!

Who keeps cautioning You again and again? *Pragnya* (the liberating energy of the Self) does! *Pragnya* does not emerge until one attains *Gnan*. In other words, *Pragnya* begins upon attaining the right belief of 'I am pure Soul.' How does *Pragnya* begin when the right belief of 'I am pure Soul' is attained? It is like the second day of the lunar cycle. For us [mahatmas] over here, *Pragnya* is fully expressed. It is *Pragnya* that is fully expressed, so then It cautions You only for the purpose of taking You to *moksha*. King Bharat [who had attained *Akram Gnan* from his father, the fully enlightened *Tirthankar* Lord Rushabhdev] had to employ people to caution him; he had servants who would call out every fifteen minutes and say three times, "King Bharat, take heed, take heed, take heed." Look, for You, *Pragnya* cautions You from within. *Pragnya* keeps cautioning You, 'Hey, don't do that.' 'It' keeps cautioning You all day long. And that Itself is the experience of the Self! There is the constant experience of the Self all day long!

The Essence of the Entire World Is the Pure Soul

Everything that is known without Self-realization is worldly or relative knowledge (*agnan*). Whatever You Know after Self-realization, only that can be considered as Known [real Knowledge]. When *Atmayog* (union with the Self) is attained, that itself is Self-realization. The Self is unreadable, It can be experienced. 'It' can only be Seen through the divine

Vision (*divya chakshu*). The element of the entire world, the essence of the entire world is the pure Soul. Does 'I am pure Soul' automatically come to memory since attaining *Gnan*?

Questioner: Yes, it does.

Dadashri: Now You will constantly remember it; constant awakened awareness (*laksh*) is itself experience. Now the experience will increase gradually. Right now, it has commenced from the new moon to the second day of the lunar fortnight. Then, as the experience increases, comes the third day of the lunar fortnight, then the fourth day of the lunar fortnight, then the fifth day of the lunar fortnight.

Questioner: Dada gives the guarantee that the pure Soul has been attained.

Dadashri: Yes, 'we' do give that guarantee. 'We' have given You the pure Soul. What has manifested within You is the real pure Soul. It is now in Your hands to take care of it.

Questioner: Now You have changed it. You also say that since you have put us in the lift, we are bound to go to *moksha*.

Dadashri: If I do not say that, there will be no progress at all. But these are completely new points, you will not understand it if 'we' do not say that. The rest of all the responsibilities is 'ours'. Eat, drink, and enjoy yourself. Just follow 'our' five *Agnas*; that is all.

The Value of Pure Samayik

'You' should definitely remain in the five sentences [*Agnas*] to the greatest

extent possible, and if You are unable to do so, then have some remorse within, ‘What kind of karmic effect have I brought forth that it does not allow me to sit in peace at present!’ To remain in Dada’s *Agnas*, the support of unfolding karma is needed, isn’t it? Is it not needed? Otherwise, take a walk for an hour while Seeing the pure Soul [in all living beings]. Spend an hour doing this. While walking along, the *samayik* (to be the Self and to See the self) of Puniya Shravak [an ardent follower of Lord Mahavir and ideal example of perfect worship and *samayik*] is achieved!

When You ‘do’ this *samayik*, the *prakruti* is considered to be completely natural at that time.

Questioner: Please explain the significance behind his [Puniya Shravak’s] *samayik*, which even Lord Mahavir praised.

Dadashri: That was a pure *samayik*. Humans are not capable of such a *samayik*, are they? That was a pure *samayik*, just like the one I have given You. It was a *samayik* with the *divya chakshu* (divine Vision through which the Real and the relative are Seen as separate).

Whether he was at home or travelling outside, his *samayik* was pure. His *samayik* took place on the basis of the *divya chakshu*. He would bring cotton and then make yarn from it and sell it. That is why he was called Puniya Shravak. While spinning the yarn, his mind was on the yarn, whereas his *chit* was on the Lord. And aside from this, he did not pay attention to any external thing. He did not interfere at all. He kept his mind on

the worldly interaction (*vyavahaar*) and his *chit* on the Self (*Nishchay*). If this is the case, then it is considered the greatest *samayik* of all!

The Samayik of Separation

‘We’ are showing you the *samayik* to separate the Self and the non-Self today. This is the ultimate method of separating Chandubhai and the pure Soul. In this *samayik*, keep saying this:

1. Oh pure Soul! ‘You’ are separate and Chandubhai is separate.
2. Oh pure Soul! ‘You’ are Real and Chandubhai is relative.
3. Oh pure Soul! ‘You’ are permanent and Chandubhai is temporary.

Continue saying this for forty-eight minutes.

You can ask the pure Soul for whatever energy you feel you are lacking, when you are doing this *samayik*. This will definitely result in complete separation. Whenever you remember it over the course of the day, even if you say these three sentences five to twenty-five times, everything will immediately become separate within and everything will become clear.

‘I’ and Chandubhai are both certainly separate, give me the energy to remain separate in this way. Give me the energy to remain separate like You, and may Chandubhai remain separate. Oh Dada Bhagwan! Shower Your grace. ‘My’ only work is to See and Know what Chandubhai is doing.

~ Jai Sat Chit Anand

Atmagnani Pujya Deepakbhai's Satsang Programs

Adalaj Trimandir

19 March (Sat), 4-30 to 7 pm - **Special program on occasion of the Pujya Niruma's 16th Punyatithi**

20 March (Sun), 4 to 7-30 pm - **Gnan Vidhi**

Kolkata

8-9 April (Fri-Sat), 5-30 to 8-30 pm - **Satsang & 10 April** (Sun), 5 to 8-30 pm - **Gnan Vidhi**

Venue : Belvedere Park Club, 23, Belvedere Road, Near Bhavani Bhavan, Alipore, Kolkata. **Ph.** : 9830131411

Varanasi

12-13 April (Tue-Wed), 5-30 to 8-30 pm - **Satsang & 14 April** (Thu), 5 to 8-30 pm - **Gnan Vidhi**

Venue : Sampurnanand Sanskrit Vishvavidhyalaya, Teliyabagh Crossing, Varanasi. **Ph.** : 7007270283

Delhi

15-16 April (Fri-Sat), 6 to 9 pm - **Satsang & 17 April** (Sun), 5 to 8-30 pm - **Gnan Vidhi**

Venue : United English Medium School, 17, Raj Niwas Marg, Civil Lines, Delhi. **Ph.** : 9810098564

Bhopal

19-20 April (Tue-Wed), 6 to 8-30 pm - **Satsang & 21 April** (Thu), 5 to 8-30 pm - **Gnan Vidhi**

Venue : New Champion School, E/7, Arera Colony, Near Shahpura Lake, Bhopal. **Ph.** : 7879518779

Hyderabad

23 April (Sat), 6 to 9 pm - **Satsang & 24 April** (Sun), 5-30 to 9 pm - **Gnan Vidhi**

Venue : Shree Hanuman Vyavamshala Stadium, Sultan Bazar, Hyderabad. **Ph.** : 9393052836

25 April (Mon), 6 to 9 pm - **Satsang**

Venue : Birla Science Museum, Adarsh Nagar, Hyderabad. **Ph.** : 9393052836

PMHT Shibir - Year 2022

8 to 12 May (Sun-Thu), - **Time to be Announced**

Note : This *shibir* is specially arranged for married *mahatmas* only, for those who have taken *Atma Gnan*.

Spiritual Retreat in Hindi - Year 2022

18 to 22 May - **Spiritual Discourses & 21 May (Gnan Vidhi)**

Note : This retreat is specially for non-Gujarati, Hindi speaking people in India.

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- Valam, Every day 6 to 6:30 PM (only in the state of Gujarat)
- India News Gujarat, Every day 7 to 8 AM
- Sadhana, Every day 7:50 to 8:15 AM & 9:30 to 9:55 PM (Hindi)
- Odisha Plus TV, Every day 7:30 to 8 AM (in Hindi - only in the state of Odisha)
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- Aastha Global, Monday to Friday, 10 to 10:30 PM IST
(Dish TV Channel **UK-849, USA-719**) (Gujarati and Hindi)

By Seeing It All as Separate, Nothing Will Affect You at All

Vyavasthit gives the inspiration and everything runs according to that inspiration. So You should keep Seeing that. Both the film and the person Seeing the film do not get tired. The Seer does not get tired, nor does the film get tired. No effect arises through Seeing. As You See it, Your energy to See increases. This is because the energy multiplies, and it becomes purified. Bliss arises within. As it is, when you have a headache, you'll say, "I have a bad headache." Hey, but is it Your head that is hurting or is it Chandubhai's? 'You' are actually the pure Soul. To which You reply, "Yes, I am the pure Soul. It is Chandubhai's [head] that is hurting." Now, it is Chandubhai who has a headache, and if you say, "I have a headache," then it will have an effect on you! By Seeing and Knowing, nothing will affect You.

-Dadashri

