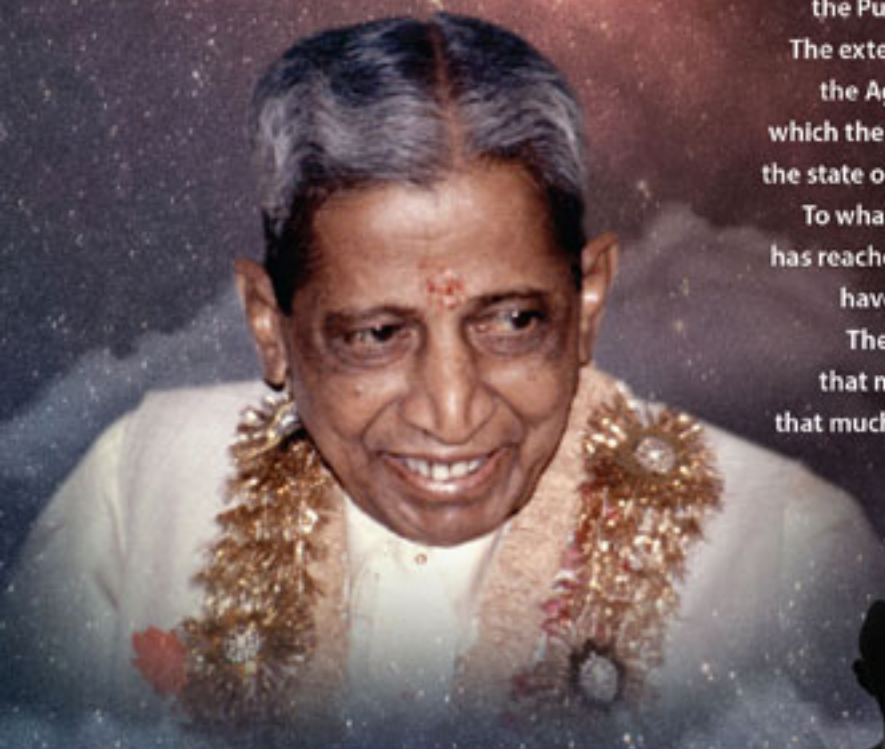


Dadavani

September 2022

As You have now become
the Purush, do Purusharth.
The extent to which You follow
the Agnas is the extent to
which the jagruti within increases,
the state of completeness emerges.
To whatever level the jagruti
has reached, that is how close You
have reached the Self.
The closer You reach,
that much more the light,
that much more the illumination.



Chicago : Satsang – Gnan Vidhi : Dt. 17 to 19 July 2022



Toronto : Satsang – Gnan Vidhi : Dt. 20 to 25 July 2022



Adalaj : Coordinator Shibir : Dt. 5 to 7 August 2022



The Self Within Awakens Through the Grace of the Gnani

EDITORIAL

Through the merit karma of infinite past lives, you have met the *Gnani Purush* (the One who has realized the Self and is able to do the same for others) Dada Bhagwan. And through His grace, through *Akram Vignan* (the step-less Science of Self-realization), straight away upon attaining *Gnan* (the Knowledge of the Self), the conviction (*pratiti*), awakened awareness (*laksh*), and experience (*anubhav*) of 'I am pure Soul' sets in. The conviction of the pure Soul is *Darshan* (the Vision as the Self), which is present one hundred percent, *laksh* is *jaग्रuti* (awakened awareness) which is present at fifteen percent, and experience is *Gnan*, which is present at two percent; all this is attained naturally and spontaneously. Within the boundary of *moksha* (final liberation), the *jaग्रuti* of the pure Soul is the first 'suburb', meaning it is a suburb like Borivali. And as the *jaग्रuti* increases, the 'final station', Bombay Central, meaning the 'station' of the complete experience of the Self, will come. In *Akram*, the fact that *jaग्रuti* arises is the greatest wonder of all. The purpose of this Science is for giving rise to *jaग्रuti*.

In the current edition, the primary understanding of *jaग्रuti* has been compiled from Dadashri's speech, such as: What is *jaग्रuti*? What is the difference between *jaग्रuti*, *laksh*, *bhaan* (experiential awareness), and *khyal* (experienced awareness)? How did *jaग्रuti* emerge? How does *jaग्रuti* increase and decrease? How does *jaग्रuti* arise in daily life? How do *jaग्रuti* and *Pragnya* (the direct light of the Self) go hand in hand? What is the difference between *jaग्रuti*, *judapanu* (the state of separation from the non-Self), and *upayog* (applied awareness as the Self)? What is the relation between *jaग्रuti* and merit karma? Does *jaग्रuti* mean *Purusharth* (progress as the Self)? And so on.

When does *jaग्रuti* decrease? It is when the unfolding of karma is forceful, or else it is when there are favorable circumstances, coolness, or pleasure that the *jaग्रuti* decreases. And how does *jaग्रuti* increase? *Jaग्रuti* increases during unfavorable circumstances as well as bitter circumstances. Now, the *jaग्रuti* will blossom by being in the vicinity of the *Gnani* in live *satsang* (spiritual discourse), through His *darshan* (live connection through eye contact), His blessings, His *vidhis* (silent auspicious blessings performed by the *Gnani* for the salvation of the spiritual seeker or *mahatma*), *seva* (service rendered to others without any selfish motive), and by following the five *Agnas* (five directives that preserve the awareness as the Self). What is the end result of maintaining *jaग्रuti*? There is not even the slightest of suffering, there is no misery. *Jaग्रuti* means awareness, which is spread ubiquitously. The Vision to See your own faults, the state of separation from the non-Self, to See others as flawless, that is what *jaग्रuti* is.

Jaग्रuti is not an effect, it is not dependent upon anyone, it is one's independent *Purusharth*! By remaining in the *Agnas*, the *jaग्रuti* increases, and as the *jaग्रuti* increases, you can follow the *Agnas* to a greater extent. *Mahatmas* (those who have received Self-realization through *Gnan Vidhi*) want to maintain the *jaग्रuti* to follow the *Agnas*, but their karma perplex them and cause them suffocation, that is why they fall short in the *Purusharth*. It is due to merit karma that the circumstances of remaining in the vicinity of the *Gnani*, attending *satsang* and doing *seva*, come together. But to make the resolve, 'Now I definitely want to maintain *jaग्रuti*,' that itself is *Purusharth*.

Akram Vignan is the path of *jaग्रuti*. As the *jaग्रuti* increases, it eventually comes into *shuddha upayog* (pure applied awareness as the Self). Subsequently, there comes the state of the Knower-Seer, meaning the candle will never burn out. From there, one reaches the state of complete experience and *spashta vedan* (the clear and distinct experience of the pure Soul). Eventually, as the *jaग्रuti* gradually increases to the full stage, *keval Gnan* (absolute Knowledge) takes place! The ardent prayer is that *mahatmas* now completely understand the five *Agnas*, apply them in their practical life, and commence the *Purusharth* of maintaining *jaग्रuti*.

~ Jai Sat Chit Anand

The Self Within Awakens Through the Grace of the Gnani

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.

Upon the Departure of Dehadhyaas, There Is the Experience of the Self

Questioner: What happens when the Self has come into experience?

Dadashri: When the Self has come into experience, it means the belief that 'I am the body' (*dehadhyaas*) has been dispelled. When this belief is dispelled, the binding of new karma ceases. A state that is free from the inflow of new karma (*samvar*) prevails. So what more could a person want?

It can be understood what Chandubhai was like before and what he is like today. So why is there this difference? It is because of the experience of the Self. Before, there was the experience of 'I am this body,' whereas now, there is the experience of the Self.

There's the experience (*anubhav*), awakened awareness (*laksh*), and conviction (*pratiti*) as the Self. The conviction is the foundation. Once that foundation is set in place, the *laksh* emerges. Subsequently, the *laksh* of 'I am pure Soul' remains constantly.

Conviction means that Your entire

belief has changed a hundred percent, and 'I am definitely the pure Soul' has become an established fact. Whereas if just the faith (*shraddha*) that 'I am pure Soul' sets in, then it may later leave. However, the conviction never leaves. Faith may change, but the conviction never changes.

Conviction means suppose we take a stick and bury it [halfway in the ground]. Now if a lot of pressure is applied to the stick, it may flex and bend a little, but it will not change its position. No matter how forceful the unfolding of karma, even with the unfolding of terrible karma, the conviction will not change its position. [The conviction of] 'I am pure Soul' will never go away.

So, the experience, *laksh*, and conviction as the Self; these three remain. The conviction remains all the time. The *laksh* remains sometimes. When we become involved in some work, we may miss out on the *laksh*, and once there is respite from work, the *laksh* returns. And the experience as the Self comes about when one is relieved from work and all other duties and sits in solitude. When

You remain as the Knower-Seer for a small amount of time, that is when the experience will be felt. Mind you, the experience will inevitably keep growing.

When 'we' give *Gnan* (Knowledge of the Self), the karma that create an obstacle towards realizing the Self, the karma that create an obstacle towards having the *laksh*, all of those are destroyed. The obstacles towards the *laksh* break and the *laksh* of pure Soul sets in. This *laksh* is an experience of a kind.

Now the conviction [that 'I am pure Soul'] indeed prevails, but however much *jagruti* (awakened awareness) there is, that much *laksh* prevails. But how much does the *laksh* prevail? It is in accordance with the *jagruti*. It is dependent upon one's spiritual readiness (*upadaan*). What is *laksh*? When you write a cheque, the *laksh* will not remain. Whenever you engage in the task of writing anything, the *laksh* will not remain. However, the Lord does not consider one to be guilty in such a situation. Rather, that happens while he is working; when he has no work, the *laksh* remains. Is it possible?

Questioner: Yes, it remains. Here, by *upadaan*, does it mean one's qualification?

Dadashri: Yes. *Upadaan* means all that you have assimilated in the state of ignorance of the Self (*mithyatva*) and all that you have done, that effort does not go to waste. It may cause damage, but it can also lead to benefit! The *upadaan* at least develops through this, doesn't it! So that is the qualification. When one's qualification is greater, his *laksh* will be greater. Even if one's qualification is there to a lesser extent, the conviction will not leave.

It Is Indeed the Ego That Has the Experience

Questioner: Who is it that has the experience of the Self? Who is the one experiencing It?

Dadashri: It happens to You. The illusion that had arisen from ignorance leaves, and the existence of the 'I' (*astitvapanu*) comes back to the right location. The one who had the awareness of 'I am Chandubhai,' I free him from that awareness, and he is indeed the one who gets the experiential awareness (*bhaan*) of 'I am pure Soul.' The subtlest ego (*sookshmatam ahamkaar*), which cannot be photographed, which is like space, that is the one that gets the experience. So it is that ego that has that experience. Subsequently, that ego dissolves and *Pragnya* (the direct light of the Self) emerges. The power of *agna* (the energy of ignorance) dies out.

Questioner: So the ego that was unaware (*bebhaan*) became awakened (*sabhaan*)?

Dadashri: There was the state of unawareness of the Self and now there is the awakened state. This *jagruti* has arisen, *Pragnya* has emerged, and as *Pragnya* has emerged, everything is in the awakened state. The ego and everything else has become awakened. And the mind and all that cannot be awakened. The senses and the mind can never be in a state of experiential awareness (*bhaan*). They can never have experiential awareness. And the senses can never be awakened. 'You' are the One who has awakened, the one who had become unaware. The ego that was unaware has now become awakened.

When does One become completely awakened (*jagrut*)? It is when there is the dissolution of the ego.

Once the gross (*sthool*) ego of 'I am Chandubhai' leaves, the subtle (*sookshma*), subtler (*sookshmatar*), and the subtlest (*sookshmatam*) ego remain. The subtlest ego gets the experience that 'I am pure Soul.' The one who was moving in the wrong direction up until now has turned around. After attaining this *Gnan* (Knowledge of the Self), the gross ego remains for you, which is lifeless. The living part has been withdrawn. The gross ego can be photographed [is visible]. What remains are the subtle, subtler, and the subtlest ego; it is the subtlest ego that has the experience.

Questioner: The One who attains the experience and the One who Sees the experience, are the two different or the same?

Dadashri: They are both one and the same. The One attaining the experience and the One Seeing it is one and the same. Had the ego not attained the experience, it would have said, 'I did not have the experience.' And because it has the experience, it then passes the authority on to *Pragnya* by telling It, 'This is Your throne.' The One who attains the experience and the One who Sees the experience are both one and the same! The experiential awareness (*bhaan*) of 'I am pure Soul' should take place, that is called *anubhuti* (experience).

Through Bhed Vignan, There Is the Jagruti and Bhaan of the Pure Soul

Questioner: I have understood that 'I am pure Soul'; however, the experiential

awareness (*bhaan*) of that does not remain constantly.

Dadashri: Let me explain to you what experiential awareness is. Say someone is smoking a cigarette and his child tries to touch it. Now when will this 'disease' of this child go away? When someone is smoking, he stretches out his arm like this and tries to touch it. So one day, we take his hand and make him touch the cigarette. So he feels intense burning. Consequently, he will never forget that experience for the rest of his life. The moment he sees the red glow of a burning cigarette, he will run away; upon seeing the red glow, he runs. This is considered experience. Likewise, 'we' have given You the experience of the Self. That is why [the awareness of being] the pure Soul remains; would it remain otherwise?

'We' give You the experience of the Self without even 'burning' You. In this world, you have to gain experience of things by getting 'burnt', but this experience of the Self is eternal bliss! There is no getting 'burnt' here. Bliss arises from the moment you sit with 'us'. The experiential awareness of the pure Soul constantly prevails for sure, what more do You need?

Although this body and the Self coexist, this body can never become *Chetan* (the Knower-Seer) and the Self can never become *jada* (inanimate; non-living). So despite the fact that the Self and the body coexist, you may put up the point that there is the *pudgal* (the non-Self complex) and everything else within me, so how can the Self separate? But no, the Self is indeed immiscible.

Now, it is because the Self is immiscible that we can separate the Self today, otherwise it would not be possible. Everything has become spoilt internally for innumerable lifetimes, but it is because of the immiscible nature that the *Gnani Purush* (the One who has realized the Self and is able to do the same for others) has *bhed Vignan* (the Science that separates the Self from the non-Self). So He can draw a line of demarcation that this is the Self and this is the non-Self; when He separates them, they separate. When they separate, the *Gnan* is such that ‘fire’ arises with the *Gnan*, and that destroys all the demerit karma. And only then does *jagruti* arise, otherwise would *jagruti* arise for all these people?

Questioner: So I, the Self, am always separate amidst all these temporary phases!

Dadashri: Everyone is separate, but the realization of that should take place, shouldn't it? As long as that realization does not take place, it is useless. The realization should take place that ‘I am pure Soul.’ The realization should take place that ‘I am separate.’ When the realization takes place that ‘I am pure Soul,’ the realization that ‘I am separate’ is considered as having took place.

The Journey From the First to the Final Station

The first [‘station’] is that of the pure Soul, and the absolute Self (*Parmatma*) is who You are, that is the Real; that ‘station’ is different and the ‘station’ of the pure Soul is different. The pure Soul is the first of the ‘suburbs’ of the Real form of the Self. Subsequently, there are many

other ‘suburbs’ that come, and after that, the final ‘station’ comes. As more and more experience is gained, the subsequent ‘suburbs’ come along, the ‘stations’ keep changing. You have been dropped off at the first ‘station’, at the boundary of *moksha*. The pure Soul is the first ‘station’; from there, One goes towards the ‘Central Station’ and finally reaches the ‘final station’.

The journey to all the ‘stations’ [to the absolute Self] begins through the Knowledge of the Self that has come into the understanding via the *Gnani Purush*. Otherwise, the monks may say, “I am pure Soul,” but nothing is achieved through that. Even if they keep saying it for infinite lives, they will not achieve anything. The experiential awareness (*bhaan*) of the pure Soul should take place, and the experiential awareness of ‘I am Chandubhai’ should leave. Experiential awareness is *jagruti*.

With the Grace of the Gnani, Laksh and Jagruti Prevail

People like you come and ask me, “Sugar is sweet, give us a taste of it.” So then I place it in their mouths and tell them, “This is that.” From that point on, he will constantly be in the Self, he will not budge from there, even for a moment. Constantly in the Self, all twenty-four hours of the day, in complete *jagruti*!

Without *jagruti* arising, experiential awareness of the Self will not happen. When complete *jagruti* arises, experiential awareness of the Self presents itself.

Jagruti is itself *Gnan*. The prevalence of ‘I am pure Soul’ is not an intent (*bhaav*), but it is in the form of *laksh*. And without

attaining the *laksh*, 'I am pure Soul' would never remain. For the *laksh* of the pure Soul to set in is a very big deal! It is extremely difficult! *Laksh* means *jagruti* and *jagruti* is itself *Gnan*.

Questioner: What causes that *jagruti* to arise?

Dadashri: In the case of *jagruti*, the *Gnan* that 'we' give itself does it, 'we' don't have to do anything subsequently. The *Gnan* itself will constantly do the work all day long. Nor does the person himself have to do anything, the *Gnan* itself will continue doing it.

Now, when will *jagruti* arise? Lord Krishna has said that the *Gnani Purush* crushes your demerit karma to smithereens, and then constant *jagruti* prevails. To remain constantly aware is the ultimate state. So the main thing is that one needs *jagruti*. Do you have less *jagruti*?

Questioner: Yes, Dada. So we have to attain the continuous experience of the Self.

Dadashri: Yes. Continuous, meaning constant, such that you do not forget it even at night. That is when You Know that You have attained something. If not, then nothing else is of any use, is it!

Through the grace of the Lord, One becomes aware [as the Self]. Upon awakening as the Self, that *jagruti* does not leave. Subsequently, it is possible to remain ever aware. Thus, the conviction (*pratiti*) of 'I am pure Soul' definitely remains uninterruptedly. When does the conviction prevail? If there is *jagruti*, then the conviction remains. First comes the *jagruti*, then the conviction.

From Knowledge of the Self to the Point of Experience...

Questioner: What does *pratiti* mean?

Dadashri: *Pratiti* means *Darshan*.

Questioner: What does *Darshan* mean?

Dadashri: *Darshan* means that understanding which has become firmly established.

Questioner: If we consider *pratiti* as *Darshan*, then what part does *laksh* fall under?

Dadashri: That *pratiti* goes into *Darshan*. The *laksh* falls under *jagruti*. *Laksh* means *jagruti*. And when the conviction that has been established comes into experience, it is considered *Gnan*. 'I am pure Soul' is *Darshan*, and when the Self comes into experience, it is *Gnan*.

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

Dadashri: The Knowledge of the Self is considered complete, whereas the experience of the Self is varying in degrees. Knowledge up to a certain degree (*ansh Gnan*) has been referred to as experience and complete Knowledge (*sarvansh Gnan*) has been referred to as *Gnan*. The experience increases a degree at a time and becomes complete.

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

Dadashri: Everyone indeed attains the experience of the Self. If It is not experienced, then it cannot be the Self at all, can it!

Questioner: Does *jagruti* fall under the experience?

Dadashri: The *jagruti* will definitely prevail.

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

Dadashri: No, *jagruti* is such a thing through which we attain all these other experiences. If you were to write what Chandubhai was like before and what he is like right now, what is the reason for the change? You would reply, "It is due to the power and influence of the *Gnan* that I received; due to the power and influence of the *jagruti*." The direction towards the Self has been awakened; towards the right direction. You were headed in the wrong direction, so you have turned around completely. It feels like a hundred percent change.

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

Dadashri: After 'we' give this *Gnan*, the *jagruti* definitely arises in him.

Pragnya and Jagruti Go Hand in Hand

Questioner: The *jagruti* that has arisen, is it the ego or the Self that has it?

Dadashri: It is neither the Self nor the ego. It is actually *Pragnya* (the Light of the Self that is awakened within upon Self-realization and leads one to

ultimate liberation by cautioning one to remain in the Self) that has it. The Self is anyways constantly aware. It is actually the *Pragnya* that has manifested from that [the original Self], that has it, It has attained it.

Questioner: Is there any difference between *Pragnyashakti* (the liberating energy of the Self) and *jagruti*?

Dadashri: When the *jagruti* becomes complete, as it continues becoming pure and gradually becomes complete, it is considered *keval Gnan* (absolute Knowledge). Then *Pragnyashakti* comes to an end. *Pragnyashakti* helps You up to the point of attaining *moksha* (ultimate liberation). The Self is indeed always *keval Gnan*. Nothing can touch the Light.

Questioner: Does *jagruti* do any work once One has attained liberation?

Dadashri: No, there is no *jagruti* at all after that. There is only Light (*prakash*) there! There is the Self alone.

Questioner: So are *jagruti* and *Pragnyashakti* present until the very end?

Dadashri: Yes, *Pragnyashakti* and *jagruti*, both run concurrently. *Pragnyashakti* keeps guiding the *jagruti* along, and the *jagruti* grabs on to that.

Aware-Beware-Alert-Exactness

Questioner: In the ordinary sense, what can be considered *jagruti*?

Dadashri: The entire day passes by, in which one gets to eat, drink, have breakfast, and so on, according to his karmic account. As there is no *jagruti* the entire day, one remains entangled in one

thing or another. What you understand to be awareness is when a person is involved in any one worldly subject. That is called awareness directed towards a subject. People of the world have awareness only in sexuality and money, whereas exact awareness is everywhere; it is comprehensive.

Questioner: Once you had mentioned those four words, aware, beware, alert, and exact; is that what this [*jagruti*] is? Please explain that a little.

Dadashri: What is awareness, ‘bewareness’, alertness, and exactness? [Relative] Awareness is always directed towards the five sense organs. In terms of the [relative] *jagruti* of the five sense organs, awareness is the appropriate word.

The word [relative] awareness is [necessary] for foreigners [those who do not believe in reincarnation]. Indians do not need [such relative] awareness. Even our laborers have become beware [hyperaware in matters of personal interest]. What have they become? So foreigners need [relative] awareness, as they remain happily absorbed in the pleasures of the five sense organs.

They remain in the pleasures of the five sense organs, and the entire day, their *chit* (inner component of knowledge and vision) is in eating and drinking and bread and butter. The *chit* of all the ladies is in that and the *chit* of all the men is also in that. The mortal ones remain in the pleasures of the five sense organs the entire day. They do not have any *kashay* (anger, pride, deceit, and greed). The *kashay* that they have are very minor. How much anger, pride,

deceit, and greed are there? Theirs are this tall [Dadashri gesturing an inch of height], whereas for the people of India, they are one hundred feet high. Theirs are one inch high, whereas the anger, pride, deceit, and greed of the people of India are one hundred feet high. Just look at that! So they have [the need for relative] awareness. Awareness does not remain for them, in the course of the entire day!

Questioner: Does [relative] awareness mean in the form of a witness?

Dadashri: Yes, of course, in the form of a witness. So that is the least amount of *jagruti*. What does [this relative] awareness mean? One remains engrossed in the pleasures of the five sense organs the entire day, and he has no realization of that whatsoever. These are means to give him a bit of *jagruti*, so that he becomes aware [in the relative]! Did you understand?

Above [relative] awareness is ‘bewareness’; that is *jagruti* of a higher grade. A grade higher than that is alertness. And a grade higher than even that is exactness. Which one do you like?

Questioner: The topmost one, exactness.

Dadashri: The topmost one! What do you want with that much? Just now, you were talking about [relative] awareness.

Questioner: Yes, so moving on, what is ‘bewareness’?

Dadashri: Now, ‘bewareness’ exists in foreign countries too and it also exists here. It is the understanding that is higher than the awareness of the senses.

Questioner: It is the *Chetana* (the

property of Knowing and Seeing of the Self) that is higher than the awareness of the senses.

Dadashri: Yes. So if you come across a thief, if a thief is sitting nearby, then you will understand through non-verbal cues. Beware! It might be written on a signboard: Beware of thieves. However, to beware comes in his conduct.

Questioner: So simply by looking, yes.

Dadashri: When he sits next to you, you pick up on the non-verbal cues and understand, 'He has come to pick my pocket.' There is such *jagruti*. Then what is considered as being alert? One is alert internally as well as externally.

Beware means when many of our people sit in a train, they remain 'beware' [wary] as to what they should do if someone attempts to rob them. And in terms of alertness, the lawyers and doctors are completely alert in their task at hand. Completely alert. And they are completely unexposed to all the other 'corners' [area], they have no awareness there. What is it like? When there is awareness only in one 'corner' [areas], that is called alertness.

Beyond alertness, the ultimate thing is exactness. So what is alertness? *Jagruti* in one 'corner'. Whereas exactness is everywhere, there is *jagruti* in all 'corners'.

This Science, the Science of the *vitaraag* (absolutely detached) Lords, is exactness. What is it? It is exactness.

Beyond [relative] awareness is 'bewareness', beyond that is alertness, and beyond even that is exactness, so *jagruti* should be maintained throughout

all the 360 degrees. Conversely, a person with alertness maintains [awareness] only in his business, only in one 'corner'. He does not have awareness towards anything else, such as whether or not his children are studying or what is going on. And 'bewareness' means that one is aware in all matters, to be cautious, to be vigilant, to remain attentive. What awareness says is to maintain *jagruti* towards the one who is engrossed in the knowledge derived through the sense organs.

Questioner: We [Indians] have gotten that *jagruti*. Now we are cautious towards it.

Dadashri: That has come to us since a long time. Subsequently, we have come into 'bewareness'; beyond 'bewareness' we have come into alertness, we are simply missing the exactness.

Questioner: Being born here in India, there is 'bewareness' right from the time we're born.

Dadashri: There is 'bewareness' right from the time one is born. There is 'bewareness' since the time one is a child.

Questioner: Yes, Dada, we have become beware, but we have ended up getting halted. No one is doing anything to progress any further, no one is making an effort.

Dadashri: No, one progresses naturally and spontaneously. The 'bewareness' happens! Then one becomes engaged in a particular business. For example, he becomes an expert on income taxes. Hey, he is working in a particular field, he has become an expert, so he is completely alert in that.

Exactness Is Complete Jagruti

This exactness of ‘ours’ is above [the stage of] alertness. Exactness, where there is complete *jagruti*! It does not waver even for a moment. The *jagruti* does not waver even while sleeping.

Questioner: That is considered *jagruti*.

Dadashri: Absolute *jagruti*. When *jagruti* remains constantly, it is called exactness! It remains exact in everything. The One for whom constant *jagruti* remains, He has exactness. Currently, complete *jagruti* does not remain because of this era of the time cycle. It remains slightly inadequate.

If the alertness that remains in worldly life is directed towards the Self, then Your [spiritual] work will be done. [However,] That alertness cannot come automatically, in a straightforward way. It is because ‘we’ provide the exactness that it comes. That exactness does not come, but it comes as far as alertness. Someone might ask, “Why is it referred to as alertness? Why did you call it *jagruti*?” To that, ‘we’ reply that there is still a little bit of ‘dozing’ [lack of awareness]. There is no ‘dozing’ in exactness. Alertness means *jagruti*. Why did ‘we’ refer to it as *jagruti*? It is because there is a bit of ‘dozing’ that ‘we’ have referred to it as *jagruti*. As you are ‘dozing off’, you are considered to be in [the stage of] alertness. In exactness, there is no ‘dozing off’ whatsoever.

‘One’ has to come into exactness. In that, the Real is also correct and the relative is also correct. The relative is in the form of an object to be known (*gneya*) and the

Real is in the form of the Knower (*Gnata*). When the relationship of the object to be known and Knower emerges, that itself is exactness. In exactness, liberation can be experienced right here while living. Exactness means complete *jagruti*!

‘Your’ experience of the Self is a partial experience. And as You have attained It naturally and spontaneously through *Akram* [the step-less, direct path to Self-realization], You definitely benefit from It; however, as You begin to progress, the experience will continue to increase. As the *jagruti* continues to emerge, the entire matter will subsequently have to be understood. You should become acquainted [with the *Gnani Purush*] and understand the *Gnan* in Its entirety.

The Difference Between Jagruti and Seeing-Knowing

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

Dadashri: Knowing-Seeing and *jagruti* are two different things. Knowing-Seeing is correctness, whereas *jagruti* is something that increases and decreases. It is dependent upon the veils of ignorance (*avarana*). If one were to eat *doodhpak* (sweetened heavy milk with aromatic spices) right now, then the *jagruti* would become dull. Whereas if one were to remain hungry, then the *jagruti* would increase.

The *jagruti* has to be raised all the way to the point in which You can remain the Knower-Seer of whatever the mind is showing. After that, it will not need to be raised any further! Therefore, what is considered *jagruti*? It is when the

understanding that, 'This is an object to be known and I am the Knower' arises even before a thought arises.

The Difference Between Upayog and Jagruti

Questioner: What is the difference between the *jagruti* of the Self and *upayog* (applied awareness) of the Self?

Dadashri: The difference is that if this light were turned on, and you did not get any work done and kept on sleeping, then that light would be wasted, wouldn't it? And the illumination of this light is *jagruti*, but if you read in its presence, then it is considered to have been made use of.

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

Dadashri: *Jagruti* certainly exists because 'we' give You this *Gnan*. It should be made use of. *Jagruti* will slip away just like that; if You make use of it, then it is of use.

Questioner: With reference to *jagruti*, what is considered *upayog*?

Dadashri: If awareness is used for the purpose of worldly life, then is considered misuse, whereas if it is used on this side, towards the Self, towards religion, then it is considered proper use; it is considered *shubha upayog* (auspicious applied awareness). And after coming into the awareness of the Self, it is considered *shuddha upayog* (pure applied awareness as the Self).

Questioner: *Upayog* is of the original Self, isn't it?

Dadashri: No, there is no *upayog* of the Self.

Questioner: Then whose *upayog* is it? I am still not able to understand.

Dadashri: The *upayog* is all of the one with the ego. After attaining the Self, after attaining the Vision of the Self, when the *upayog* goes towards the Self, it is considered *Swa upayog* (applied awareness as the Self), whereas if it goes the other way, then it is called *par upayog* (awareness as the non-Self); that is all. *Upayog* means to look at what side the awareness is being used. The Self is not the form of *upayog*.

Jagruti Is the Main Thing in Akram

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

Dadashri: *Upayog* remains because of *jagruti* and if there is *upayog*, then it will give rise to *jagruti* once again.

Jagruti is the main thing and when that *jagruti* becomes complete, that is called *keval Gnan* (absolute Knowledge). There is nothing else. *Upayog* is actually a result of *jagruti*.

Jagruti Shows One His Own Faults

Questioner: *Jagruti* is simply for the sake of acquiring the *laksh* of the Self, isn't it?

Dadashri: No, You have already attained the *laksh*. *Jagruti* means that these five statements [*Agnas*] immediately come to awareness, meaning the *Gnan* becomes present. In every [situation], when *Gnan* presents Itself, that is called *jagruti*. In every [situation]; when you are singing a spiritual song (*pad*) and You can visualize 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. By doing such things, it will gradually increase. It will increase to a small extent today, it will increase to a small extent tomorrow; in this way, it will increase to complete *jagruti*. It is simply the *jagruti* that has to be increased. With *jagruti*, all of one’s own mistakes can be Seen. When One does not see any faults of others whatsoever, when One is never unoccupied from Seeing his own faults, that is called *jagruti*.

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

When One Sees His Own Faults, That Is Indeed *Jagruti*

Questioner: But Dada, after receiving this *Gnan*, *jagruti* arises to the point that I can see my own faults, I see so many of my demerit karma and I feel afraid because of that.

Dadashri: What benefit will you get by feeling afraid? Does a person watching a bonfire ever get burnt?

Questioner: No.

Dadashri: The bonfire is burning, but would the One Seeing the bonfire get burnt? It is actually Chandubhai who feels that; at that time, You should pat him on the back [and say,] “Brother, I know what you are going through. You created it and so it will happen.”

Questioner: Dada, I have carried out so many bad deeds. And whenever I see them, I feel, ‘What would have become of me had I not met this Dada!’

Dadashri: From the point You See your own bad deeds, You will Know what degree have You have reached! No one in this world can see his own bad deeds. No one can ever see his own faults. If One Sees his own faults, then He will become God.

Questioner: But can’t anything be done so that we don’t See the faults?

Dadashri: No, if there is nothing to See, then the Self will not remain. It is because of the presence of the Self that You can See the faults, but they are not really faults, they are objects to be known (*gneya*). It is because You are able to See the faults that the Self remains as the Knower and what you see is the object to be known.

‘You’ See your own mistakes, You See so much, is that much *jagruti* something to discount? Ordinarily, a person cannot see his own mistakes. Even high-ranking Jain monks can see only two or three of their own mistakes.

Questioner: Dada, sometimes I feel remorse that, ‘Why can’t I maintain *jagruti* at each and every moment?’

Dadashri: *Jagruti* is that through which One Knows the mistake as a mistake. One Sees the mistake and Knows it, He even Sees the mistake as it is happening, that is all. *Jagruti* means One Knows that this mistake has happened. When One Knows it, it is called *jagruti* and when One does not Know it, it is not called *jagruti*.

To Know the Doer as Separate Is Indeed Jagruti

The One who has entered here [the One with Self-realization] will remain in *jagruti*. The state called *jagruti* arises for him. He begins to See his own faults. All the *jagruti* does not become one with the unfolding karma. There is no problem with the unfolding karma; the problem is with a person becoming one with unfolding karma. Even a *Gnani* has the unfolding of karma and so does an *agnani* (a person without Self-realization).

What is the hallmark of a *Gnani*? The One who has the *jagruti* to See his own mistakes immediately, and only the intent, ‘How can I become free from them?’ remains constantly.

To See Asaiyam Is Jagruti

Questioner: How can we tell whether our *jagruti* is adequate or not?

Dadashri: We can frequently tell based on our *saiyam* (a state in which separation is maintained even in the midst of anger, pride, deceit, greed, and attachment and abhorrence expressed within the relative self). Suppose someone comes along and tells Chandubhai, “You are teaching this child, but you’re doing a terrible job at it.” If he keeps blaming you like this to your face, then at that time, this Chandubhai will blame him in return. And You will know that Chandubhai has become *asaiyami* (the one who is under the control of anger, pride, deceit and greed). The One who Knows that *asaiyam* (expression of anger, pride, deceit and greed) has happened is *saiyami* (does not become engrossed in the anger, pride, deceit or greed being expressed by the

relative self). So can You tell whether or not this *jagruti* is there? If someone hurls an abuse at you, You will Know in Your *jagruti* within. Or else, if you have dressed up nicely to go to a wedding and someone spits [on your clothes], then the *jagruti* of not attacking the evidentiary doer (*nimit*) arises within. This Chandubhai may attack at that time, but nevertheless, internally You feel, ‘This should not be so.’ That is *jagruti* and that is indeed *saiyam*. To See the *asaiyam* is indeed *saiyam*!

Jagruti in Daily Life

Questioner: Now how can *jagruti* be present in daily life?

Dadashri: If you remain clear in worldly interactions, then the *jagruti* will be present. If people point a finger at you in your worldly interactions, then *jagruti* will not be present amidst such worldly interactions. If you are a businessman and you open your business at three o’clock on one day and at five o’clock on another day, then *jagruti* will not arise for You and your worldly interactions are considered to have spoilt. There should not be anyone who points a finger at your worldly interactions. Do people point a finger at you behind your back?

Questioner: No.

Dadashri: So carry out such worldly interactions in a suitable manner. If no one points a finger at you, then You will have good *jagruti*.

Questioner: But even after becoming the Knower-Seer, I should maintain worldly interactions, shouldn’t I?

Dadashri: Worldly interactions will happen; they will carry on automatically.

In the state as the Knower-Seer, the worldly interactions will inevitably carry on. When One becomes the Knower-Seer, the Self comes into the realm of the Self (*Nishchay*) and worldly interactions will carry on in the relative. However, the overall focus will undoubtedly be on that. This is because the Self does not have to maintain that focus, it is a function of the *chit* (inner component of knowledge and vision).

Questioner: But Dada, why does it happen that *jagruti* remains sometimes and in other places while dealing in worldly interactions, I keep missing out on maintaining the *jagruti*?

Dadashri: But it should become regular in worldly interactions too, shouldn't it?

Questioner: But why does it break like that?

Dadashri: If you set the *jagruti*, then it will stay for sure. 'You' should tell Chandubhai, 'Dear fellow, the worldly interactions should not spoil, they should remain pure. There should not be any complaint towards you in the worldly interactions.'

The Garbage Burns and the Jagruti Increases

Questioner: So does nothing have to be done to increase that *jagruti*?

Dadashri: Nothing has to be done, and as the 'files' [Dadashri's special term for karmic accounts that take one away from the Self and into worldly life] decrease, the *jagruti* increases. The *jagruti* will continue increasing for You. This is because the old garbage is going

to discharge. However, this person here attained *jagruti* automatically, on the very same day, didn't he? Thereafter, *jagruti* remains constantly for him. For You, the *jagruti* will increase once that garbage is burnt.

Questioner: That is a cause and effect relationship, isn't it?

Dadashri: Yes, there certainly is that relationship! You will have to burn all that garbage, won't you! Then that garbage will not cause you any kind of harm. Then there will not be any garbage left. That is when you'll feel the bliss of truly living life, won't you! Otherwise, life becomes spoiled!

Questioner: After becoming the pure Soul, the changes happen in the internal state of the *padgal* (non-Self complex), on what basis do they become evident?

Dadashri: It is as a result of the *jagruti* increasing.

Questioner: Whose *jagruti* has increased? It is the Self's, isn't it?

Dadashri: It is not the Self's. It is of the one who was 'asleep', the one who had the illusion (*bhranti*).

Bitter Experience Gives Rise to Jagruti

For this person, day and night, his *chit* remains on making sure that no one gets hurt and nothing else [undesirable] happens to anyone. The one whose *chit* is in service of others and obliging others all day long experiences coolness. So the *jagruti* of *Gnan* remains to a lesser extent for him. Instead, the *jagruti* of a cunning

person will increase a lot. This is because he has a lot of internal burning, so he experiences a lot of coolness [as a result of the *Gnan*]. Therefore, his faith sets in it tremendously. Then he will follow it very strongly. This is how all the calculations turn out!

Those who do good deeds experience coolness. The *Gnan* that 'we' give, the coolness that he experiences from that, the coolness that the person doing bad deeds experiences, it is extraordinary, it is of a very high level. His *jagruti* will set in on the very same day. Whereas the *jagruti* of the other person [the one who serves others] remains dim.

If he comes across someone who defeats him, someone who tells him, "You have no sense," and a few other hurtful things, then he immediately becomes aware that 'I am pure Soul.' When everyone tells him, "Welcome, welcome," then the *jagruti* does not arise. If what's bitter comes one's way two to four times a day, then the *jagruti* will be maintained.

For the smallest of matters, for example, if you soak a garment in cold water and then apply detergent to it, compared to soaking a garment in hot water and then applying detergent to it, there ends up being a difference between the two. So how much of a difference this would make!

Jagruti and Merit Karma

Questioner: Is *jagruti* based on merit karma (*punya*)? Or else, is there a relation between *jagruti* and merit karma?

Dadashri: There is merit karma in everything. Merit karma is definitely

needed for the circumstances to come together. However, You should have the resolve that, 'I want to maintain *jagruti*' or 'I want to carry out *Purusharth* (progress as the Self).'

Questioner: Why is it that amidst comforts, it [the *jagruti*] mellows down, and amidst discomforts, there is increased *jagruti*?

Dadashri: The thing about comforts is that one finds them pleasurable, doesn't he! When a cool breeze is blowing, an entire hour passes by, but when it is scorching hot, it is so difficult to pass an hour by! Whereas passing an hour in this [a cool breeze] happens easily. Similarly, when there is a nice meal, one devours it in no time, whereas if he is hungry and the meal is not very palatable, then he has no choice but to eat it.

Questioner: But why does *jagruti* remain more amidst discomforts?

Dadashri: Discomforts are a 'vitamin' for the Self, whereas comforts are a 'vitamin' for the body. Through favorable circumstances, the body becomes healthy and amidst unfavorable circumstances, the Self becomes healthy. All those circumstances are beneficial. If you want to understand this, then all circumstances are beneficial.

Everything that is favorable and unfavorable belongs to the external part; it is only the external part that prevails, the Self does not prevail. Where there is the unfavorable, the external part becomes absent; that is when the Self becomes present. The external part is indeed present in the favorable. Therefore, if You want the

Self to be present, then the unfavorable is better, and if you want the body to be present, then the favorable is better.

If You want to become the Self, then unfavorable [circumstances] are beneficial, and if you do not want to become the Self, then favorable [circumstances] are beneficial. When You walk along the path of *jagruti*, unfavorable [circumstances] are beneficial, whereas on the path of *bebhaanpanu* (the state of unawareness arising out of illusory attachment), favorable [circumstances] are beneficial.

Questioner: If *jagruti* remains even during favorable [circumstances], then there is more benefit, isn't there?

Dadashri: It is not possible for it [*jagruti*] to remain completely. That is why 'we' make it unfavorable, if it is not.

Questioner: Are favorable and unfavorable things a matter of belief or are they naturally that way?

Dadashri: They are exact, but as long as the mind is there they will exist, won't they! As long as there is the support of the mind, they will certainly be around.

Questioner: Even this body finds things favorable and unfavorable, doesn't it?

Dadashri: Actually, it does not concern the body, it is the mind that finds it so.

Questioner: If one feels hot and suddenly becomes agitated, then is it the body that feels the heat or is it the mind that does so?

Dadashri: It is the mind; the body

does not feel anything. The intellect says something [internally] so the mind starts up. There is no problem if the intellect does not say anything. The intellect means worldly awareness.

Questioner: 'The discomfort is indeed comfort'; an adjustment such as this can also be set within using the intellect, can't it?

Dadashri: Yes. But for the one who wants to attain *moksha*, he sets [the understanding] that, 'This is indeed favorable.' The true benefit lies in this, in the unfavorable. Even on a cold night, 'we' remove the blanket that covers 'us' so that *jagruti* is maintained.

Questioner: What kind of *jagruti* do You remain in at that time?

Dadashri: The *jagruti* remains in *jagruti*, otherwise the *jagruti* 'sleeps'.

Questioner: The sleep does not come on account of being cold. So upon waking up, You remain in *jagruti*, is that how it works?

Dadashri: Yes, otherwise, sleep would end up coming. And at that time, there is no one to wake me up, is there!

Questioner: What *jagruti* do You remain in from within?

Dadashri: The *bebhaanpanu* decreases, doesn't it! When you are awake, then You know, 'I am pure Soul,' it is certainly like that, isn't it!

Jagruti Increases by Being in the Vicinity of the One Who Is Aware

Questioner: How does *jagruti* increase?

Dadashri: A person who wants to increase *jagruti* should sit with the One who is *jagrut* (awakened to the Self). The fact is, if everyone is nodding off to sleep, then we will also feel like nodding off. Conversely, if everyone you are surrounded by is *jagrut*, then even if you were to feel like dozing off, it would stop. Therefore, you should sit with a person who is *jagrut*. If you currently have attachment (*raag*), then at the most, it will be towards the *Gnani* or the followers of the *Gnani*; you do not have it towards anyone else, do you?

Questioner: I do not feel attachment anywhere else.

Dadashri: So this attachment is said to be the direct cause for *moksha*. It is because of this attachment that the circumstances to sit with Him come together, and as a result of that, the *jagruti* will arise for you. The lamp will start blazing speedily. If you are sitting on a platform of the railway station, and the people sitting around you are all nodding off to sleep, then you would nod off even while doing *satsang* (spiritual discourse). So the result you get will match those with whom you sit. If you sit with a person who is ‘sleeping’, then you will end up ‘sleeping’, and if you sit with a person who is ‘awake’, then you will end up with *jagruti*. When you go to your business, then you have to sit with those people, don’t you?

Questioner: I have to sit with them. So *ajagruti* (lack of awakened awareness) will arise through that, won’t it?

Dadashri: Yes, it will! It will arise naturally. So at that time, if You keep

Knowing it, that too is a kind of *jagruti*. Even if You continue to Know, ‘This has led to *ajagruti*,’ that too is a kind of *jagruti*.

Questioner: Dadaji, the causes that obstruct this *jagruti*, are they from the past life or are some from the current life too?

Dadashri: The causes of the past life were characterized only by *ajagruti*. For now, You have been given this *Gnan*; subsequently, if You remain in the *Agnas*, then the *jagruti* will be heightened by that much.

Questioner: So then what are the current causes that obstruct the *jagruti*?

Dadashri: When a person is not so closely in association with me, when he does not understand my concepts completely.

Questioner: Is it possible for a person to understand your concepts completely?

Dadashri: Why wouldn’t he be able to understand them? If one remains closely associated with me and decides he wants to understand them, then why wouldn’t he be able to understand them?

Questioner: In spite of deciding on it, I still don’t understand it, what is the reason for this?

Dadashri: The close association with me is missing. You are cutting off the connection. Suppose you sit here for two hours today and you leave halfway through, and moreover, another two hours are wasted tomorrow. Instead, if you were to sit here for a long stretch of time, without interruption, then you will gain something from that.

Questioner: But that is dependent on the external circumstances, isn't it? If we have made a resolve to connect with you...

Dadashri: That is correct. That is why we are saying that it is *vyavasthit* (the result of scientific circumstantial evidences). Such circumstances should come together.

Questioner: But as that resolve is there, won't we definitely meet in the future? That resolve is there so won't the *vyavasthit* change?

Dadashri: It can change! *Vyavasthit* continues to change. Depending upon your resolve, *vyavasthit* will definitely go in that direction. Whatever direction your resolve is directed towards, *vyavasthit* has to accordingly go in that direction. The rule of *vyavasthit* is, 'What direction is your resolve directed towards?'

Questioner: But the resolve of the past will not become a hindrance later, will it?

Dadashri: There is no concern here of that of the past. What is your resolve today? However, that resolve should not have any contradictions.

Questioner: But everybody is helpless in the face of the *prakruti*.

Dadashri: Only extraordinary men do not become helpless in the face of the *prakruti*. Otherwise, everybody is helpless in the face of the *prakruti*.

Being in the Vicinity of the Gnani Promotes Jagruti

If people are making a lot of noise here, then you cannot hear the discussion going on over here, can you? This is similar

to that. When the karma unfolds, you will feel such suffocation within. There is no problem with that, it is not harmful. At that time, the *jagruti* has not left, the *jagruti* is there for sure. This *jagruti* does not remain completely, one nods off to 'sleep'.

I have said that this *jagruti* is present, but it has not blossomed. It is for that reason that 'we' keep on talking, so it will blossom. It will blossom on this side and it will blossom on that side. It will blossom in this corner, it will blossom in that corner. So all the *jagruti* will blossom. That is why 'we' speak; 'we' are not asking you to do anything.

Questioner: The *jagruti* will remain according to the steps of rising *jagruti*. Is there any way to increase that *jagruti*?

Dadashri: Yes. If one keeps sitting with 'us', then that *jagruti* will increase. That is why people keep coming here daily! Otherwise, would I not keep it [*satsang*] on just one day? In the good era of the time cycle, it needed to be held just once. However, these people have so much debt! Yes, they have massive debt. They are at the stage of bankruptcy. I do *vidhis* (silent auspicious blessings performed by the *Gnani* for the salvation of the spiritual seeker or *mahatma*) daily, but even then there is no end to their debt. Nevertheless, by continuing to do this, it will eventually come to an end.

Jagruti Increases This Way

Questioner: If I want to increase *jagruti* a lot, then what should I do?

Dadashri: 'One' is awakened after attaining *Gnan*. Subsequently, the *jagruti* increases in accordance with the extent to which 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: But Dada, do I have to do anything to increase the *jagruti* in order to remain in the state as the Knower-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: The 'weapon' of *pratikraman* (exact method of reversal from hurting another living being through recall, apology, and resolution to not repeat a mistake) is very useful in increasing the *jagruti*, isn't it?

Dadashri: Yes, you certainly have to use that 'weapon'! Through *pratikraman*, not only does the *jagruti* increase, but there are many other advantages too.

The Result of the Agnas Is Jagruti

Questioner: If someone has less *jagruti*, then does that mean that there is a shortcoming in following Your *Agnas*?

Dadashri: The energy to follow the *Agnas* [is weak], so the *jagruti* remains to a lesser extent, so the poor fellow is not able to follow the *Agnas*. And as he is not able to follow them, he gets such a result.

So the poor follow has all the intentions of following the *Agnas*, but why does the *jagruti* remain to a lesser extent? It is because there are certain karma that have been bound for which they find no solution for three hours. Whereas for people who are straightforward, they are able to come up with the resolution of a problem through a single thought, so it gets solved within ten to fifteen minutes. So this *Gnan* remains present for them properly, in exactness. Whereas some other people get lost [in a thought] for an hour or more. So problems arise with [setting] the *Gnan* in such a case. Nevertheless, this *Gnan* will help them. This is because this is something that is discharging, so as it continues to discharge, that 'sticky' [intense] stock will clear away and the good stock will follow.

For us, remaining in the five *Agnas* is *moksha*! Everything else is considered interference. Then whether You remain in the *Agnas* to a greater or a lesser extent is immaterial, but the *laksh* of the five *Agnas* should remain. Just as when a person is driving on the road, it is indeed in his awareness of what the traffic rules are! It is definitely in his attentive awareness, otherwise he will end up in a collision. This collision is visible, whereas the other 'collision' is not visible, is it! And it is subject to total destruction; people do not realize this.

Jagruti should remain constantly, for all twenty-four hours of the day. If one does what 'we' tell him, if he remains in 'our' *Agnas* completely, and if he has a single worry, then he can file a claim of two hundred thousand rupees against 'us'; 'we' have announced that, haven't 'we'!

The *Agnas* You have been given provide *jagruti*. If You simply remain in those *Agnas*, then it is more than enough. The five *Agnas* themselves are *Gnan*; there is no other *Gnan*.

Only Jagruti Is Needed

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 with regard to the *jagruti*. The *upayog* (applied awareness as the Self) has to be set to a certain extent, doesn't it?

One man was doing the *Charan Vidhi* (prayers that increase the awareness as the Self) 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*) 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: It is not so easy to practice all five *Agnas* at a time, is it! That [*pramaad*] draws the mind away!

Dadashri: How is [the *Agna* of]

Seeing the pure Soul while walking along the road difficult? What's so difficult about that? Suppose the doctor has told you to not eat with your 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, hasn't it!

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: Dada, is it not a bit difficult to apply these five *Agnas* of Yours?

Dadashri: It is only difficult because the karma bound in the past life keep jabbing you. It is because of the karma bound in the past life that you get to eat *doodhpak* (milky rice pudding) today. And if you ask for more *doodhpak*, and as a result of consuming it, if you start dozing off, then it is not possible to apply the *Agnas*. Now, this is *Akram* (the stepless, direct path to Self-realization). In the *Kramik* path (traditional step-by-step path to attain the Self), one progresses by discharging all his karma. He discharges his karma, experiences it, suffers it, and

then moves forward. Whereas here [in *Akram*], it is the case that the karma have not been discharged. So You should say, ‘Dear fellow, remain in these *Agnas* and if You are not able to remain in them, then there will be a delay of up to four more lifetimes, what is there to lose in that?’ The cause changes first and the effect changes afterwards.

All the conduct is an effect and the conviction within is One’s *Purusharth* (progress as the Self). The result of that *Purusharth* will come about. And the result of the effort done in the past life has come about today. Even now, if you were to incur a loss at any juncture in the business, then you would become irritated. What is the reason for that? The irritation is an effect from the past life, it is not an effect of the present day.

After attaining this *Gnan*, new causes are not created. The effect of today is based only on the causes created in the past life. This effect cannot be changed. So You have to keep Seeing the effects. If they were causes, then ‘we’ would have to tell you, ‘Be careful; make sure you do it this way or that way.’ But these are not causes; these are results, they are just effects.

Jagruti Is One’s Purusharth

Questioner: So then is *jagruti* an effect?

Dadashri: *Jagruti* cannot be called an effect. *Jagruti* is verily our *Purusharth*. Thus, it cannot be called an effect. And it is not dependent on anyone.

Questioner: How does it arise?

Dadashri: If ‘we’ give this *Gnan* and one remains in the *Agnas*, then *jagruti*

will arise. By following the *Agnas*, *jagruti* arises. This *jagruti* is there for sure, but by not remaining in the *Agnas*, all these effects continue to happen. Therefore, that *jagruti* departs.

Jagruti is not an effect. *Jagruti* itself is the Self. Complete *jagruti* is the full Self. However much *jagruti* there is, the Self is there to that extent, and however much *ajagruti* there is, the *pudgal* is there to that extent!

Questioner: I do not have fear that I will become entangled in this, but internally I feel that the end has not yet come.

Dadashri: The end will not come right now. The end will come after a long time. And when the end comes, there will no longer be any intent (*bhaav*) internally.

Questioner: It would be good if there ends up being no effect; that much would be enough!

Dadashri: The effect will continue happening. As long as there is the filled stock of karma, there is bound to be an effect, isn’t there! And when there is an effect, there is *jagruti*; otherwise there would be no *jagruti*.

Questioner: This equation is correct as far as becoming free, but where does *Swasatta* (the authority of the Self) lie?

Dadashri: The *jagruti* that prevails when a mistake is made and the cautioning that happens, that is *Swasatta*.

Questioner: Please make us experience that *Swasatta*!

Dadashri: That is not possible right now, as you have a tremendous debt!

Swasatta cannot arise until that debt is cleared, can it? Once all the debts have been cleared, *Swasatta* will arise. *Swasatta* lies in ensuring that One does not enter anywhere in *parsatta* (the authority of the non-Self).

When One Becomes Engrossed, There Is the Lack of *Jagruti*

Questioner: When I carry out any activity, I end up becoming one with it. So who is it that brings me back into the *laksh* of the pure Soul?

Dadashri: No one brings you back. Even during that time, it was there. It is actually the inner tendencies (*vrutti*) that become engrossed with the body-mind complex (*tanmayakaar*). The Self was always there in the form of Light (*prakash*). When the inner tendencies become engrossed with the body-mind complex, the doubt arises, 'Is the *laksh* of the pure Soul there or not?' Hey, it's definitely there. Once the entanglement leaves, You will certainly See the pure Soul is present; It is even present during sleep.

Questioner: When I become engrossed with the body-mind complex, should I understand that to be a lack of *jagruti* or what should I understand it to be?

Dadashri: It is not a lack of *jagruti*. *Jagruti* is indeed present there. The *jagruti* is definitely there, but the power of your unfolding karma is very strong, it has a lot of force. Your finger will remain steady under the force of water coming out from a half-inch pipe, but under the force of water coming out from a one-

and-a-half-inch pipe, it will move away. This is how the force of karma is. Later, as that force decreases, the finger will remain steady. The *jagruti* is constantly there, but however much [karma] has been bound this way, You will have to once again clear those 'files'. Those 'files' that passed by in the absence of *jagruti* will have to be cleared again with *jagruti*. So they will come a second time. They will keep arising in this very life. *Jagruti* will actually constantly remain.

Questioner: It's especially when something I like comes along that I become engrossed in it.

Dadashri: Yes, but it is Chandubhai who becomes engrossed, it's not as though You do, is it? 'You' Know that Chandubhai has now become engrossed in it. So then You should tell Chandubhai, 'You create havoc when something you don't like comes along, so why don't you straighten up instead!'

When something he does not like comes along, he opposes it. The one opposing because he does not like it is also Chandubhai, and the one who likes it is also Chandubhai. So the one who keeps having attachment and abhorrence is Chandubhai and the One who remains *vitaraag* (free from attachment and abhorrence) is You! Even when Chandubhai has abhorrence towards someone, You remain *vitaraag* towards that person, and even when Chandubhai has attachment towards someone, You still remain *vitaraag*. 'You' are the Knower-Seer and in eternal bliss!

Questioner: If I become engrossed, then does new karma get charged?

Dadashri: No, You Know of it

afterwards, don't You? Later on, You Know that Chandubhai had become engrossed in it, so it does not get charged. When you apply soap to your clothes yet it does not get properly washed off, then wash them again. If you make a mistake in wringing out the clothes, then wring them out again. It is an easy way, isn't it, Dada's way!

Questioner: The *laksh* returns immediately, but as such, the *laksh* does not remain from one minute to the next.

Dadashri: It is actually Chandubhai who becomes engrossed, not You. This *Gnan* is such that You never become engrossed! 'You' should keep Seeing that Chandubhai becomes engrossed. And regular practice is needed for that. And *satsang* is needed. As you come and sit with 'us', the energy will keep increasing.

The Scientific Explanation of the State of Jagruti

Questioner: Who becomes engrossed?

Dadashri: The ego. That which prevents One from becoming engrossed is *jagruti*. That is what keeps One separate. The original Self does not become engrossed. It is you who becomes engrossed because of *ajagruti*, isn't it!

Questioner: After attaining *Gnan*, if the *jagruti* is present, then does the *pratishtit atma* (the discharging relative self) not become engrossed?

Dadashri: Thereafter, the awareness that remains is one type of *jagruti*, and when the *jagruti* comes into its inherent nature, then it will not become engrossed. It is simply because of the force [of the

karma] of the past life that it becomes displaced. Once the force decreases, One will not become engrossed. Whatever discharge there is, all of it is 'water in the tank,' it is the filled stock of karma.

Questioner: So what should I understand from that? You said that once *jagruti* arises, You do not become engrossed; so how are we to understand that?

Dadashri: What do you understand by 'You'? It is not the original Self. The 'I' still persists. Before, the 'I' used to exist as the *pratishtit atma*, now the 'I' exists as *jagruti*. That 'I' does not become engrossed.

Questioner: 'You' do not become engrossed; does that mean that the *pratishtit atma* does not become engrossed?

Dadashri: No, who does 'You' refer to? It is the One who is present at that time. The One who is in Your belief at that time! 'You' have not completely become the absolute pure Soul yet. Moreover, the original [charge] *pratishtit atma* has gone. Now the awakened Self (*jagrat Atma*), meaning *jagruti* [prevails]. The *jagruti*, which is effective [prevailing], that is the One that no longer becomes engrossed there.

Questioner: After attaining *Gnan*, the *pratishtit atma* is still present, so what does it do? What is its state thereafter?

Dadashri: It does not have any state thereafter; it is in the form of discharge, meaning that it is *nishchetan chetan* (an energized entity that appears to be living but is lifeless). It remains in the form as

an object to be known (*gneya*). Thereafter, as an object to be known, no matter what it does or does not do, the *jagruti* is the Knower of that.

Before attaining the Knowledge of the Self, we had believed the *pratishthit atma* itself to be the knower. After attaining the Knowledge of the Self, that *pratishthit atma* itself becomes the object to be known, and at the same time, *jagruti* itself becomes the Knower. Meaning that, previously, the 'I' was established as the *pratishthit atma*, and now the 'I' becomes established as *jagruti*, and the original Self continues to prevail even beyond that. The 'I' has become established as *jagruti*. When the 'I' becomes completely aware, It becomes one with the original Self. As long as It has not become complete, It remains separate; until then, It remains as the *Antaratma* (an interim state of the Self, beginning with the conviction of 'I am pure Soul' and ending with the absolute experience). In that state, It has become free from the *bahirmukhi pad* (the state in which the 'I' prevails as 'I am Chandubhai'). When the interim state as the Self completes, the state as the absolute Self is attained!

The Jagruti and Laksh Depend on One's Spiritual Development

The *laksh* remains while carrying out every task. When the task at hand is finished, the *laksh* inevitably returns. When a person is unoccupied, this is in his *laksh*; the *laksh* that 'I am pure Soul' remains. That *laksh* [temporary, through the efforts of the ego] is on the *Kramik* path. For us, 'I am pure Soul' remains in One's *khyal* (experienced awareness).

Questioner: 'I am pure Soul' remains in the *laksh*.

Dadashri: On the *Kramik* path, it remains in the *laksh* [through the ego], whereas for us, it prevails [naturally and spontaneously] in *khyal*.

Questioner: Please explain the difference between *laksh* and *khyal*.

Dadashri: *Laksh* is nailed down in certain places and *khyal* can be anywhere. This is because on the *Kramik* path, as the *kshayopsham atma* (temporary state as the Self) is attained, the *laksh* disappears in no time. The *laksh* is in only one place, whereas You have attained the *kshayak Atma* (permanent state as the Self), so it remains in Your *khyal*, not in the *laksh* but in the *khyal*. Now, does the pure Soul remain in Your *khyal*? That 'I am pure Soul'?

Questioner: It remains in my *khyal* in bits and pieces.

Dadashri: Yes, in bits and pieces. Once the task at hand is completed, it comes in Your *khyal*, doesn't it? When you are working in the court, it remains in Your *khyal*, doesn't it?

Questioner: When I am speaking, the *laksh* does not remain, but when I am listening, the *laksh* remains.

Dadashri: For some people, the *khyal* remains even while they are speaking. The *khyal* remains in whatever work they are doing. Because the *khyal* of 'I am pure Soul' remains, 'I am pure Soul' remains in our *dhyan* (meditation; internal state of being), and that itself is *shukladhyan* (an internal state of being in which One prevails in the awareness of

‘I am pure Soul’). No one can have the awareness that ‘I am pure Soul.’

As the *dhyān* remains, one continues to get a taste of experience (*anubhav*) for sure. The taste of the experience keeps arising. As one remains increasingly in *khyal*, the experience increasingly arises, and one continues to remain in *khyal*. The experience of the Self is constantly there without a doubt. For however much time there is the conviction, there is experience for that much time. Without the experience, the conviction would never set in, would it!

Jagruti Increases With the Purusharth of Maintaining a Resolve

Questioner: Is there a need to regularly practice anything else in order to continuously maintain the *jagruti* of this *Gnan*?

Dadashri: Continuous *jagruti* of this *Gnan* indeed remains. There is no need for any other practice at all; You should simply maintain the resolve that, ‘This [*jagruti*] should certainly remain continuously.’ Why does it not feel continuous? You should investigate the other causes that are creating an obstruction. Therefore, the *jagruti* of this *Gnan* remains continuously, but the tenacity of Your resolve (*nishchaybal*) is needed. The resolve is itself *Purusharth*! If you say, ‘The *jagruti* does not remain,’ then it will not. If You say, ‘It must remain, why wouldn’t it?’ then it will remain. And no obstacles will come either. Just remain in *satsang* (association with those who promote the attainment of the Self)!

Even this *Gnan* that has been

given holds tremendous *jagruti*, but one deliberately creates interference. That is why the *jagruti* decreases. Nothing will touch You at all if You have the *jagruti*!

Questioner: You have said that all the keys are in my hands. It is my resolve (*nishchay*) to remain in the *Agnas*, so then why does my *ajagruti* persist?

Dadashri: You should bring the *jagruti* somehow, shouldn’t You! ‘You’ should increase the *jagruti*. That is indeed the *Purusharth*, isn’t it? *Jagruti* is itself the *Purusharth*, there is no other *Purusharth*. The extent to which You are able to follow the five *Agnas* internally, that much *jagruti* will arise. Otherwise, how would the *jagruti* arise? The *jagruti* is unsubstantial because You are not following the *Agnas*!

Complete Jagruti Is Itself Absolute Knowledge

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

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

Dadashri: Meaning it is not *keval Gnan*; if it were complete, then it would be called *keval Gnan*. So now You have *Purusharth* left to do, as You have

become the *Purush* (the Self). So, now, do *Purusharth*. The extent to which You follow the *Agnas* is the extent to which the *jagruti* increases within, the state of completeness emerges. To whatever level the *jagruti* has reached, that is how close One has reached the Self. The closer One reaches, that much more the light, that much illumination arises.

Questioner: Similarly, as the *jagruti* prevails, does the function as the Knower-Seer also keep increasing?

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

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

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

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

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

The *jagruti* has emerged for You. Now, that *jagruti* will keep increasing until it reaches *keval Gnan*. *Keval Gnan* means *jagruti* in its full scope. [Currently,] That [*jagruti*] is weak to a certain extent; constant *jagruti* means that absolute Vision (*keval Darshan*) has happened, but when it comes in full scope (*purna*), It becomes *keval Gnan*. When the *jagruti*

reaches to the state of being complete, It is called *keval Gnan*. There is no other 'station' beyond that, that Itself is the 'final station'.

Jagruti is Itself Knowledge and complete *jagruti* is called *keval Gnan*. *Jagruti* of every kind; *jagruti* of each and every atom, of each and every *parmanu* (the smallest, most indivisible and indestructible particle of inanimate matter), that is called *keval Gnan*. In the final step of *keval Gnan*, there is only dwelling (*ramanata*) in One's state as the Self. From *jagruti*, experience will arise, and from *jagruti* itself, *keval Gnan* happens.

Keval Gnan is itself *moksha*. *Moksha* itself is *keval Gnan*.

Jagruti Is the Mother of Moksha

Questioner: Are *moksha* and *jagruti* the same?

Dadashri: There is *moksha* only through *jagruti*. What is *ajagruti*? When you have *matbhed* (divisiveness due to difference in opinion) with someone, that is your *ajagruti*. The One who has the awareness of what is beneficial and what is harmful is *jagrut* (has awareness of the Self), whereas one who does not have the awareness of what is beneficial and what is harmful is *ajagrut*. And that is referred to as *bhaavnidra* (sleep that veils the awareness of 'I am pure Soul'). To 'sleep' with your eyes open is *bhaavnidra* and to sleep with your eyes closed is *dravyanidra* (physical sleep). Why does *matbhed* form for a person? It is because of *bhaavnidra*.

Questioner: Does this mean that *jagruti* and *moksha* are one and the same?

Dadashri: *Jagruti* is itself *keval*

Gnan; it is itself liberation. There is no other difference between the two. However, the result of *moksha* is not *jagruti*. The result of *jagruti* is *moksha*. *Jagruti* is the mother of *moksha*!

Some people tell me, “Dada, I do not want *moksha*.” When someone tells me something bizarre like this, I tell him, “You do not want *moksha*, but you do want *jagruti*, don’t you?” Then he says, “Yes, I definitely want *jagruti*, Dada!” I ask him, “Do you want complete *jagruti*?” To that he replies, “Yes, I definitely want complete *jagruti*.” If I give him a ‘ticket’ directly, free of cost, then he will not take it, yet he will pay money for a ticket! This is how our people are; they do not have the awareness of what is beneficial and what is harmful.

Complete *jagruti* is itself *moksha*. If you have ninety-nine percent *jagruti* and you add one percent to it, then at a hundred percent there is *keval Gnan*.

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

Dozing off Is a Loss

Experience of the Self means that in comparison to the experiences you had before attaining *Gnan*, the experiences after attaining *Gnan* are of a new kind. And those experiences gradually keep

increasing and the *jagruti* increases. Complete *jagruti* is complete experience.

Questioner: After meeting Dada, after attaining *Gnan*, how much liability is there if I remain in a state of *ajagruti*?

Dadashri: It is to the extent that you ‘doze off’. And if you don’t ‘doze off’, then there will be that much. If it passes by without You Seeing it, the liability of that remains. ‘You’ will have to See it again. When You See it, it gets cleared. By Seeing each karma as it is unfolding, it gets cleared. And if you become engrossed in the unfolding karma, then that karma will remain to be cleared. And after the separation of the Self, if You remain in the *jagruti* of the Self, then no karmic account is bound whatsoever. It sticks only when the *jagruti* becomes dim.

Questioner: What sticks?

Dadashri: It sticks, meaning whatever karmic account one needs to clear, he does not clear it, so it remains as it is!

Questioner: The old ones do not get cleared, but don’t the new ones get spoiled?

Dadashri: It has nothing to do with the new ones, does it!

Questioner: These are the ones we have to purify and send off, aren’t they!

Dadashri: They have to be purified and sent off. But the ones that have not been sent off will remain in your balance.

The Result of This Science Is Jagruti

Questioner: Constant *jagruti* does not remain but when a tough situation arises, the *Gnan* becomes present.

Dadashri: It becomes present. That which always becomes present is called *Gnan*. How can that which does not become present be considered *Gnan*?

Questioner: You have separated the Self and everything for us, so then we should remain in the Self, shouldn't we? But why does everything get mixed up?

Dadashri: The fact is, You have to See this *upadhi* (externally-induced problems and resultant suffering). If you stick your hand into this *upadhi*, then you will get burned. If you watch a bonfire, then your eyes will not get burned. However, if you put your hand in the bonfire to remove a coconut, then you will get burned. Thus, it was because you were sticking your hand inside to remove the coconut that this ended up happening. That is why 'we' have said that the next time 'we' give You *Gnan*, take good care of it, while exercising wisdom.

Questioner: But after becoming separate, I am setting out to take out that coconut from the bonfire, that should not happen, should it?

Dadashri: Yes. The fact that You are moving into that means You still have the *jagruti*, but You are pushing the *jagruti* away and entering into that [the non-Self]. This is because the unfolding karma has a lot of force. So how long can a person tolerate this? How long can a

person hold a finger underneath the water flowing from the faucet? It will hold up if the tap is half an inch or three quarters of an inch. However, if the force is two inches, then the finger will move away. Similarly, the unfolding karma are so full of force that the *jagruti* does not remain. How many years did it take you to get a college degree?

Questioner: Six.

Dadashri: I do not require that many years. I am telling you to stay with me for just six months, that is more than enough! The loss of infinite lifetimes will be paid off.

And this path is extremely beneficial for salvation. Otherwise, *moksha* cannot be attained even after tens of millions of lifetimes. And for You, there is cautioning from within that, 'What is happening is wrong.' It is trying to take You to *moksha*. And the *jagruti* within is itself the Self, nothing else is the Self. The *jagruti* that has arisen within you is such that it will make You *jagrut*; that is the greatest wonder of all.

The purpose of this Science is for giving rise to *jagruti*. What is the result of the Science? *Jagruti*. The *jagruti* of One's own Self. Our *dharma* (role; duty) is to raise the *jagruti* to its culmination; that is called *shuddha upayog*.

~ **Jai Sat Chit Anand**

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Adalaj : Rakshabandhan Celebration : Dt. 11 August 2022



Adalaj : Satsang – Gnan Vidhi : Dt. 13 - 14 August 2022



Adalaj : Inauguration of the New Aptasankul Residence : Dt. 15 August 2022



Being in the Vicinity of the Gnani Promotes Jagruti

The jagruti is present for You, but it has not blossomed. It is for that reason that 'we' keep on talking, so that it will blossom. It will blossom on this side and it will blossom on that side. It will blossom in this corner, it will blossom in that corner. So all the jagruti will blossom. That is why 'we' speak; 'we' are not asking you to do anything. If one keeps sitting with 'us', then that jagruti will increase. That is why people keep coming here daily! Otherwise, would I not keep it [satsang] on just one day? In the good eras of the time cycle, it needed to be held just once. However, these people have so much debt! Yes, they have massive debt. They are at the stage of bankruptcy. I do vidhis daily, yet there is no end to their debt. Nevertheless, by continuing to do this, the debt will eventually come to an end.

- Dadashri

