

# Dadavani

May 2022



You should keep this booklet with you at all times and read it daily. You will learn all of the Knowledge that is in here. As you continue reading it daily, it will come into practice. 'You' will become that form. It will not be so evident today, the benefit You have gotten out of this! But gradually, it will become exact for You.

**Adalaj : Pujya Niruma's 16th Punyatithi : Dt. 19 March 2022**



**Morning Procession**



**Adalaj : Satsang - Gnan Vidhi : Dt. 19 to 20 March 2022**



## The Charan Vidhi Is for the Worship of the Self

### EDITORIAL

Absolutely revered Dadashri has given the *Charan Vidhi* (spiritual booklet to sustain awakened awareness) as part of a tool for daily *Purusharth* (progress as the Self) after attaining the Knowledge of the Self on the *Akram* path (step-less path to Self-realization). In the beginning and end portions of the *Charan Vidhi*, we ask for energies, and in the middle portion, there is the worship of the properties of the Self (*Siddha Stuti*). As for the history of how the *Charan Vidhi* began, there was a *mahatma* (Self-realized One) who was close to Dadashri; he would recite the *Nishchay-Vyavahaar Charan Vidhi* (The Vidhi for the Real and the Relative) from memory while placing his head on Dada's feet. Later on, it was transcribed on paper. In the early days, it would be written by hand, and four copies of it would be produced using carbon paper. Down the line, the *Charan Vidhi* was duplicated using a cyclostyle and then distributed to *mahatmas*. However, it would easily tear, so from 1974 onwards, the *Charan Vidhi* booklet was printed and distributed to *mahatmas*.

Absolutely revered Dadashri told *mahatmas* that they should read the *Charan Vidhi* once daily, without fail. This is because it is something that does not allow *mahatmas* to enter worldly life, and alongside, it increases the awakened awareness (*jagruti*) as the Self. For the protection of the 'seed' of the pure Soul, which has been 'sown' through the grace of the *Gnani Purush* (the One who has realized the Self and is able to do the same for others), the five *Agnas* (five directives that preserve the awareness as the Self) is a protective fence, *satsang* (spiritual discourse) is the equivalent of sprinkling water on it, and the *Charan Vidhi* is the equivalent of adding fertilizer to it for nourishment. Just as through daily food intake, the body gets nourishment, similarly, the five *Agnas*, *satsang*, *Charan Vidhi*, and reading of Dada's books gives nourishment for the awakened awareness of the Self.

In the current edition, the fundamental details of the *Charan Vidhi* have been given, such as, what is the *Charan Vidhi*? What is the purpose of doing it? When should it be done? How should it be done? Is it done mechanically or with applied awareness? When it is done with applied awareness, who says it, who 'reads' it, and who listens to it? While doing the *Charan Vidhi*, the purification and steadiness of the *antahkaran* (mind, intellect, *chit*, and ego) arises, and there is the absence of *kashay* (anger, pride, deceit, and greed). This and more has been explained in this edition.

Absolutely revered Dadashri has given detailed explanation on how to do the *Charan Vidhi* with *upayog* (applied awareness as the Self), whereby it can be 'read', with each and every letter, with the eyes closed. Each and every letter can be 'read' clearly, for example, '*H-e-n-i-r-a-a-g-i, n-i-r-v-i-k-a-a-r-i* (Oh Lord, who is free from all attachments and passions).' At that time, the One 'reading' is definitely in the Self. Just as one reads from a book, it is 'read' like that with the eyes closed! When not even a single thought of worldly life arises and all the letters of the *Charan Vidhi* are 'read', that is referred to as having done it with *upayog*.

For *Purusharth*, *mahatmas* should definitely complete the *Charan Vidhi* as part of their daily routine. Along with that, they should study it by understanding it in depth, so that the *jagruti* as the Self increases. In doing so, the experience of the Self continues to increase, until *spashta vedan* (the clear and distinct experience of the Self) is ultimately experienced. The ardent, heartfelt prayer is that the current edition serves as an aid for *mahatmas* to reach the absolutely independent (*niralamb*) state as the Self.

~ Jai Sat Chit Anand

## The Charan Vidhi Is for the Worship of the Self

*Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn 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](mailto:engvani@dadabagwan.org).*

### The Self Awakens Upon Attaining Gnan

**Questioner:** After attaining *Gnan* (the Knowledge of the Self) from You, I feel tremendous bliss. Now my deepest desire is only to attain *moksha* (ultimate liberation from all karma, from the physical body, and from the worldly cycle of birth and death).

**Dadashri:** Do you feel tremendous bliss?

**Questioner:** Yes, I feel tremendous bliss.

**Dadashri:** That is the bliss of the Self. The Self has awakened! The Self has awakened overnight. All your karma have been crushed to smithereens. Don't You automatically remember the fact that 'I am pure Soul'? Or do You have to make an effort to remember it?

**Questioner:** It remains in memory [continuously].

**Dadashri:** It remains the entire day, doesn't it? Your salvation is attained!

**Questioner:** Once the experience of the Self becomes established, then does nothing else remain?

**Dadashri:** Yes, it indeed becomes established. Then, all day long, it indeed remains established. Not just for one hour, but all day long, it remains constantly established.

Now that You've taken *Gnan*, You feel a lot of bliss, don't You? So now the conviction has been established, hasn't it? Now meditate on the pure Soul (*Shuddhatma*) daily, and read that small booklet that you've been given, the *Charan Vidhi*. Do you read that booklet called the *Charan Vidhi*?

**Questioner:** Yes, I read it.

**Dadashri:** Read it; that is all that needs to be done. Secondly, See the pure Soul in everyone! That does a lot of good. That is the best way.

[Moreover,] If You follow the [five] *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*), then It [the state as the Self] will remain

very well. The *Agnas* are Its protective fence; otherwise, all of this will rot away!

### There Is One Tool in Akram, That of the Charan Vidhi

**Questioner:** Dada, now when we do all these *aartis* (the ritual of waving lamps in front of an idol or deity while singing a hymn) and *vidhis* (prayers that increase awareness as the Self), then all the other people around us say, “You are calling [your spiritual path] *Akram* (step-less), yet you do *vidhi*, you do *aarti*, you recite the *Namaskaar Vidhi* (the Vidhi of Salutations), so isn’t all of that step-by-step (*kram*)? Isn’t it the same as the *Kramik* path (the traditional step-by-step, spiritual path of penance and austerities)?

**Dadashri:** These are the tools of *Akram*. One should, at the very least, maintain the tool of doing *aarti* at home, shouldn’t he? ‘We’ have neither said to read the scriptures, nor to observe fasts or do penance. But there should at least be some kind of a tool, shouldn’t there? As far as *kram* [the *Kramik* path] goes, one has to gradually move forward by exhausting everything.

**Questioner:** Yes, when such discussions ensue, we tell them this, but they are not ready to listen. They say, “So you are doing the same things that we do.”

**Dadashri:** But they cannot understand this, can they! Whether it is these *vidhis* you are doing or the food and drinks you are consuming right now, and everything else you are doing, I am saying that these are not considered to be *kram*.

*Kram* means further study; wherever

one is currently standing, wherever one is stuck, to progress from that point step-by-step. So one first becomes aware of the knowledge, and then he develops faith in it, and later it manifests in his conduct. Once the faith is established, it happens step-by-step in this way until one eventually reaches the state of ‘I am pure Soul’; that is *Kramik*.

That is how it applies to them on the *Kramik* path. Whereas this *Akram* is something that cannot be attained in even a million lifetimes.

The one who wants to attain *moksha* does not need rituals. The one who wants to attain a life-form in the celestial realm, the one who wants worldly pleasures, has a need for rituals. The one who wants to attain *moksha* needs only these two: the Knowledge of the Self (*Gnan*) and the *Agnas* of the *Gnani*.

### To Do Charan Vidhi Is in Accordance With ‘Our’ Agna

Do you not practice anything [any rituals] anymore? Nothing at all? That’s good! [Do You follow] Only Dada’s *Agnas*?

**Questioner:** Yes.

**Dadashri:** This is a Science that grants the state of *ekavatari* (whereby only one more life remains before final liberation)! If One follows my *Agnas* completely, then everything [all his karma] will be destroyed within one lifetime. Otherwise, it may take two or three more lifetimes, but not a fourth lifetime. ‘You’ want to do just that, don’t You? Do You want to clear (*nikaal*) all this, or do you want to carry on with this same business,

life after life? ‘You’ don’t want to? Do You feel that an end will come about once and for all? This is a Science (*Vignan*); it is not a religion (*dharma*). In religion, things have to be done. Whereas here, You do not have to ‘do’ anything else; You simply have to follow ‘our’ *Agnas*.

**Questioner:** This *Gnan* is such that we are not required to do anything else, so then why do we have to do this [*Charan*] *Vidhi*?

**Dadashri:** Are you referring to doing the *vidhis* and all that? All that is part of the *Agnas*. Only that much has to be done, nothing else needs to be done. To remain in accordance with the *Agnas* means there is the intent of attaining *moksha* in one more lifetime. To be in accordance with the *Agnas* means it should not be done through the ego. Before, you used to do what your ego told you to do; now, You are to do as per the *Agnas*, so then the responsibility is ‘ours’.

### **If You Are Unable to Do Vidhi, Then Ask For Forgiveness**

**Questioner:** As such, Dada constantly remains on my mind and I have the intention to remain in the *Agnas*; all of that remains, but I am not able to do the *Charan Vidhi*, the *Namaskaar Vidhi*, all those things daily. I am able to do them sometimes and I am not able to do them other times. So what should I do about that?

**Dadashri:** Well, it is not a question at all of whether or not you are able to do them. To say that you should do them means that when the mind is idle, then

engage it in these. And if it is engaged in your business, then there’s no problem with that. However, if it is not engaged in your business and if it remains idle, then the mind should not be allowed to remain idle that way. And what is it that’s really important to do? Only the [*Nishchay-Vyavahaar*] *Charan Vidhi* [the *Vidhi* for the Real and the Relative] [which sustains the state] of the pure Soul; that alone is important to do. If it is not done, then ask Dada for forgiveness, then it will not be held against You.

If you forget to do the [*Charan*] *Vidhi* at your usual time and remember it later on, then do it later, after doing *pratikraman* (confessing, apologizing, and resolving not to repeat this mistake).

### **It Does Not Need to Be Brought Into Application, Ask For the Energy**

**Questioner:** It is written, ‘Give me the energy, give me the energy.’ So do we get the energy just by reading that?

**Dadashri:** Definitely! These are the words of the *Gnani Purush* (the One who has realized the Self and is able to do the same for others)! Is there not a difference between a letter from the Prime Minister and a letter from a merchant? Why are you not responding? Yes, so these are [the words] of the *Gnani Purush*. If a person tries to understand this using his intellect, then it will not do. These are things that are beyond the intellect.

**Questioner:** But in order to bring it into effect, I will have to do what is written in here, won’t I?

**Dadashri:** No, this is only to be

read. It will come into effect on its own. So you should keep this booklet with you at all times and read it daily. You will learn all of the Knowledge that is in here. As you continue reading it daily, it will come into practice. 'You' will become that form. The benefit you have gotten out of this will not be so evident today! But gradually, it will become exact for You.

The result of asking for this energy is that it will definitely come into conduct, eventually. So you should ask for the energies from Dada Bhagwan. And Dada Bhagwan has unlimited, infinite energies, the kind that will give you whatever you ask for! So by asking for this energy, what will happen?

**Questioner:** The energy will be attained!

**Dadashri:** Yes, the energy to follow this will arise, and thereafter, You will be able to abide by it. 'You' cannot abide by it just like that. So, You should keep asking for the energy. 'You' do not have to do anything else. 'You' will not be able to immediately prevail as per what is written, nor will it happen. 'You' simply have to Know however much you [Chandubhai] are able to do and ask for forgiveness for however much you are not able to do. And along with that, ask for this energy, so You will get the energy.

### Do the Charan Vidhi in an Alert State

**Questioner:** So when should the *Charan Vidhi* be done?

**Dadashri:** It can be done any time of the day, when one is in an alert state. At that time, You should say, 'Chandubhai,

do the *Charan Vidhi*.' And it [the *Charan Vidhi*] is for the purpose of remaining on the side of the Self. Whereas all the other *vidhis*, such as the *Namaskaar Vidhi*, the Nine *Kalams* (nine statements in which one asks for energy to the pure Soul within for the highest spiritual intents), they are not for any side [the Self or the non-Self]. [However, in the *Charan Vidhi*] One recites, "I am like Those who became free from this worldly life." So are You the Self? Then he replies, "I have always been the Self, what is there for me to question in that? However, I am becoming free from this worldly life!"

**Questioner:** Otherwise, if we had not remained occupied in these *vidhis*, then worldly life...

**Dadashri:** Then you would get sidetracked into something else entirely. As it is, you are already in worldly life, you are not able to come out of worldly life. And that is why 'we' undertook the greatest of solutions and it has been going on for a long time for 'us', even before the *Gnan* manifested.

The *vidhis* are going on within 'us' on the spot. Yes, when 'we' give salutations like this to the One [the absolute Self] within, the *vidhi* is going on at that time. What is there within? There must be something, that is why ['we' do this]!

**Questioner:** The Lord of the fourteen worlds resides within!

**Dadashri:** Yes, but 'our' *vidhi* is going on internally. While 'we' are talking to you, it is all going on within. That is why

‘we’ do not spend too much time talking. ‘We’ are engaged in some kind of a *vidhi*; ‘we’ speak when it is absolutely necessary for us to do so. ‘We’ stop the *vidhi* at that time and attend to the task at hand.

**Questioner:** Of the two, which is considered of greater importance?

**Dadashri:** Neither has greater importance. Whatever happens at that time is correct.

### Neither a Set Time nor Feelings Are Required, All That Is Required Is to Say It

**Questioner:** Can a time be fixed to say it?

**Dadashri:** Say it at any time, not necessarily at a fixed time.

**Questioner:** Suppose I decide to say it for one hour between seven and eight in the morning. Now, if I do that with such a determination daily, then is that better or can I say it whenever I feel like it, and when I don’t feel like it, then I don’t do it?

**Dadashri:** No, it is better if the time has been fixed. If it is not possible to maintain a set time, then say it whenever you can. Only some people can maintain a fixed time, it is not possible for everyone.

**Questioner:** Suppose I decide to [do it] for an hour between seven and eight, and I sit down at that time to say it, at that time the feelings (*bhaav*) may or may not be there, but I still say it.

**Dadashri:** I have no need for feelings, do I! Where have I said that?

There is no such condition for this. This is just an envisioning [that I am this, the Self]. Whether there are feelings in it or not, I am not concerned with that. Say it in a way that it’s audible to your ears. There are no feelings in this at all. There is no such thing as feelings here. The feelings have been cancelled here, that is called *Akram*. And the word ‘*bhaav*’ that you speak of, you are actually referring to desire (*ichchha*) as *bhaav*. Thus, feelings have been cancelled here.

### Who Says the Charan Vidhi?

**Questioner:** The *Charan Vidhi* that is to be recited after attaining this *Gnan*, who is it that recites it?

**Dadashri:** The speech.

**Questioner:** So can it be said that the *pratishthit atma* (the discharging relative self) recites it?

**Dadashri:** Then who else would recite it? The one who wants to become free recites it; the one who is bound.

**Questioner:** Yes, but who is that, Dada? Who has become bound?

**Dadashri:** It is this ego (*ahamkaar*). The pure Soul is not bound at all, is It! The one who is bound is the one who shouts out to become free.

**Questioner:** But Dada, there are two things that appear [in the *Charan Vidhi*]; ‘May the highest of all your virtues materialize to the utmost within me,’ this part somewhat relates to the relative. And then, there are statements such as ‘I am pure Soul’ that also appear.

**Dadashri:** It is the very same ‘I’,

but where was it applied? The relative means that which has come into effect. 'I am pure Soul' is the Real, whereas the relative is all considered *vikalp* (the belief that 'I am Chandubhai' and all the relative 'I-ness' that stems from it). [Besides 'I am pure Soul,'] Wherever the 'I' is used, is *vikalp*. Thus, the one who is bound is the one who struggles to become free.

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

**Dadashri:** Then who else! The ego is Chandubhai, the ego is the *pratishthit atma*, or whatever you consider it to be.

It is the one that is bound. It is also the one that is suffering, isn't it! The one that has suffering is the one that is struggling to go to *moksha*. To become free from suffering is itself *moksha*. It is the one in all of this. There is no one else. All this relative belongs to it.

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

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

**Dadashri:** That, too, can indeed be said!

**Questioner:** But how can Chandubhai say 'I am pure Soul'?

**Dadashri:** He already says it, doesn't he! But that is a 'tape record'

[taped record], isn't it! That discussion is of the time when the 'I' was Chandubhai, isn't it! Whereas at present, the 'I' has now become this [the pure Soul]. Really speaking, 'I am pure Soul,' and relatively speaking, 'I am Chandubhai'; is there any problem with that?

This *vidhi* of Dada's that is done, it is not the Self that does this *vidhi*. 'You' should tell Chandubhai, 'Dear fellow, do Dada's *vidhi*.' You still have to clear things. So, as the Self, You have to continue to Know that today he [Chandubhai] did Dada's *vidhi*, whether or not he did it well, You should keep Knowing all of that.

To continuously Know is our job, and to continuously do is Chandubhai's job. Chandubhai is the subordinate and You are the boss. Yes!

**Questioner:** This worked out well, I became a boss! I like this!

**Dadashri:** Yes, and moreover, Chandubhai is the subordinate, so You are to maintain an air of importance. And You should tell him, 'Chandubhai, sit down at the table and eat. Now I am with you. So now, eat with gusto. Now we have met Dada.'

### By Saying 'I Am Pure Soul,' Steadiness Comes Into Experience

**Questioner:** When we say, 'I am pure Soul,' is it the Self (*Purush*) that says it or is it the *prakruti* (the relative self)?

**Dadashri:** It is the 'I' (*Hu*) that says it; the 'I'. The form which the 'I' has become is saying this. Previously, that

'I' was saying, 'I am Chandubhai.' Now that 'I' has become the pure Soul; that 'I' is saying this. Previously, that 'I' was in *aaropit bhaav* (false attribution with the belief 'I am Chandubhai') and now It has come into Its inherent nature. The Self (*Purush*) Itself is saying it.

**Questioner:** When we do this *vidhi* and say 'I am pure Soul,' what happens at that time?

**Dadashri:** When the external part becomes steady (*sthir*), It experiences that steadiness.

**Questioner:** So does that mean It becomes more steady there and remains more unsteady externally?

**Dadashri:** When It [the 'I'] is placed here, it [the external, the relative] becomes steady. Once it becomes steady, Your statement reaches there. When You say '[I am] pure Soul,' You start approaching the inherent nature as the Self (*Swabhaav*) and gradually the veils keep getting destroyed.

**Questioner:** This 'I' that is being spoken of, is it the *prakruti* or is it the Self?

**Dadashri:** The 'I'? The word 'I' is a different thing. However, 'I' has been misused. If 'I' is being used for the pure Soul, for the Self, then there is no objection to it. Whereas if it is used elsewhere, if it is used with *aaropit bhaav* (imposition of the wrong belief 'I am Chandubhai'), then it is referred to as *ahamkaar* (egoism). That is why the world is laden with ego (*ahamkaari*). What's more, that 'I' became *guru!* *Guru* means heavy, and because it is heavy, it sinks!

So this 'I am' was being used in the wrong place. There certainly is existence [of the 'I']. The developing I (*pote*) [claims] 'I am,' and that is certainly true, but because there was no awareness of what 'I am', it kept claiming, 'I am Chandubhai,' 'I am a doctor,' 'I am a collector,' 'I am his wife's brother,' 'I am his sister's husband.' All that turned out to be wrong. Now, 'I am pure Soul' turned out to be correct.

There was the process of going in the wrong direction, so now this is considered the process of progressing in the right direction. As long as One does not become the exact pure Soul, the extent to which he had gone in the wrong direction, he will have to come back in the right direction. However many times he had said, 'I am Chandubhai, I am Chandubhai,' he will have to say 'I am pure Soul, I am pure Soul' an equal number of times, then he will move ahead.

**Questioner:** So, it is indeed the ego that is saying this, isn't it? The very one that had been going in the wrong direction is the very one that now...

**Dadashri:** The 'I' [the awakened Self; *jagrat Atma*]; the 'I' is saying this, the ego is not saying it. The ego remains separate. The ego does not say that. The 'I'; the 'I' is indeed One's own Real form as the Self (*Swaroop*). Now, the original Self Itself will not say this, however, this activity has now turned towards It. When we say the words 'pure Soul,' even that pure Soul is Itself not a word. Now as Your faith (*shraddha*) changes, as Your belief changes, the veils over the Self (*avarana*) keep getting gradually destroyed. This is

something that destroys the veils. But the existence of the 'I', the awareness (*bhaan*) is indeed that 'I am pure Soul.' A change has occurred in the awareness. If it were the ego, then it would not be of any use at all. That is a different thing altogether. This has nothing to do with the ego. In fact, it is only after the ego has dissolved that One attains [the realization] of His own Real form as the Self. This is all considered to belong to the interim state.

So, don't delve too deeply into this. Why are you delving so deeply into it? 'You' should remain in the experience that arises for You. If you delve too deeply into this, then you will get misdirected some way or another. What is the need for that? Who is it that says, 'I am pure Soul' and who is it that does not say it? The Self doesn't speak a word at all.

### **The Mind Is an Object to be Known, You Are the Knower**

**Questioner:** Something alerts me from within, 'Come, let's start doing *Charan Vidhi*.' But then, something within also suggests, 'After half an hour.'

**Dadashri:** The one suggesting that is not on Your side; they are all on the side of the opposition. 'You' should recognize who is on Your side, shouldn't You? When You want to do something and it attempts to lead You astray, then know that the one on the side of the opposition has arrived. Do not let it enter inside; You should tell it, 'Get out.'

**Questioner:** Who must that be who suggests this? Is it the mind who shows this?

**Dadashri:** It is all of those on the side of the opposition. 'You' should not go along with anything the mind says. If action is taken based on what the mind says, then there will be looting inside. 'You' should not do that. The entire world acts according to what the mind says. Whereas this path of liberation means You should act according to Dada's *Agnas*.

The *Gnani's Agnas* purify the mind. The Knowledge of the Self will give a satisfactory solution to the mind in any circumstance.

**Questioner:** But the mind remains occupied by thoughts all twenty-four hours of the day.

**Dadashri:** Let it have thoughts! This is the inherent nature of the poor thing!

**Questioner:** So is there any kind of a *vidhi* to come out of that?

**Dadashri:** Why do you need to come out of it? 'You' should keep Seeing what the mind is doing at that moment! [It may think,] 'My mother-in-law has fallen ill; now she is definitely going to die. If she dies tomorrow morning, then what will happen?' Hey, why should You listen to the mind? 'You' should keep Seeing what the mind is complaining about! That is its inherent nature.

**Questioner:** But so many thoughts are arising that even if I want to read five sentences of the [*Charan*] *Vidhi*, I am not able to read them without disturbance.

**Dadashri:** The thoughts will arise, the thoughts arise in the mind, it is not as though thoughts ever arise in the Self!

No one would ever believe that the Self has thoughts! Thinking is the inherent function of the mind, but who do you end up disparaging in this?

So variations need to be incorporated so that the mind does not get bored. Recite the *vidhi*, recite the mantra [*Trimantra*]. If You don't give the mind food, then it will devour You. So You have to give it food. In the other, [the relative, in worldly interactions] it keeps getting food automatically. Before someone has a chance to say anything, you attack. Thus, the mind continues to get such food.

### The Chit That Wanders Becomes Pure by Seeing It

**Questioner:** When I sit to do something Dada has given, to recite the *Charan Vidhi* or something else, my *chit* (inner component of knowledge and vision) roams everywhere, it wanders a lot. So it does not let me do anything.

**Dadashri:** That will become purified gradually.

**Questioner:** If the *chit* wanders, then will it become pure?

**Dadashri:** Even then, it will become pure. As You are residing as the pure Soul, at that time the *chit* becomes pure! 'You' can See that, can't You? So that *chit* becomes pure. So while doing the *vidhi*, if You keep Seeing, then the *chit* becomes pure.

**Questioner:** But Dada, does it take a long time to pull the *chit* back?

**Dadashri:** It does not need to be pulled back, let it keep wandering there.

Tell it, 'You can wander wherever you want.' It will go there and come back, that is all! Tell it, 'No matter how many miles you wander, I am right here.'

**Questioner:** Dada, I lose that awareness [of it wandering].

**Dadashri:** That's fine. No matter how much it wanders at that time, no matter what it does, that's fine. 'You' can tell it, 'Go wherever you want to!' Why do You need to keep track of it, after what the *Gnani Purush* says? The *chit* will eventually become pure!

**Questioner:** Even when I am doing Dada's *Charan Vidhi*, the *chit* still wanders, so what should I do?

**Dadashri:** That's fine. Your desire should be that it should not wander, if it still wanders, then that's fine. If the *chit* wanders while you are doing your worldly work, then it is damaging.

**Questioner:** Upon waking up in the morning, I first recite the *Pratah Vidhi* (Morning Prayer), then I recite the *Namaskaar Vidhi*, and then I recite the Nine *Kalams*. But my *chit* loses its link in between this.

**Dadashri:** It can lose its link, but You should keep Seeing that. 'You' should keep Seeing where it is going. It went to the motel and returned. So You Know that it went to the motel and returned. 'You' even Know which room it went to. There is no problem even if it wanders. When the *chit* wanders, You should keep Seeing where it is going. That is considered as fulfilling Your duty. Here [in *Akram*], we do not have any problem with that.

## You Should Remain in the State as the Knower

**Questioner:** If we are sitting here in *satsang* (spiritual discourse), yet our *chit* wanders and later returns, then is that *ajagruti* (the lack of awakened awareness) or it is a shortcoming of the *prakruti*?

**Dadashri:** That is a function of the *prakruti*, it is not *ajagruti*. ‘You’ also Know that it wandered and returned, don’t You?

**Questioner:** Yes.

**Dadashri:** So You are the Knower. It will go out and return. Just as if a goat slips out, it will wander around and later return; what loss does the one who knows this incur? What will happen to the goat keeper if a goat slips out and does not return? However, they will all inevitably return. However many went out from here, they will return on their own when they are hungry. Where else will they go? So You should keep Seeing it [the *chit*]. Say, ‘Oh! Are you wandering outside? Are you wandering in Bhuleshwar [a vibrant and bustling locality in Mumbai]? Why so? Is it that you want something?’ ‘You’ should question it like this. Some [person’s *chit*] may be wandering in Bhuleshwar, whereas another’s may even wander in the jewelry store! Where does the *chit* go?

**Questioner:** It just goes sometimes.

**Dadashri:** But what is the problem if it goes? The fault is of the *prakruti*. ‘You’ do have the *ajagruti* (awakened awareness), that is why You are able to Know this. There is nothing harmful in that. When it goes, if You go with it, then there is

a problem. When it goes to the jewelry store and You go along with it, then there is a problem. ‘You’ should remain in Your place and keep Seeing, ‘Oh! It has now gone to the jewelry store; it has gone there.’ ‘You’ Know that, don’t You?

**Questioner:** Immediately.

**Dadashri:** Nothing can be purchased as long as You do not accompany it. It cannot shop even if it has taken money along with it. It will come back with the money. Even if it has withdrawn five hundred thousand rupees from your bank, it will still come back. So there is no need to become anxious, as to, ‘What if it buys something? What will happen? Will the money get spent up?’ Nothing of that sort will go. Even if it goes, it will return feeling exhausted. But what loss have You incurred in that?

## To Keep the Chit Steady, Close the Eyes and ‘Read’

**Questioner:** While doing the *Charan Vidhi*, if the *chit* is wandering outside, then what should I do?

**Dadashri:** If you want to focus the *chit*, if you want to purify the *chit*, then you should ‘read’ it. But ‘reading’ means that it is not to be done the way you normally read; the way to ‘read’ it is different. ‘We’ will show you that. In that method, you have to read the way you normally read a book, but you are not to hold the book in front of you and read it. Instead, close your eyes and ‘read’ the *vidhi*. With this technique, the *chit* will get purified.

Just as we recite the *vidhi*, in the same way, ‘read’ and recite the *Charan*

*Vidhi* slowly. If you ‘read’ it the way ‘we’ specify, then the *chit* will get purified.

**Questioner:** The *chit* remains completely in that.

**Dadashri:** Yes, otherwise, it is considered an application (*upayog*) of the mind; when you simply recite it, it is considered as a *samayik* (introspective analysis) of the mind.

Thus, visualize each and every word and let it pass by. Each and every word should be ‘read’ and then they should pass by. If you read it from the booklet, then it is a *samayik* of the mind; if it is ‘read’ this way, the way it has been taught to all of you, then it is a *samayik* of the Self. This ought to be done twice daily. Those intentions [the *Nine Kalam*s] should be done four or five times a day. If you don’t have a lot of time, then do it at least two to three times. You should keep reciting the *Trimantra* (the three *mantras* that destroy all obstacles in life). All these tools have indeed been given to You.

The *jagruti* should remain. Do you understand what *jagruti* is? Every time you are singing a spiritual song (*pad*) and You can visual each and every word of the song, then know that that is *jagruti*. When ‘we’ make you say, “I bow to Lord Simandhar Swami,” at that time, ‘our’ *jagruti* is doing exactly that. That *jagruti* needs to be increased. In doing so, it will gradually increase. A little will increase today, a little will increase tomorrow; in this way, it will increase to complete *jagruti*. It is just the *jagruti* that has to be increased. *Jagruti* in Its completeness is itself absolute Knowledge (*keval Gnan*).

Life should be lived in a way that *jagruti* prevails, shouldn’t it? Otherwise, a person may even sing a spiritual song while ‘sleeping’ [mindlessly; without *jagruti*], he may sing everything. He can recite the entire *Charan Vidhi* while he is ‘asleep’. He has it memorized, but that does not mean that he has *jagruti*. He is in a state of ‘sleep’.

**Questioner:** So is it only to be said in the presence of the Self? Should it be said in the presence of the Self?

**Dadashri:** No, it should be visualized. Whatever is being said, it should be visualized. When you say, “The Mahi River,” then you can visualize the bridge over the river, the water of the river, the flow of water, you can visualize everything. When you say, “Dada’s ring,” then the color of the ring is visualized, its design, everything is visualized. Isn’t it visualized?

**Questioner:** Why is it that I can’t visualize anything?

**Dadashri:** You don’t need to figure out the reason for that. It is not that you cannot visualize it, you will be able to visualize it. When you ask, “Why wouldn’t I be able to visualize it?” then you will be able to immediately visualize it.

### **Reading With Applied Awareness Means There Is the Relationship of the Object and Knower**

**Questioner:** Dada, you have told us that when we ‘read’ the *Charan Vidhi*, we should do it while maintaining *upayog* (applied awareness as the Self) so that we can ‘read’ each and every word in front of us [with our eyes closed]. So everyone

wants to know how can that be done and what is the process?

**Dadashri:** One way it is done is it is said in the ‘sleeping’ state [mindlessly; without *jaग्रuti*]. One person says it while ‘sleeping’. These children sing [the popular Gujarati prayer], “Oh God, we worship You.” Yet they don’t have a clue as to what ‘oh’ means, what ‘God’ means, what ‘worship’ means. They do sing the words, but they don’t know what they mean. What does ‘God’ mean and what does ‘worship’ mean? [The children sing,] “You are the greatest of them all,” but they don’t know what is great and what is small. They simply sing it. Likewise, the entire world goes on singing [without understanding]. What do they do?

**Questioner:** They go on singing.

**Dadashri:** They get the result of singing. However, to sing it is one thing; the second [stage] is to do *manan* (contemplation through the mind), to say it with *jaग्रuti*. What should it be like?

**Questioner:** It should be said with *jaग्रuti*.

**Dadashri:** That is considered as having done *manan*. In comparison to singing, to do *manan* is more advanced. The entire world simply sings [the words]. God forbid they ever contemplate upon it! And even more advanced than *manan* is to ‘read’ it [visualize the words internally]. Even the mind remains absent there. It can be ‘read’ when the mind, intellect, *chit*, and ego are absent.

**Questioner:** I did not understand this point, that when it is ‘read’ like this, the mind, intellect, *chit*, and ego are absent.

**Dadashri:** Yes, but you will understand it when you start that experiment. When you start that experiment, take for example, the *Trimantra*; let’s say it is written in large letters, so you can visualize the written words here [internally]. You visualize it here [internally] and ‘read’ that. Does that not happen?

**Questioner:** I just tried doing that, but I only saw the *drashya* (the object to be seen). I was not able to see the *Drashta* (Seer).

**Dadashri:** When you try doing it, then it will happen. If you first try doing *manan* on it, then it will happen. Can you do *manan* or not?

**Questioner:** I can.

**Dadashri:** Otherwise, there is invariably the act of singing, the entire world resorts to rote memorization, doesn’t it! [They mindlessly sing,] “Oh God, we worship You, You are the greatest of them all. We sing Your virtues daily and all our wishes are fulfilled.” Wouldn’t God understand, ‘You want to get your own wishes fulfilled, but you don’t want to do according to My wishes’? “Our wishes are fulfilled,” even small children sing this. They don’t understand it, but they sing along. The teachers understand the meaning of ‘our’, but they [the small children] do not understand it. Nevertheless, why are they taught this? It is with the intent that, ‘When they grow up, they may end up remembering this along the way. At that time, they will say this with exactness, they will do *manan* on it.’ This is why they are made to memorize it. If they have memorized it, then they will be able to do

*manan* on it. Otherwise, if they have not memorized it, then how would they be able to do *manan* on it along the way? And if they have done *manan* on it, then they will be able to 'read' it [internally]. But if they have not done *manan* on it, then how would they be able to 'read' it? While 'reading', the mind, intellect, *chit*, and ego are absent. So it happens naturally and spontaneously. But for it to happen naturally and spontaneously, it first needs to be practiced. Just as we read from a book, it is 'read' similarly in this case; that's all. When we read from a book, it is read in the presence of the *chit*, whereas in this case, it is 'read' in the presence of the Self.

As it is, You have started making efforts to progress as the Self, that is why 'we' are talking about this. Otherwise, there is no point in even talking about this, is there! There is no point discussing this with the rest of the world, is there! 'We' tell those people who have started making efforts to progress as the Self to 'read' like this. If 'we' tell [the people of] the world to 'read' in this way, then how would they be able to, the poor things? Even if they were to 'read', they would 'read' it with attachment and abhorrence.

**Questioner:** The 'reading' you tell us to do, that is actually an activity, but the Self does not actually carry out any activity, it is the non-doer.

**Dadashri:** The activity is of the non-Self, and in the 'reading', there is the energy of the Self. The energy of Light (*Prakash*) 'reads'. And the *chit* focuses on showing this [the words]. They all

carry out their own functions. The part that arranges the relative is [the non-Self] and that which carries out the Real is this [the energy of the Light of Knowledge]. You will realize this when you practice it. Practice is needed for that. You have never practiced such a thing, have you!

**Questioner:** Isn't doing Dada's *nididhyasan* (visual contemplation of the physical form, the Real nature, the words, and the deeper meaning of the words) considered as practicing it? Isn't it the same type of practice?

**Dadashri:** Yes, you definitely have practice of that.

**Questioner:** Is this not equivalent to that?

**Dadashri:** Yes, one practices that daily! But then again, just one kind of practice will not do. This is because in order to keep the Self occupied in applied awareness (*upayog*) for all twenty-four hours of the day, It cannot be given just one type of task. In fact, the 'food' consumed in the morning is different, the 'food' consumed in the evening is different. If only one type of food is served, for example, if only rice kept getting served, then what would happen? One would get fed up of that. So, a variety is needed in the relative.

**Questioner:** In simple terms, it is said that reading is knowing the alphabets and the reading part falls under the relative. So what does it mean to 'read' using the Self?

**Dadashri:** To 'read' without a book is considered as 'reading' using

the Self. It is 'reading' without a book, but all the letters [are visualized]. Even a person without Self-realization can do this, however, their self has attachment and abhorrence. So they do not get proper results. Whereas this is *Purusharth* (effort that does not require any external evidences) that is done after becoming the *Purush* (the Self), so there is the relationship of the object to be known (*gneya*) and the Knower (*Gnata*).

**Questioner:** Does to 'read' mean that it sets within on its own?

**Dadashri:** To 'read' means to 'read'. To 'read' means those [the words] are the object to be known and You are the Knower. It is the relationship of the object to be known and the Knower.

### By 'Reading', You Can Remain in the Applied Awareness as the Self

When one sings and listens to each and every word of it, then he is considered to have come into *Akram Vignan* (the step-less Science of Self-realization). The singer is separate, the listener is separate and the Knower is separate. The Knower Knows that he has not heard each and every word, he has not heard specific words properly.

**Questioner:** After attaining this *Gnan*, if I want to recite the *Navkar Mantra* (mantra paying obeisance to all beings of the universe who are in various stages of Self-realization), then how should I recite it?

**Dadashri:** 'You' are not to recite the *Navkar Mantra*. 'You' have to Know who is doing it and if it is not done properly, then You should look in the mirror and

convey this to Chandubhai. Otherwise, there is no problem with reciting the *Navkar Mantra*, but You should remain as the Self during that time.

All of you practice doing that today. Close your eyes [and 'read' the words of the *Navkar Mantra*], '*Namo Arihantanam*'; each and every letter should be 'read'. Then '*Namo Siddhanam*,' '*Namo Aayariyanam*,' '*Namo Bhagvate Vasudevaya*,' '*Namah Shivaya*,' '*Jai Sat Chit Anand*.' 'Read' all the way to there, and whatever mistakes are made, correct them the next time around. Try this today and see what happens; the Self will be present. The 'reader' at that time is the Self.

**Questioner:** Is the 'reader' the Self?

**Dadashri:** Yes. Try doing one line at a time! Close your eyes, can you see '*Namo Bhagvate Vasudevaya*' properly or not? So all the words will be visualized. Are they visible?

**Questioner:** Yes, they are, Dada.

**Dadashri:** When You enter within, that is considered applied awareness of the pure Soul. This is not considered meditation. If something like this is set for an hour, if it is 'read' like this for an hour, then that is more than enough. That is the greatest *upayog* (applied awareness as the Self). 'We' are showing you what 'we' do. 'We' are showing you what 'we' used to do. 'You' have to turn the 'handle', don't You!

Although You are currently remaining as the Knower and Seer, You are doing so at the gross level. 'You' will have to go to the subtler levels.

**Questioner:** The fingers write, the

eyes read, and I can see you; that is what happens.

**Dadashri:** That is extra. But if you cannot see me and you can ‘read’ that [the words internally], then it is more than enough. It should ‘read’ very clearly, perfectly; the words should be ‘read’ perfectly, completely with all the letters. There is another way to see Dada, but there should be no adulteration when ‘reading’ like this. Uphold this practice of visualizing all this. Word by word, with all the letters. Are you able to ‘read’ everything you speak? Then that is considered having spoken it with *upayog*.

### Where There Is This Arrangement, It Is Not Mechanical

**Questioner:** When I do these *vidhis* in my free time, it feels as if it is done mechanically. There is no *upayog* in it.

**Dadashri:** If they are done mechanically, then they are not considered *vidhis* at all, are they!

**Questioner:** What should there be so that they are not done mechanically?

**Dadashri:** Even if you do it mechanically, you should not say that it has been done mechanically. Otherwise, it will definitely become mechanical.

**Questioner:** What should I say?

**Dadashri:** You should understand that there is a weakness there. Then that weakness will go away.

**Questioner:** And what should it be like?

**Dadashri:** It should be Seen

with complete *jagruti*. I tell everyone to meditate [on the physical form of Dadashri] at night and then go to sleep. Yet people feel, ‘I cannot visualize the face in its exactness.’ They are not able to visualize the face in its exactness, the way it should be, however, that cannot be considered mechanical. They are trying. It is considered mechanical when you are not even trying; that is called mechanical.

**Questioner:** I am able to start doing these *vidhis* in my free time, but that only happens when the arrangement is made, isn’t it? So that definitely cannot be considered mechanical.

**Dadashri:** Yes, so the arrangement has been made, hasn’t it! How can it happen if the arrangement has not been made? When the arrangement is made, it will happen with *jagruti*, so then it is not considered mechanical. Even ten percent of it happens with *jagruti*, doesn’t it?

**Questioner:** It does.

**Dadashri:** So with ninety percent lack of *jagruti*, it cannot be considered mechanical. Mechanical is something that continues happening on its own. All the activities carried out by the people of the world are all considered mechanical. There is no inner intent (*bhaav*) in it.

**Questioner:** So when this *vidhi* is happening, if I start thinking that it is not mechanical, then...

**Dadashri:** It cannot happen mechanically, how can it happen mechanically? It is considered mechanical when there is no interference in it on your part. These people outside India all live a mechanical life. They don’t interfere in it.

**Questioner:** This point is about the *vidhis* that are being done mechanically...

**Dadashri:** It cannot be called mechanical. It is not considered mechanical. It is a grave liability to say it is mechanical.

**Questioner:** It is really not mechanical.

**Dadashri:** The word mechanical does not apply there!

**Questioner:** So, on the one hand, the *vidhis* are going on, but then the attention is somewhere else. On the one hand, the *vidhis* are going on internally, but on the other hand, my attention is all over the place; that is how it is.

**Dadashri:** But that bothers you internally, doesn't it?

**Questioner:** It does.

**Dadashri:** If it bothers you, then it cannot be considered mechanical. If it does not bother you, then it is considered mechanical. Even that is not considered to be exactly mechanical. It is not your intention to do it mechanically. To do something mechanically is a different thing.

### Dada's Vidhis Are Done in Niyam

**Questioner:** Dada, is the *niyam* (activity carried out in accordance with fixed discipline and resolve) you have set for [doing *vidhis*] being maintained even right now?

**Dadashri:** It is ongoing. One should definitely be in *niyam*. Even when there is a fever, 'we' are still in *niyam*.

'Our' *niyam* is ongoing even right now. 'We' never fail to follow 'our' *niyam*.

'We' have not obtained it from anyone; 'we' have set the *niyam*.

**Questioner:** What kind of *niyam* are they?

**Dadashri:** If you have decided on certain things, such as 'I want to do the Nine *Kalams* or the *Charan Vidhi*,' those are all *niyam*. Whatever it may be, you should remain in that *niyam*. "I definitely want to do this much, regardless of what happens. Whether the wedding takes place or the wedding is called off, I definitely want to do this much."

**Questioner:** Dada, what is the difference between *niyam* and routine?

**Dadashri:** Routine is considered to be without awareness, it is mechanical. Routine means mechanical and *niyam* is with awareness.

**Questioner:** Is *niyam* not mechanical?

**Dadashri:** *Niyam* cannot be considered [mechanical] at all.

**Questioner:** So that means that what is mechanical is routine, and that which is not mechanical is *niyam*.

**Dadashri:** Yes, yes, but if he is doing it and it happens mechanically, then it is regarded as routine. That is why Shrimad Rajchandra [Self-realized *Gnani Purush* who lived between 1867-1901. He is also known as Krupaludev] has said, "Oh Lord! Oh Lord! What can I say, oh merciful protector, I am a receptacle of infinite faults, oh compassionate One!" [But when someone sings this rapidly,] It is considered routine, and in *niyam*, he understands what he is singing. Even if two

sentences have become routine, he bears in mind that these two sentences have become routine; that is considered *niyam*.

### The Speaker, the ‘Reader’, and the Knower

**Questioner:** Dada, I should have the inner intent that I want to sing, ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho* (Infinite glorious salutations to Dada Bhagwan),’ but from within I feel, ‘I do not want to do it.’ So in such a case, how can I develop my sincerity?

**Dadashri:** What does sincerity mean? If a person is cutting vegetables and he keeps singing, “*Dada Bhagwan Na Aseem Jai Jai Kar Ho,*” then that is not considered sincerity. It is referred to as sincerity when one keeps ‘reading’ whatever is being said, and He remains the Seer of whether what is being ‘read’ is being ‘read’ correctly or not.

**Questioner:** Dada, we should be ‘reading’ it from within, and what should we do after that?

**Dadashri:** ‘You’ should Know whether he is ‘reading’ it properly or not. So there is the speaker, the ‘reader’, and the Knower. The extent to which You remain as the Knower, that is sincerity. When You become the ‘reader’, that comes in second place. And this [being the speaker] comes in third place. People of these three ‘classes’ will reach the ‘station’. However, the internal bliss varies for them. The first one is the bliss of the ‘upper class’.

**Questioner:** If the Seer that is there at the subtle level Sees, ‘He is not reading properly,’ then what should be done?

**Dadashri:** No, there is nothing to be done. If You Know that he is not ‘reading’ properly, then You are in the ‘first class’. ‘You’ are the Knower of whether or not he is ‘reading’ properly. Then, if You are ‘reading’ it and he is speaking it, that falls under the ‘second class’. And when you are saying it but not ‘reading’ it, then that falls under the ‘third class’. All three of these ‘classes’ are going to reach the same ‘station’, but the bliss for all three of them will be different.

**Questioner:** So Dada, what are all these different [states of] bliss? In what way are these different [states of] bliss experienced?

**Dadashri:** In the first, the bliss of complete *samadhi* prevails. As You are the Seer, it means that You have become the Self in its entirety, and when You remain as the ‘reader’, that is sincerity, and when you don’t even ‘read’, that is not sincerity.

### Purity Increases Through the Practice of ‘Reading’

**Questioner:** Just now, we talked about the fact that, “One speaks, ‘reads’, and Sees the one who ‘reads’.” And if it is not being ‘read’, then what’s being spoken is heard and One Sees the one who is listening. Is that also considered sincerity?

**Dadashri:** This state as the Seer [of the ‘reader’] is much better. The overall design is correct, but it [Seeing the listener] is not as beneficial as this. If You can ‘read’ it, then it is very good. Then later, once You are able to ‘read’ it simultaneously and You become accomplished in the ‘reading’ part, then You can engage in the

activity of Knowing, 'How much is being 'read'? How is it being 'read'? What is being 'read'?' And beyond this, there is no further accomplishment that remains [to be achieved].

**Questioner:** So Dada, when I am listening, at the moment, at this stage, there is more concentration while listening than while 'reading'. Do I then need to progress from the stage of listening to that of 'reading'?

**Dadashri:** 'Reading' is very helpful. You have not actually tried doing that.

**Questioner:** Dada, when you are telling us to 'read', are you referring to 'reading' in the mind? Are you saying that it should be visualized with [closed] eyes, the words should be seen in the mind?

**Dadashri:** What is being 'read' here is visualized. '*Namo Bhagavate Vasudevaya*' can be visualized in large letters, in legible letters.

**Questioner:** That takes some time. In that case, within the span of ten minutes, I would be able to say, "*Dada Bhagwan Na Aseem Jai Jai Kar Ho,*" only ten times.

**Dadashri:** There is no problem if it takes a long time. There is no need to rush, but purity is required. However much is visualized, there is that much purity.

**Questioner:** Do I need purity to visualize these letters?

**Dadashri:** Yes.

**Questioner:** Dada, it is only when One has become pure that this happens, isn't it? It can only be 'read' when it has become completely pure from within, isn't it?

**Dadashri:** No. Just See how much is being 'read' and as You gradually practice this, then it will begin to become pure within. Even if it has not become pure, if You do this, then it will become pure.

That which would be attainable after going through a hundred thousand lifetimes is what we have to complete in one lifetime. The loss of infinite lifetimes has to be recovered in one lifetime. Therefore, You should conduct yourself more in accordance with what Dada says. Moreover, this is a straightforward, easily attainable, natural and spontaneous path!

### **The Kashay Have to Cease When the Charan Vidhi Is Being Done**

**Questioner:** Can I recite it [the *Charan Vidhi*] if *kashay* (anger, pride, deceit, and greed) are present in the mind?

**Dadashri:** It is best if it is said when the *kashay* are present. The *kashay* will have to stop, they have to leave at that time, they have to vacate the home. Just as when a tigress comes, does anyone stick around? So when You recite this, the *kashay* make their way out.

Thus, all the *kashay* that are filled will continue discharging, however many that are filled. And You should keep Seeing them and tell Chandubhai, 'Do *pratikraman*, recite the *Charan Vidhi* again.' That's all, nothing else. 'You' have to clear it by Seeing it. That is considered having cleaned it. If it has been cleaned, then You can remain in *upayog*, and if it hasn't been cleaned, then the *upayog* will vacillate. It may remain at times and not at other times.

## The Upayog to Remain Free From Sexuality and Kashay

It is worth sitting here and understanding this talk. ‘You’ do not need to do anything. For You, the belief (*drashti*) has changed. Now, what do You have to do after the belief has changed? Maintaining the belief that ‘I am pure Soul’ is *shuddha upayog* (pure applied awareness of the Self). To See the pure Soul in the other person is *shuddha upayog*. Not Seeing the other person as a doer is also *shuddha upayog*. Now, You should maintain *shuddha upayog*.

If *shuddha upayog* does not prevail, then You should maintain an *upayog* that is free of *kashay* and sexuality. Meaning, You should maintain such *upayog* to ensure that sexuality and *kashay* do not arise. Maintaining an *upayog* which is free of the inclination towards sexuality and the inclination towards *kashay* is considered as *upayog*, so our spiritual songs are considered to be free from sexuality and *kashay*. Then, the *Charan Vidhi* that we do is also considered to be [*upayog* that is] free from sexuality and *kashay*. Then even [while reciting] the *Trimantra*, the effect [of the *upayog*] is maintained really well.

When you are alone, then the *upayog* may not remain. But when everyone comes together and the *Trimantra* is spoken in unison, then You can remain in *upayog*, isn’t it? Thus, You should definitely remain in *upayog*. In fact, You have encountered good circumstances to maintain *upayog*. What do you think?

**Questioner:** That is correct.

**Dadashri:** As you have had a

multitude of karma [which enables you to attend *satsang*] coming your way, that is why the circumstance of maintaining *upayog* came about. So You should feel a lot of bliss that, ‘Well, I have encountered a good multitude of karma.’ If You cannot do *samayik* (introspective analysis as the Self), then don’t do it. However, if You do it, then it is good. Whatever You do, You should do it precisely, properly, and You should remain sincere to it. Yes, but it should definitely remain so for You, shouldn’t it! As You are sitting here, Your time is being spent exclusively on *satsang*, isn’t it? Yet You may still be searching, ‘What is out there that will help to remain in *upayog*?’ To remain in *upayog*, You should recite the *Trimantra*, then You will be able to remain in *upayog*. And all the tools that we have here are for the purpose of helping One maintain *upayog*. That is why ‘we’ have said that if you sing the spiritual songs (*pado*), then the relative and the Real will carry on parallel to each other. Moreover, all the spiritual songs are such that they bring joy. They are not such that they make you feel bored.

**Questioner:** While singing the spiritual songs, we may be speaking the words, but the attention may be elsewhere; what is that considered?

**Dadashri:** That is all considered mechanical. Mechanical means without *upayog* and when a task is done with *upayog*, it is considered *jagruti*.

### If You Cannot Remain as the Knower-Seer, Then Do the Vidhi

**Questioner:** Dada, when the filled stock of karma comes out, what should I do to remain in the Self at that time?

**Dadashri:** ‘You’ Know that this is the filled stock of karma. And if you remain busy in work and you become engrossed in it, then you no longer listen to it. When the filled stock of karma comes out, keep one type of *vidhi* decided on [beforehand], that you want to recite this *vidhi*. If this is followed in exactness, then when you recite it, that stock will leave on its own.

**Questioner:** That is correct. What you are saying does happen; that layer leaves.

**Dadashri:** Yes, that is all.

**Questioner:** At that time, it does not affect me at all.

**Dadashri:** After the *Gnan* manifested for ‘us’, the filled stock of karma was coming out; that was when ‘we’ had laid out such *vidhi*. So when such filled stock of karma would come out, ‘we’ would start doing the *vidhi*.

**Questioner:** But however much the filled stock of karma is continuously flowing, that much continuous *jagruti* should remain, shouldn’t it?

**Dadashri:** Of course.

**Questioner:** It can only be tackled if the corresponding continuous *jagruti* prevails?

**Dadashri:** No, but *jagruti* is needed. And it is indeed present in our *mahatmas* (Self-realized Ones in *Akram Vignan*), but it aggravates them a little, so they become defeated.

Whatever stock of karma was filled, if You do not pay attention to it when it

unfolds, then that stock is ‘useless’. If You do not pay any significant attention to it, then it will leave on its own, even if it is full of garbage. When you pay attention to it, when you become engrossed in it, that is considered *vikalp* (the false notion of ‘I am Chandubhai’). So if You keep Seeing it or complete other work internally, then it becomes ‘useless’.

It becomes clear only through the process of Seeing; there is no other solution. If you do not know how to See it, then set some other experiment.

**Questioner:** So there are two ways, aren’t there? Either I don’t pay attention to it and become occupied in the *vidhi* or something else, or else I remain as its Knower.

**Dadashri:** ‘You’ should remain as the Knower, and if you are not able to, then there is that other way. There is greater benefit in remaining as the Knower-Seer, there is lesser benefit in the other case.

**Questioner:** What’s the benefit? What do you mean by greater benefit?

**Dadashri:** To Know and See is considered Real *Purusharth* (progress as the Self); nothing can be compared to that!

If You cannot remain as the Knower-Seer, then pay attention somewhere else. Read the *Navkar Mantra* or recite some other *vidhi*. Recite the *Charan Vidhi*, then ‘read’ it.

### Dada Does Vidhi With Complete Shuddha Upayog

**Questioner:** Dada, when Your *vidhis* are going on, You are the Knower-Seer of that too, aren’t You?

**Dadashri:** Yes, that too is correct! ‘Our’ *vidhi* is never [done] without remaining as the Knower-Seer. It is done with *upayog*, so whenever any mistake is made, it is definitely in ‘our’ awareness. If there is a ‘photo’ of someone within, then I can see the exact face. When ‘we’ say, “*Namo Arihantanam*,” ‘we’ can see the living Lord (*Arihant*).

**Questioner:** When I am free, if I say, ‘I am pure Soul’ or I keep reading the *Charan Vidhi*, then is that considered *upayog*?

**Dadashri:** Yes. You should memorize the *Charan Vidhi* to the extent that while being seated, you can recite it with your eyes closed, You can visualize each and every word without the book; there is no greater relationship of the Knower and the object to be known (*Gnata-gneya*) than this! That is considered *shuddha upayog*! To recite the *Charan Vidhi* from memory and simultaneously ‘read’ it; that is all *shuddha upayog*!

**Questioner:** This is something new I learned, that to ‘read’ it is a very good thing.

**Dadashri:** Yes, it is the object to be known (*gneya*) and You are the Knower (*Gnata*). ‘We’ sit here all day, so tell ‘us’, what should ‘we’ maintain ‘our’ *upayog* in? On some days, there may not be any ‘customers’ [spiritual seekers] who come here. What if there are no ‘customers’ at all? When there are ‘customers’, [the *upayog* is in the] ‘customers’, but when there aren’t any customers, where should ‘we’ keep ‘our’ *upayog*? ‘We’ have many kinds of *upayog*; they are all *shuddha upayog* (pure applied awareness as the Self).

This is because ‘we’ do not have any *shubha upayog* (focused awareness of the relative self, characterized by wishing well for and being benevolent towards others). Nor do You have *shubha upayog*. All of You have *shuddha upayog*, but You do not fully know how to do ‘business’ with *shuddha upayog*. So, the ‘customers’ often go away empty-handed. Not only do You not make any ‘profit’, but the ‘customers’ also have to go back empty-handed. Whereas for ‘us’, the ‘customers’ hand everything over to ‘us’.

**Questioner:** You do get small periods where there is a pause. For example, when this lady walked in just now, you had a conversation going on, then once it ended, meaning the conversation got cut short, there was a span of two minutes in between, before a new conversation started up. So in the span of those two minutes, what happens to you? Does something immediately...

**Dadashri:** ‘We’ are in ‘our’ *upayog*. In that *upayog*, ‘our’ *vidhis* are also going on within. These conversations are going on, the *vidhis* are going on, and some other things are also going on. And ‘we’ also know where the *vidhi* has stopped and ‘we’ converse with you. Once the conversation ends, the *vidhis* resume. Later, I converse with you again.

**Questioner:** Because when you get one or two spare minutes...

**Dadashri:** A minute, even if ‘we’ get a second, ‘we’ have that in ‘our’ calculation. ‘We’ do not ‘doze off’ [lapse in awareness]. You should not think that ‘we’ are ‘dozing off’ somewhere.

**Questioner:** Where does your *upayog* primarily remain?

**Dadashri:** It is undoubtedly *shuddha upayog* that remains for ‘us’. If there is nothing else going on, then ‘we’ do some setting. Something like this, if there is free time, then ‘we’ set this [*shuddha upayog*]. If the relationship of the Knower and object to be known (*Gnata-gneya*) dwindles, and the object to be known ceases to be Seen, then the Self cannot be left unoccupied. This is because It is the continuous Knower (*Gnayak*); moreover, It is considered the eternal illumination. The object to be known should be reflected within It. As long as the object to be known is not reflected, it is not considered *shuddha upayog*. So, ‘we’ quickly insert something like this [the *vidhis*] wherever ‘we’ can. So that lasts about an hour or an hour and a half, and then all these people ask, “What are you doing?” So ‘we’ tell them, “‘We’ are doing *vidhi*.” ‘We’ do *vidhi* like this for two to two and a half hours daily. That *vidhi* has to be done until midnight. Even during the day, the *vidhi* has to be done.

If ‘we’ are not able to do *vidhi* in the midst of a large crowd, if there are many ‘customers’, then it is done at midnight or at one in the morning. ‘We’ may have a lot of ‘customers’ today, but ‘we’ may not tomorrow, so ‘we’ will miss out on that. Thus, that account [of *shuddha upayog*] should definitely be set.

### The Vidhis Do Not Allow One to Enter Worldly Life

**Questioner:** Is it that while the external circumstances are going on, there are other thoughts going on internally?

**Dadashri:** ‘Our’ *vidhis* are set in such a way that ‘we’ have no time for that. What is that *vidhi*? It is an arrangement that does not allow entry into worldly life.

**Questioner:** Are the *vidhis* set in such a way that even when the external worldly interactions are going on, the *vidhis* are set within?

**Dadashri:** They are all indeed set like this.

**Questioner:** They do not allow entry into worldly life.

**Dadashri:** They do not allow the developing ‘I’ (*pote*) entry into worldly life. ‘We’ do not have any kind of my-ness (*mamata*), so no thoughts arise for ‘us’! However, the thought of this temple [the construction of the Trimandir] does arise. And even if the thought does not arise, only the desire of entering in the thoughts about the temple arises. However, it is only when ‘we’ get the scope to do so, isn’t it? Otherwise, how would ‘we’ think about it?

**Questioner:** Is it that you don’t get that scope because you are doing *vidhi*?

**Dadashri:** There is no time interval in between, is there! No one gets a time interval in between. Hirabaa [Dadashri’s wife] does not get such a time interval; no one gets it.

**Questioner:** Yesterday, there was a discussion about those wooden doors [for the Trimandir], so at that time, what happened with the *vidhi*?

**Dadashri:** There was some time interval in between on that day.

**Questioner:** Similarly, when

discussion came up about the marble, there was detailed discussion on it.

**Dadashri:** There was a time interval in between.

**Questioner:** When that gentleman came, you asked him how things were going with him, that entire conversation took place.

**Dadashri:** There was a time interval in between, but ‘we’ did not get the scope to think about that conversation. And if someone from outside comes, then ‘we’ get the time interval in between.

**Questioner:** So all of that happens based on the *nimit* (evidentiary instrument).

**Dadashri:** Based on the external *nimit*, ‘we’ have to compulsorily stop [the *vidhi* that is going on internally]. This is because it will appear improper as per the norms of worldly interactions, won’t it! When someone asks a question, ‘we’ have to give an answer, don’t we! Otherwise, it would be considered improper as per the norms of worldly interactions, wouldn’t it! The other person would think, ‘I have come here, but Dada is not speaking with me.’

**Questioner:** So based on that *nimit*, it all comes out [the conversation starts up].

**Dadashri:** At that time, it is not suitable to do the *vidhi* internally. ‘We’ cannot stop [the external circumstance]. If there is no external circumstance, and the worldly interactions do not look improper under any circumstance, then the *vidhi* will not allow [other thoughts] entry, will it! If ‘we’ want to think about something, then the thought will get a chance to arise

after twelve days, when it gets the scope to enter. The thought gets a scope to enter after many days, so how must it be? How much activity must there be within?

**Questioner:** So then there is no scope for even sleeping.

**Dadashri:** It certainly does not allow sleep to enter!

**Questioner:** What is in that *vidhi*?

**Dadashri:** The *vidhi* contains something that does not allow One to enter worldly life. There is the *Charan Vidhi*, the *Namaskaar Vidhi*, the *Nine Kalams*; many of ‘our’ *vidhis* have been publicly disclosed.

This is a way to neutralize worldly life. All these worldly entanglements of yours get cut off, the external relationships get cut off. There is no need to build the internal relationship, but there is a need to let go of the external ones.

**Questioner:** So when One is absorbed in the *vidhi*, does the relationship with worldly life become disconnected?

**Dadashri:** It gets interrupted. That is indeed the purpose. The more time that goes into it, that much of your worldly life gets disconnected.

### The Jagruti Increases With This Arrangement

**Questioner:** If I sit around idly the entire day, if I don’t have any work, then what should I do to remain in *upayog*, to remain in the Self?

**Dadashri:** For one thing, you should do *nididhyasan* of Dada. Secondly, You should See whoever comes and goes as

pure [Soul]. If someone shatters some glasses, then See the one who shattered the glasses as pure [Soul]. You should not see him as the doer. Take all of this into your consideration.

If there is nothing else to do, then recite the *Charan Vidhi*. You have been given a lot of things to do. Recite the Nine *Kalams*, the mantras [*Trimantra*]. What do you typically have planned out?

**Questioner:** I am not able to do the *Charan Vidhi*. I am able to do the Nine *Kalams* and all that.

**Dadashri:** Read the *Charan Vidhi*. Recite the *Charan Vidhi* from memory, in a way that You can ‘read’ it [internally, with your eyes closed].

**Questioner:** When I do *nididhyasan* of you, do I have to [recite] the properties of the Self alongside?

**Dadashri:** [For new *mahatmas*...] You don’t need to [recite] the properties of the Self [right now]. All You need to do is to follow the five *Agnas* I have given You. You will not be able to become steady in the properties of the Self. And for that, recite whatever is stated in the *Charan Vidhi* that has been given. The energy (*shakti*) increases through *nididhyasan*. *Jagruti* increases through the *Charan Vidhi*.

**Questioner:** The *Charan Vidhi* that I do, is that for *jagruti*?

**Dadashri:** The *jagruti* increases through that. Day by day, the *jagruti* increases. The *avarana* (veils of ignorance over the Self) keep breaking and the *jagruti* keeps increasing. As for your

mistakes, You realize them when someone points them out to you, don’t You?

**Questioner:** I realize some of them on my own.

**Dadashri:** Yes, but when You do not realize them, ‘we’ have to point them out to You, don’t ‘we’? Later on, there is no need to point them out. Sooner or later, You have to make enough progress whereby You are able to See them for Yourself.

**Questioner:** How can *jagruti* increase?

**Dadashri:** ‘One’ is awakened after attaining *Gnan*. Subsequently, the *jagruti* increases in accordance with how much One follows the five *Agnas*. And One is able to follow the *Agnas* because of the *jagruti*, which in turn increases the *jagruti*. There is no other solution.

**Questioner:** So however much the *jagruti* increases, that much progress is made.

**Dadashri:** The progress is indeed of the *jagruti*. However much ‘sleep’ [lack of *jagruti*] there is, there is that much difficulty. When does *jagruti* increase? It is when *parigrah* (a sense of possessiveness and inner attachment towards worldly things) decreases. As one’s needs decrease, the *jagruti* increases.

**Questioner:** But Dada, do I have to do anything to increase the *jagruti* in order to remain in the state as the Knower and Seer?

**Dadashri:** The *jagruti* is bound to increase. If a person attains Dada’s *Gnan*

and follows the five *Agnas*, then there is nothing but *jagruti*.

**Questioner:** What should I do to follow the five *Agnas* to an even greater extent?

**Dadashri:** Yes, it will increase to a greater extent. As you have received Dada's blessings, it will increase. As you receive Dada's blessings, do *darshan* (live connection with the *Gnani Purush* through eye contact), do *vidhi*, it increases.

**Questioner:** We are supposed to constantly See our *prakruti* (relative self) and if we are not able See it, then what factor is at work there?

**Dadashri:** The veil of ignorance (*avarana*). That veil of ignorance actually needs to be broken.

**Questioner:** How can it be broken?

**Dadashri:** Here [in *satsang*], as it breaks through the *vidhis* (special inner energies attained from the *Gnani*) day by day, it is gradually Seen. As it was, it was all full of veils of ignorance anyway, nothing could be Seen. Now, gradually, You are able to See. That veil of ignorance does not allow You to See everything.

### The Jagruti Increases Through That

**Questioner:** You have given us *Atma Gnan* (the Knowledge of the Self), you have told us to remain in the five *Agnas* and read the *Charan Vidhi*. Is there anything else more pressing that we need to do?

**Dadashri:** Of the five *Agnas* 'we' have given You, even if You constantly follow just one of them, then that is more than enough.

If You follow the five *Agnas*, then You can experience a state that is comparable to that of Lord Mahavir's; I can give you that in writing. I can give you a guarantee in writing that You will experience *samadhi* (a state that is free from the effects of mental, physical, and externally-induced problems) that is comparable to that of Lord Mahavir's! And even if You follow just one instead of all five, the responsibility is still 'ours'.

**Questioner:** Why does it not become natural and spontaneous with regard to the *Agnas*?

**Dadashri:** That is One's own shortcoming.

**Questioner:** Which shortcoming is it?

**Dadashri:** It is a shortcoming in the *jagruti*. 'One' has to set the *upayog* to a certain extent, doesn't he?

One man was doing the *Charan Vidhi* while lying down. It would have taken him twenty-five minutes to complete it were he alert, in a seated position. But it took him two and a half hours to complete it while lying down. Why is that?

**Questioner:** He nodded off in the middle of it.

**Dadashri:** No, spiritual apathy (*pramaad*) would set in, so he would forget how much he had recited. So then he would recite it again.

Our Science is so wonderful; it is not possible for any interference to take place. Does it [the *jagruti*] remain to a certain extent?

**Questioner:** [Yes, it remains to a certain extent, but] It is not that easy to practice the five *Agnas* [completely], is it! That [*pramaad*] draws the mind away!

**Dadashri:** What's so hard about Seeing the pure Soul while walking along the road? Say the doctor tells you to not eat with the right hand for eight to ten days. So your job is to simply remember that much, isn't it? So all you have to do is to maintain some awareness, isn't it? If the awareness does not remain, then that hand ends up being utilized. This has been the wrong practice since time immemorial.

These five sentences [*Agnas*] are very profound sentences! These sentences are very 'basic' [simple] to understand; nonetheless, the basics are so profound. They become understood gradually. They may appear to be simple, and they are indeed easy, but there are many other obstacles, aren't there! Thoughts may be running in the mind, a tornado may be whirling within, smoke may be building up, so then how can One possibly See the relative and the Real as separate?

**Questioner:** Sometimes, you ending up giving a cautionary remark based on an evidence.

**Dadashri:** That naturally ends up happening with a rare person. If he is very close to 'us', then it may happen; otherwise, it does not. This is because it is only of use if he can see it for himself. Otherwise, if I were to tell him, then on the contrary, it would remain as it is without giving any benefit, and he would become preoccupied with it. Of what use would

that be? He does all the *vidhis*, he does *seva* [while remaining in the five *Agnas*], so his *jagruti* will proliferate!

### **Whatever of Dada's You Do, You Are Doing It for Your Own Self**

You should read the *Charan Vidhi* twice a day. You may even fall asleep while reciting the other *vidhis*, that is acceptable. Once you wake up and become alert again, if the *vidhi* starts up again, even then it is fine. However, that will not do for the *Charan Vidhi* [referring to the *Nischay-Vyavahar Charan Vidhi*; the Vidhi for the Relative and the Real], there cannot be any breaks in it.

The awareness that 'I am pure Soul' remains. As the awareness of the pure Soul is there, the manifestation of the Self increases day by day. [The purpose of] All these *aartis* and *vidhis* of ours is to manifest our very own Self.

All this is devotion (*bhakti*) towards Your own Self. There is nothing of anyone else here. Whatever of Dada's you do, you are 'doing' for Your own Self. If you do *arati*, you are 'doing' it of Your own Self. If you praise Dada, that too is of Your own Self. It is all of Your own Self. It is Your own Self that is blossoming in all this.

All those who have been given the power of the manifest Self over here, they are actually progressing for their own Self only. This Science is such that no one has to do [worship] for anyone else, One is automatically 'doing' it for One's own Self. 'One' is doing it to attain One's own state of completion (*puṇahuti*).

~ **Jai Sat Chit Anand**

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

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

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**Adalaj : Spiritual Retreat For Married Men (MMHT): Dt. 23 to 27 March 2022**



**Adalaj : Spiritual Retreat For Married Women (WMHT) : Dt. 30 March to 03 April 2022**



**Kolkata : Satsang - Gnan Vidhi : Dt. 8 to 10 April 2022**



### **The Charan Vidhi Differentiates Between the Effects of the Self and Non-Self**

'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. 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 and this is an effect of the Self.' 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.

- **Dadashri**

