

Dadavani

September 2023



You don't have any sense

You don't understand even this much

You don't know how to do anything

You're a useless person

You're extremely foolish

No...
I am full of
infinite energy

All the 'enemies' around 'attack' you, but the Self has infinite energy, so You should say, 'I am full of infinite energy, you keep doing whatever you want to do!' 'You' should do penance at that time.

Pujyashree Deepakbhai's USA Satsang Trip

Dallas : English Shibir : Dt. 8 July 2023



Houston : Satsang - Gnan Vidhi : Dt. 12 - 13 July 2023



Chicago : Satsang - Gnan Vidhi : Dt. 15 to 17 July 2023



San Jose : Satsang - Gnan Vidhi : Dt. 20 to 22 July 2023



Depression: The Window of Opportunity for the Self to Manifest

EDITORIAL

With today's modern lifestyle, people's ambitions keep increasing. Amidst the hustle and bustle of life that is filled with complex and compressed karma, people are losing their composure. As a result, they are constantly trapped in worries, tension, disappointment, and dejection. Due to the circumstances of this era of the time cycle, people's minds have become weak, their thoughts have increased, they remain engrossed in the thoughts they like, which leads to elevation, and when they have a lot of thoughts that they don't like, they end up feeling depressed. This causes a lot of damage.

Depression has two forms. The first happens when a person is bombarded by unfavorable circumstances, such as incurring a major financial loss, being insulted, or when the ego is shattered; in such cases, one says in commonplace terms, "I have become very depressed." And the second form is what is referred to as depression in medical terms, in which there is a chemical imbalance. In such cases, it is imperative to get it treated as per the doctor's advice. In the current edition, we get various keys, of how to come out of [the first form of] depression from Dadashri's perspective, through His Knowledge-laden speech.

Through the grace of the absolutely revered Dadashri, after Self-realization, the Self and the non-Self have become completely separate, but due to the multitude of circumstances and the lack of awareness, the [developing] I takes on the form of Chandubhai. The feeling of suffering arises that 'I am not able to remain in *Gnan* (Knowledge of the Self).' In response to this, Dadashri says, "'You' are not the one becoming engrossed, it is Chandubhai who is. How would the one who becomes engrossed know that he has become engrossed? Therefore, the One who Knows, the Self, is indeed separate from that! Depression is a type of [inner] penance. If equanimity prevails during that time, then the Self can come into experience! What is the root cause of depression? It is because of one's own weakness, deceptive intentions, the desire to indulge in something, isn't it? Now that You have become the Self, there are no desires; You are free of desires!"

While speaking about solutions for depression, Dadashri says, "Physical pain is not something that can be removed with *Gnan*, but mental suffering is something that can go away with [the application of] *Gnan*. There is no time, circumstance, or temporary state that can depress You! This place is for those who are depressed, for those who are trapped in every way. If someone is very depressed, 'we' nourish him through 'our' eyes. The *Gnani Purush* (the enlightened One) can make the energy manifest through any means." Dada's 'bank' is open; tremendous energy has manifested within. [Tell the difficulties,] 'However many difficulties that want to come, bring it on, I am ready to make the payment.' 'What can a fox do to a lion's cub?' This is the scientific approach of *Akram Vignan* (the step-less Science of Self-realization)! Now, may the discharge karma be cleared with equanimity by prevailing in the seat of the pure Soul; may the inherent nature of the Self which does not increase or decrease, which is free from elevation and depression, come into experience; may all *mahatmas* (Self-realized Ones in *Akram Vignan*) take such steps of *Purusharth* (progress as the Self), that is the ardent prayer.

~ Jai Sat Chit Anand

Depression: The Window of Opportunity for the Self to Manifest

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.

Everyone Is a Patient Suffering From Disturbance...

Questioner: A common question amongst all patients today is where can we find mental peace?

Dadashri: Mental peace cannot be found in anything. How would these people even find mental peace? They are only searching for disturbance (*ashanti*). They are in search of disturbance! If one remains natural and spontaneous, then peace would certainly remain. After finishing a meal, if one feels sleepy, then he takes a short nap. But when he takes a nap, he sleeps for four hours, and this is how he himself creates a disturbance and ruins all the surrounding circumstances. He ruins it through egoism. If the ego were a bit normal, then such a condition would not have arisen.

Have you ever experienced disturbance?

Questioner: Yes.

Dadashri: Which ointment do you apply?

Questioner: None at all.

Dadashri: How can you get rid of it without applying any ointment? How would it go away? Who must have given rise to this disturbance?

Questioner: It is indeed through my own mind.

Dadashri: You should not be friends with that which gives rise to disturbance, should you? On the contrary, you cannot do without it. You want to embrace it and hang out with it. And you even take it to bed with you! You lie awake with it till midnight. Instead, you should tell it, "Go away from here, leave me alone!" Do you not realize that it is a foe from the moment it creates disturbance? You should at least recognize who is on your side and who isn't, shouldn't you?

Questioner: What should be done to get rid of mental disturbance?

Dadashri: Mental peace is attained by sitting in this *satsang* (spiritual discourse), by remaining devout towards a few words of *satsang*. Otherwise, peace

does not arise on its own, does it! 'You' have to investigate why the mind has become disturbed. Would you have to investigate this or not? Has it become disturbed because you have not gotten married, or is it because you have not gotten an education? 'You' should find the reason, shouldn't You?

Your Mind Is Your Own Reflection

Questioner: The mind keeps becoming restless, it does not remain steady. And I cannot find the peace that I am seeking.

Dadashri: How can peace be attained as long as the mind is restless?

Questioner: What should be done to keep it under control?

Dadashri: Whatever you try to do will only increase its restlessness. If you try to do something, then it will react. What the mind says is, 'I will calm down if you calm down.' So it is only if 'we' show you the right path that you will remain at peace. So then the mind will calm down on its own. Subsequently, it will not become restless at all.

The mind is your reflection. The reflection that you see in the mirror, the reflection that is seen, that indeed is you. If you calm down, then your mind will also calm down. Currently [after attaining the Knowledge of the Self], are there any problems of the mind? See, no complaint remains thereafter. Otherwise, for infinite lives, the mind has not come under control. Everything in this world can come under control; one can gain domination over

the entire world, but the mind cannot be controlled.

Questioner: When trying to steady the mind for just one minute, the mind becomes so restless; it drifts away so far. Then, I pull it back and it remains steady for a while.

Dadashri: Yes, it goes anywhere! It pushes you and puts you through serious torment. It doesn't let you rest for a moment. 'We' too had experienced such a mind! 'We' have gone through that as well and 'we' have subsequently reached this stage, but it has come under control. So, now it is gone and 'we' have gained domination over the entire universe. Since last twenty-six years, 'we' have not felt any tension.

The One Who Remains in the Present Has No Tension

Questioner: A lot of tension remains on my mind these days.

Dadashri: When it comes to tension, there is stress in every way. 'What will happen if I don't find a job? Along with that, my wife is sick, what will happen to her? My son is not attending school properly, what about that?' All of this mental stress is referred to as tension. When tension arises, the mind becomes disturbed. Sooner or later, you will have to become free from tension.

Questioner: From within, I realize that what is happening is wrong, that there is unnecessary tension on the mind, that the health will worsen through this. Such awareness remains, despite that, the tension still remains incessantly.

Dadashri: Your intellect works a little more, that is why ‘we’ are telling you this. You should be very cautious. That tension can actually destroy you. Even this *Gnan* (Knowledge of the Self) You have received will disappear. Then, there will not be another opportunity to receive it again. Tension can destroy a person and if one does not have this *Gnan*, then there is nothing but tension. The world is certainly in distress, isn’t it!

So, there is a need to simply understand. The past is gone and you should remain in the present. Can you remain in the present or not? ‘We’ remain only in the present. That is why people say, “Dada, you are free from tension!” ‘We’ reply, “What tension, you mortal one!” If one remains in the present, would there be any tension? Tension arises for those who get lost in the past. Those who go crazy about the future have tension, what tension would ‘we’ have? And ‘we’ have given you that very same state.

Samadhi (a state free from the effects of mentally, physically, and externally-induced suffering) remains perpetually for those whom ‘we’ have given *Gnan*. The One who has the state of the pure Soul, the One who constantly remains in the Self, He remains in *samadhi* in every temporary state. This is because He Sees and Knows every temporary state.

Questioner: Yes, that is correct, but still I remain deeply immersed in nothing but worries.

Dadashri: Then you will have to bring a solution to that, won’t you? For how long will you hang on to these wrong

beliefs? Now, it is only once a person gets a taste of these worries that he realizes the reality of this world, otherwise, until then, one does not understand the reality of this world! There is nothing but worries, worries, and worries! Just like a fish being fried in oil; there is such writhing and fretting that is taking place! How can this be called life?

That is why ‘we’ had said, “Why are you worrying unnecessarily?” What is the only thing you should do? All you have to do is to think naturally and spontaneously. And when thoughts become abnormal [exceed the limits of normality], then it is called worry. When there is abnormality in thoughts, worry arises; you should put a stop to it there, close it. Just as when a hurricane is coming we close the doors, similarly, when the thoughts within progress abnormally, put a stop to them. Otherwise, they will transform into worry. Then they will show you all sorts of fears and show all sorts of things. So, do not go in that direction at all. You should just think to the extent that is necessary, put a stop to the rest.

No Engrossment in Thoughts

Questioner: When thoughts are causing vexation and giving rise to worries, how can I stop those thoughts?

Dadashri: Whose function (*dharma*) is it to think? It is not the function of the Self; it is the function of the mind. You may have decided to not listen to those who hurl abuses at you, nevertheless, the inherent nature of the ears is to hear. So they will not refrain from hearing

those. Similarly, the mind has its own inherent nature. Even if you do not like certain thoughts, they will inevitably arise within. That is the natural function of the mind. Thoughts are objects to be Known (*gneya*) and You are the Knower (*Gnata*). Therefore, whatever thoughts arise, You should simply keep Seeing them, simply keep observing them. ‘You’ should not give any opinions about whether they are good or bad. No matter how bad the thoughts may be, there is no problem with that. The inner intent (*bhaav*) with which the karma were bound in the past life, they discharge with the same inner intent; You should keep Seeing that, ‘This is the karma that was bound, it is now discharging.’ This *Gnan* of ‘ours’ stops the charging of new karma, so new karma do not get bound. If you become engrossed in the thoughts, then karma gets charged.

Questioner: What will be the result of these thoughts?

Dadashri: The result has been entrusted to *vyavasthit* (the result of scientific circumstantial evidence). ‘You’ have nothing to do with that. ‘You’ just need to remain seated at ease in the car. The mind may say, “What if the car crashes ahead?” ‘You’ just need to keep Seeing that, that’s all. ‘You’ should entrust its result to *vyavasthit* and just remain seated at ease.

Questioner: This is not that easy, is it?

Dadashri: It is easy. ‘You’ can remain that way from the moment You

decide to do so. This is because it is all under the control of *vyavasthit*. When things are under someone else’s control and you try to interfere, then on the contrary, you will be considered a fool. The only thing that is in Your control is to See and Know the reality that is unfolding! Whatever bad or good has to be done, *vyavasthit* will do so. Actually, *vyavasthit* is never such that something will be spoiled. A man may die at the age of seventy, but long before that he unnecessarily keeps moaning, “I am dead, I am dead,” and he becomes distressed due to fear. The world is definitely not such that you should have any fear. The mind shows ‘us’ as well, ‘What if we get into an accident up ahead?’ So ‘we’ tell the mind, “‘We’ have noted what you are saying.’ So then it will show ‘us’ something else. The mind is not such that it will only keep holding on to the previous thought. You should not become engrossed with the mind. The world has actually arisen due to becoming engrossed!

Let Us Understand the Inherent Nature of the Mind...

Questioner: You say that the mind has to be Seen, so is it sufficient to See it neutrally? In many matters, the mind thinks differently [from Me]. ‘I’ don’t like that, so there ends up being mental strain at that time.

Dadashri: Oh great! That is the greatest thing of all. There is no greater medicine than to keep Seeing the mind. In order to get rid of mental strain, there is no greater medicine in this world than to keep Seeing the mind.

Questioner: But something has to be done to control the mind, right?

Dadashri: The mind is certainly not to be controlled. Just keep Seeing its inherent nature. In fact, the mind can never be controlled. It is completely physical, just like a machine. It may seem that the mind has come under control, but that is only because of the karmic account of the past. If that was set in the past life, if that intent was nurtured in the past life, then it would come into effect in this life; otherwise it is certainly not possible to bring the mind under control in this life. It is worth understanding all the facts about the inherent nature of the mind in detail. What is the inherent nature of the mind like? If one says, 'I am depressed,' then the 'burden' of one pound will increase to [feel like] ten pounds. And when he says, 'I am definitely not depressed,' then the 'burden' of ten pounds reduces to [feel like] one pound. If a radio is on and one feels within, 'I will not be able to fall asleep because of this noise,' then he will definitely not be able to sleep. And if he feels, 'I will be able to sleep even amidst this noise,' then he will comfortably fall asleep. This is how the world is! 'You' are separate from the mind, You are separate from the body, and You are also separate from the speech.

The mind is such that it cannot be contained through any means. Just as you need a vessel to contain water, you need *Gnan* to contain the mind. The mind yields only to the *Gnani* (the One who has realized the Self and is able to do the same for others)! The mind should not

be fractured; it should be dissolved. The mind is a 'boat' in the 'ocean' of worldly life. You can cross the 'ocean' of worldly life and reach ashore through this boat. This whole world is struggling to swim in the 'ocean' of worldly life, they swim a little but then they sink again, that is why they get fed up. Everyone indeed has the desire to reach the shore through the boat, but because they do not have the right understanding, they try to destroy this boat of the mind. The mind is, in fact, needed. The mind is an object to be Known and You, the developing 'I', are the Knower-Seer. What will You do if there is no film in the form of the mind? The mind is actually a film. However, as you do not have the awareness of the Real form as the Self, you become engrossed, 'I am having good thoughts,' and when bad thoughts arise, you do not like them! When good thoughts arise, a seed of attachment is sown and when bad thoughts arise, a seed of abhorrence is sown. This is how worldly life perpetuates!

What do 'we' refer to as bad thoughts? The thoughts that one himself does not like at all. He is extremely fed up of them, he feels depressed or the like. A lot of people tell 'us', "Dada, I get such bad thoughts that I do not feel at ease whatsoever." Hey, this is actually considered a great opportunity. In fact, these bad thoughts are considered an opportune time. In my younger days, whenever I would get bad thoughts, I would consider that as an opportune time, as this is the only way for the Self to become separate; there is no other way. Whereas good thoughts drag the Self away

in no time! Due to the circumstances of the current times, thoughts have increased to a great extent. Remaining engrossed in the thoughts that one likes leads to elevation and that is extremely harmful. And if he gets thoughts that he does not like, that leads to depression. [Please note that in this Dadavani, wherever Dadashri uses the word ‘depression’, He is referring to depression of the ego, not depression in medical terms.]

Mental Suffering Ends With Gnan

Questioner: In reference to all the *mahatmas* who take *Gnan*, why is it that only they experience internally-induced suffering and externally-induced suffering from the past?

Dadashri: What else would happen, would those stop? They have a lesser amount of sensation of pain. If a thousand maund [an Indian unit of weight equivalent to about 37 kg] ball of steel is supposed to hit them, a small pebble hits them instead; however, the effect will not refrain from arising. The evidentiary instrument (*nimit*) will not let go, will it!

Lord Mahavir too had *shata vedaniya* (karma that induces the sensation of pleasure) and *ashata vedaniya* (karma that induces the sensation of pain). Wooden spikes were forced into His ears. A long nail was not forced in, but a wooden spike was forced in. So how intense must the sensation of pain have been! The Lord was a sufferer (*vedak*).

Questioner: Was the Lord the sufferer or was it His body that was the sufferer, Dada?

Dadashri: Even the Lord was the sufferer. In fact, what the doctors refer to as the body, the part that the doctors can see, the physical body; He [the Lord] was responsible for that too. The pain signals (*vedana*) arose in it.

Questioner: Yes, those pain signals arise, He is aware of them, but we cannot say that He is suffering from the pain signals, can we?

Dadashri: The effect arises, but at that time, He has tremendous penance (*tapa*). ‘He’ does not have any mental suffering. ‘He’ does not have any suffering related to speech [verbal insults towards Him].

Questioner: How is there a difference between that physical suffering and this mental suffering?

Dadashri: Mental suffering is something that can go away with *Gnan*, whereas physical suffering is not something that can be removed with *Gnan*. If one has a toothache, it reaches all the way.

Questioner: Then what kind of suffering is the mental suffering?

Dadashri: This entire world is indeed in mental suffering, isn’t it! These people do not have physical suffering at all. They only have mental suffering. Whereas with physical suffering, if a tooth is aching, even the Lord will know it but He is in penance during that time. ‘He’ is even able to see how red hot it has become within.

There is no pleasure in this body even for a moment! The mind causes misery,

conviction has been well established in that, and speech also causes misery, conviction has been well established in that too, but the conviction that this body causes misery has not been established. One immediately knows when the air conditioning stops working, or conversely, if the temperature outside has become cold and this [air conditioning] remains on, at that time one will say, “Hey, turn it off, turn it off, I’m freezing.”

Really speaking, there is actually more mental suffering! The body too continuously gives rise to pain. However, it is on the basis of merit karma that one receives everything, so life carries on.

Let’s Develop Mental Strength as per Dada’s Vision

Questioner: As time moves on, the strength to tolerate miseries is also decreasing, isn’t it?

Dadashri: It is not like that. Miseries have nothing to do with time. For that, mental strength (*munobal*) is required. Mental strength increases a lot by observing ‘us’, and it is only when there is mental strength that work progresses. No matter what sort of misery there may be, a person with mental strength will pass through it. He will not say, “Now what will happen to me?”

However, the world, living beings have not witnessed mental strength! There is astounding mental strength in ‘us’! As one continues to observe it, however much he observes, that much strength arises in him. ‘We’ have become that form and You are gradually becoming that form. So one

day You will become that form. But You have found a shortcut, whereas the path ‘we’ took was a very longwinded one.

‘Our’ mind has been developed for infinite past lives. No matter what happens externally, ‘our’ mind is developed. This leg had fractured. Now in taking any treatment for the leg, if the mind would have been affected in any manner, then that would have shattered the mind’s development. So, ‘we’ had declined all other treatments and ‘we’ had also told them to not give ‘us’ any anaesthetic. This is because ‘our’ mind has not experienced depression even for a second for the past twenty years, nor has it experienced any elevation. And even after the fall, ‘our’ bliss has never disappeared, not even for a moment.

Questioner: That is in reference to the body, whereas we’re talking in reference to the mind.

Dadashri: No. Even though it is [in reference to] the body, the leg was fractured, so suffering would inevitably ensue, challenges should arise due to that pain; for example, pain is expected to arise while sitting, however, that kind of suffering has not come about. ‘We’ have to use the commode, ‘we’ carry out such routine activities, despite that, the body remains unaffected. After sitting, when ‘we’ stand up and move, even then, no effect is noted, not even for a minute. The body is indeed separate, but You have not yet had this exact experience of separation, have You? The two [the body and the Self] are separate, ‘we’ can outright See that, all those points are correct, but as long

as one possesses a body, the sensation of pain will not refrain from arising. The mind, intellect, *chit* (the inner faculty of knowledge and vision) and ego are so beautifully developed that they have not been affected, they have not become depressed or elevated in the past twenty years. Did you understand this?

To Keep Seeing Is Indeed the Purusharth

Questioner: Yes, Dada, the awakened awareness (*laksh*) that ‘I am pure Soul’ prevails constantly, yet many times the mind becomes depressed. What is the reason for that?

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

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

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

Questioner: But upon Knowing that,

it should stop, shouldn’t it? And ‘I’ should turn towards the Self again, shouldn’t ‘I’?

Dadashri: It is not possible to turn back by trying to do so. Are you likely to turn back?

Questioner: So Dada, the ‘machinery’ will continue to go on the wrong path like this and ‘I’ am to just keep Seeing that?

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

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

Dadashri: But what will you gain by becoming agitated? To keep Seeing that is indeed *Purusharth* (progress as the Self). You become perplexed because you do not understand what *Purusharth* is. This is just suffocation. Why did you experience this uneasiness and suffocation? It is because you listened to what the mind was saying. You listened to that which was an object to be Known. You should never listen to what the mind says; it is very dangerous. As you keep listening only to the mind, of course you become perplexed.

As you [the developing I] do not know how to See that as separate, you become perplexed due to suffocation, due to the effects of the mind, the effects of the intellect. As such, *Swaparinati* (the natural state of the Self) has arisen for all of us, so *parparinaam* (results of the non-Self, which are in the form of output) do not affect You at all; however, you

simply become perplexed in that situation. People do not see from the ‘top location’ [state as the Self]. That ‘location’ is indeed the topmost. If You See from that ‘top location’, then You will understand. Nothing else ought to be Seen. The rest, the vibrations of the mind, the vibrations of the intellect, the vibrations of the *chit*, they are in fact charge and discharge (*puran-galan*). Even the Lord had charge and discharge, and this person also has that. ‘You’ have nothing to do with charge and discharge. Whatever has been charged (*puran*) will indeed keep discharging (*galan*). That which has been charged is bound to discharge, that is referred to as the *puḍgal* (non-Self complex of input and output).

‘This is the Self and this is of the non-Self (*prakrut*)’; that is to be understood. It is because one believes that which is of the non-Self to be One’s own that suffocation is felt. Hence, ‘we’ explain, “This is not Yours, so let go of it.”

The Scientific Approach Against Depression

Questioner: That separation does not remain for me; what should I do?

Dadashri: The separation is actually there. As You Know about it, it is certainly considered separate, isn’t it! Without separation, who would be the One to Know? The Knower and the one speaking are separate. Therefore, the separation remains for sure. Your Self remains separate. Did you not understand this?

Questioner: I do understand! But I cannot See the pure Soul in anyone.

Dadashri: There is no problem if you cannot See the pure Soul.

Questioner: If I could See the pure Soul in others, then I would not see faults in them, would I? On the contrary, I only see faults of others.

Dadashri: It is Chandubhai who sees the faults, is it as though You are seeing them? You keep acting crazy like this! If faults are being seen, when Chandubhai sees the faults, if You keep scolding him, then there is separation. Subsequently, there is no problem. As You continue to scold him, the [awareness as the] pure Soul becomes stronger. And if you say, “This is happening to me,” then [the awareness as] the Self becomes suppressed.

Questioner: I certainly do not want to do that. But I am telling you about what ends up happening.

Dadashri: It ends up happening, but does it actually happen to You? No. You believe so based on your assumption. Nonetheless, people out there definitely understand it that way! Those who have not taken *Gnan* do not understand what must be happening to Chandubhai whereas You do understand that. That means that Your Self is indeed separate.

In fact, even though You are staying with ‘us’, all that time is getting wasted. For how long will you keep struggling like this in vain? Otherwise, take the other path, ‘we’ will show you that other path. However, as you have devoted yourself entirely to this path, it is possible for You to get Your spiritual work done.

The Self definitely remains separate within. The one who sees the faults is Chandubhai. All the bad things that are done are Chandubhai's and if good things are done, those are also done by Chandubhai; You are the Knower [of this]. Alas! Can you not understand this once you have been taught that this is the mother-in-law and this is the daughter-in-law? Why does unawareness set in? And then you say, "I get confused." You've already been told once that this is your mother-in-law and this is your daughter-in-law.

Don't do this. 'You' have decided on a lofty goal in 'our' presence and it is possible to accomplish it. It is possible for You to get Your spiritual work done. But God knows why that [unawareness] is not clearing away! That sort of power is required to come out of it.

Questioner: What sort of power is that?

Dadashri: The resolve (*nishchay*). The sort of resolve that is not affected by illusory attachment (*moha*) or anything else. This person's resolve can be considered a strong resolve. 'We' have certainly not seen anyone with such a resolve. The entire world is indeed trapped. He is trapped as well, but he will come out of it.

Questioner: He has the energy to cast it off.

Dadashri: He has tremendous energy. That is why 'we' allow certain things by saying, "Dear fellow, that is alright." However, if one is not progressing at all as per what 'we' say, and despite there being so much *jagruti* (awakened

awareness), if he refers to his daughter-in-law as his mother-in-law, then what would the mother-in-law say? "Just go back to your house!"

Questioner: Why does it so happen that we refer to the mother-in-law as the daughter-in-law and we refer to the daughter-in-law as the mother-in-law?

Dadashri: The *himsakbhaav* (intent that damages the awareness as the Self) has become so intense.

Questioner: What kind of *himsakbhaav*?

Dadashri: That of the ego, there is tremendous ego. The ego stands first in everything and there is a lot of deceit, isn't there!

Questioner: Will all that be sorted out?

Dadashri: When will that happen? If, in every instance, You prevail as the Self and scold Chandubhai, then it will become a practice. Alas, that is not being done at all, is it! If You do as 'we' say, then 'we' will help You progress speedily.

Questioner: When you give someone some *seva* (service) to do for you and if I do not like that, then immediately it [negativity] arises within!

Dadashri: If Chandubhai says, 'I do not like that,' then reprimand him by saying, 'I will slap you twice. You are saying that you did not like that? You always speak such crazy things. I really think you are mad.'

Questioner: Then he shows negative things to Me internally.

Dadashri: Hey, if he does that, what do You have to lose? ‘You’ are the pure Soul, You are the Seer and he is the one who shows You.

Questioner: Then ‘I’ scold Chandubhai.

Dadashri: If You keep scolding him, then it will become separate.

Questioner: But after scolding him, the negativity that is going on within sometimes leads to depression; it may not be the case at times but it does happen sometimes.

Dadashri: But to whom does the depression happen? If it happens to him [Chandubhai], then it is good; on the contrary, he will become subdued. So if You do as ‘we’ tell You, then ‘we’ will show You a very fine approach.

Questioner: It is a very scientific approach.

Dadashri: Yes, it is a scientific approach. However, this is what you keep doing. [You think,] ‘I feel depressed,’ but who feels depressed? Is it the mother-in-law or the daughter-in-law? There is no awareness of that whatsoever. ‘Our’ speech is such, ‘our’ understanding is such that if one grasps it, then there will be separation within. It is just being spoken within but you claim, ‘It has happened to me.’ So you end up becoming engrossed [in Chandubhai] in no time.

When the Ego Is Hurt...

Questioner: Often, when someone makes an accusation, the ego gets hurt,

the ego feels a blow, so I feel hurt by the other person; that is what I am referring to.

Dadashri: You should let go of that. On the contrary, it is good if your ego gets hurt. If the other person’s ego gets hurt by you, then the liability of that falls on you. Whereas this is, in fact, a good thing, the biggest nuisance within will cease!

Questioner: I have all the understanding within that it is the ego that has been hurt, that realization is there, but even then, that wounded ego causes misery.

Dadashri: When someone hurts your ego, then know that a big profit has been made today.

Questioner: Dada, that does not remain.

Dadashri: It will remain. If not now, then it will remain later. Sooner or later, it will certainly remain! Right now, you don’t have the habit of that, that is why it does not remain. You do not have the habit of drinking bitter tea. Later, when he [Chandubhai] will say, “Oh wow! This tastes good, it tastes just like tea,” then it will taste good. As you have not drunk ‘bitter tea’ from the beginning, you do not feel comfortable with drinking it. This is because it is good when the ego is hurt. When the mind gets hurt, it is not so profitable. However, when the ego is hurt, it is very profitable. When you hurt someone else’s ego, you are considered to have incurred a big loss. You already have losses, and you have to recover them, don’t you! Did you not understand?

Questioner: I understand everything

that you are saying, but I still keep feeling hurt. What should I do to stop that feeling of hurt?

Dadashri: The fact is, that much karma of suffering has been written in your karmic account. If karma that give rise to suffering have to be endured, then it will keep happening. ‘You’ should Know that suffering, that he [file number one] is suffering. If you take *ras* in it, then the karma adheres!

Questioner: What do you mean by taking *ras* in it?

Dadashri: ‘Why is this happening to me? Why is this happening to me? Why is he doing this?’ That is considered as taking *ras*. When something like this happens, consider it to be very beneficial, ‘Great! The greatest loss has been paid off today!’

Questioner: Dada, these are all external adjustments, such as, ‘I am greatly obliged to you for helping me recover my loss, this is a good thing that has happened, bless you.’

Dadashri: Yes. It is only when you are able to take these adjustments that you will be able to take the inner adjustments; otherwise, the inner adjustments will not take place, will they! When external adjustments are taken, a solution will arise within.

Questioner: I do know about all these external adjustments, but they only help me in certain ways, then they become ineffective.

Dadashri: Start off in this manner

and then gradually the suffering will come to an end in its entirety. Currently, that interest is still present, so you are not able to bear it. The *ras* dives in it.

Questioner: It is not that I cannot bear it; others may or may not know it, but the ego continues to feel hurt within.

Dadashri: That feeling of hurt is precisely what You have to See. The more it feels hurt, the better, You gain tremendous profit! ‘You’ have to indeed bring an end to the ‘sufferer’! It will become completely free from profit and loss! It is great when there is neither a loss nor a profit.

Questioner: Is this a fact or is it just for the purpose of consolation? If ‘I’ say such things to the ego, then it counters that these are all consolations.

Dadashri: Then what else is it? If not consolation, then what else can You give it?

Questioner: It actually wants something solid.

Dadashri: This is definitely solid, isn’t it! ‘You’ should tell Chandubhai, ‘Take it if you want, it does not matter to Me! It is your loss that will increase; what problem do I have with that?’ So this is the only consolation, what else can You say to him? Should You drink poison in front of him? He can drink it if he so chooses.

‘We’ have Seen the entire world in this way. On the contrary, ‘we’ become very pleased when such situations arise.

Questioner: I am not able to find a

solution. What should I ask? I am not able to get a solution as per my expectations.

Dadashri: No, even if you do not get that, things will get resolved on their own.

Questioner: Dada, I cannot say that things will get resolved on their own. How will things get resolved on their own? There is no meaning in that, is there? In that case, I just have to wait around, don't I?

Dadashri: To wait around is indeed the best thing. Keep Seeing it.

Questioner: But what about the fact that the ego continues to burn within?

Dadashri: As it burns, it decreases. 'You' want to decrease everything anyway, don't You! 'You' want to burn the 'wood', so however much of it burns, there is that much less. On the contrary, it is better if more of it burns. 'You' should keep Seeing it. It is bound to burn, isn't it!

Infinite Energies of the Self Against a Shattered Ego

There are two things in the world: either feeding the ego or else, shattering it. In this world, everyone's ego is either being fed or being shattered. Nothing else happens apart from these two.

Questioner: This shattered ego that is mentioned, what is that?

Dadashri: The ego is considered to have been shattered, it is 'cracked' [broken].

Questioner: How does that end up happening?

Dadashri: Where one has expectations of getting respect from others, he instead gets insulted; all his expectations related to getting respect get crushed, and subsequently, the ego becomes shattered. Just as a person becomes lovelorn; wherever he goes, instead of getting love he gets spurned, so he becomes lovelorn. Similarly, in this case, rather than getting respect, he keeps getting insulted. So then a person becomes 'cracked'. Then, even when he speaks, only 'cracked' speech comes forth. What he says doesn't make sense. Nor is there any substance in what he says.

Questioner: A person whose ego is shattered faces a lot of difficulty in returning to normality, doesn't he?

Dadashri: It does take a lot of time.

What should be done if the ego becomes shattered? What if the ego is broken very severely? All the 'enemies' around 'attack' you, but the Self has infinite energy, so You should say, 'I am full of infinite energy, you keep doing whatever you want to do!' 'You' should be unyielding like that and do penance. As You say, 'I am full of infinite energy,' they [the 'attacks'] will gradually diminish on their own. And once these diminish, their impact also diminishes. It will all be extinguished in 'our' presence, as there is a great deal of energy, isn't there! It will all become extinguished in 'our' presence.

To Commit Suicide Is a Terrible Ego

When the ego becomes shattered, when it gets no support at all from

anywhere, then ultimately one commits suicide. Many people commit suicide; this is actually a terrible ego. They bind a terrible life in a lower life-form. As the ego becomes less, correspondingly one attains a higher life-form, and the more the ego, one correspondingly attains a lower life-form.

Questioner: Why do thoughts of committing suicide arise?

Dadashri: It is because the internal *vikalp* (one's sense of self-worth; basis for living) gets destroyed. It is on the basis of this *vikalp* that one is able to survive. When this *vikalp* gets destroyed, a person cannot see what he should do next, so that leads to suicidal thoughts. So these *vikalp* are certainly beneficial too.

When thoughts that arise naturally and spontaneously come to a stop, then all these negative thoughts arise. When the *vikalp* stops, the thoughts that arise naturally and spontaneously also come to a stop, it becomes completely dark, then one cannot see anything ahead! *Sankalp* means 'mine' [who and what is mine in this world] and *vikalp* means 'I' [one's sense of self, self-worth]; when they are both absent, thoughts about dying arise.

Questioner: I frequently have many thoughts about committing suicide. So what should I do?

Dadashri: Why should you commit suicide? What kind of misery has befallen you that you want to commit suicide?

Questioner: There are societal and financial problems, these are the only two miseries.

Dadashri: You should not commit suicide. What else can you do? Suicide of the body is that major suicide, then there is the suicide of the mind. When suicide of the mind is committed, one loses interest in worldly life. One should not do that. Because of that, one loses interest even in one's children, one loses interest in everything; it should not be like that. You should carry on. This worldly life means one should carry on in any way he can and complete it. Right now, it is *Kaliyug* (the current era of the time cycle, characterized by strife and discord), so what can anyone do? There is no 'safe-side' [safety] anywhere.

On the contrary, one invites trouble by committing suicide. A single act of suicide carries its echoes for many future lives! And when one commits suicide, it is not a new act; he is doing it because of the echoes created by suicide that was committed in previous lives. When a person commits suicide in this life, it is the result of the karma of suicide that was committed in a previous life. So, one kills his own self. Such echoes have been created that he has come having done the same thing [in his past lives], so he kills his own self [in this life]. And after committing suicide, he may have to wander around without a body.

Questioner: What happens when a person commits suicide?

Dadashri: One may commit suicide, but he will have to come back here again to fulfill his duties. As a human being, one is bound to face difficulties, but should he commit suicide over that? The

consequences of committing suicide are extremely painful. The Lord has forbidden that, as it gives rise to grave consequences. One should never even have the thought of committing suicide. One should nurture the intention to pay off whatever outstanding debts he has, but he should not commit suicide.

A few years ago, I had told everyone in the city of Vadodara that if they felt like committing suicide, then they should remember me and come to me. I would tell this to certain people in advance, those who displayed such a tendency. So, they would come to me, and I would give them the right understanding. By the next day, their suicidal thoughts would stop. After the year of 1951, I had announced to everyone that if anyone wants to commit suicide, they should come and see me first. When someone comes saying, "I want to commit suicide," then I explain to him all the surrounding causes, the full circle, whether it is worth committing suicide or not, I explain everything to him and make him change his mind.

Use the Sentences of Gnan Against Depression

Questioner: Sometimes when extreme sadness, total despair and hopelessness set in, an inner battle wages on, so what should I do then?

Dadashri: If you are having a lot of thoughts in the mind, and if your mind is getting entangled, if it makes you hopeless, if it makes you feel depressed, if there are *parmanu* (particles of inanimate matter which are not in pure form) that

bring about the effects of elevation and depression, then at that time, You should begin reciting '*Hu aguru-laghu swabhaav vaalo*' ('I, by nature, never increase or decrease'). And if You do this for forty-eight minutes, then You will experience endless bliss within and You will gain composure within. Let the mind give rise to thoughts. The moment You say, '*Hu aguru-laghu swabhaav vaalo*,' they will stop. Everyone will gain composure! This is, in fact, Science. It's like this, when you press a button over here, the fan will start running somewhere else.

When the self is in a state of unrest, then the moment You say '*Hu aguru-laghu swabhaav vaalo*' the unrest will subside. When the body has any problem or pain, say '*Hu aguru-laghu swabhaav vaalo chhu*.' When You say '*Hu aguru-laghu swabhaav vaalo chhu*,' You will immediately enter into Your 'cave' [state as the Self]. '*Hu aguru-laghu swabhaav vaalo chhu*' is the greatest mantra of all. If everyone in this world were to say '*Hu aguru-laghu swabhaav vaalo chhu*' in the face of depression, then no matter what sort of depression has set in, it will go away.

The Root Cause of Depression

Questioner: Dada, what is the root cause of depression? What is the root cause of a person going into depression?

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

Questioner: What kind of weakness?

Dadashri: All kinds of weaknesses. When one has a deceptive intention (*danat*

chor), then depression will inevitably come.

Questioner: These words are exact, Dada.

Dadashri: If one does not have a deceptive intention and is candid and pure-hearted (*nikhaalas*), then why would he have depression? It is because he has the desire to enjoy worldly pleasures, isn't it? If One does not have any desire, then why would He have depression, the One who is free from all desires (*nirichchhak*)? As You have become the Self, You do not have any desires, You are free from all desires!

The Self Is Found During the Penance of Depression

If you are hungry and do not get food on time, then to make vain efforts to obtain it has been referred to as an offense by the Lord. That is when the Self can be found. When can the Self be found? If one remains at peace when there is actually depression within, then the Self can be found. If he tries to find a solution to come out of it, then he is doomed. By treating the depression, one proliferates worldly life. The Self can be found only during depression.

Depression is considered penance, and it is during penance that the Self can be found. But these poor kids lose out on the opportunity; they do not have the understanding, do they! When is the Self found?

Questioner: In misery.

Dadashri: It is when there is

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

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

Dadashri: Don't look for any remedy for depression. There is actually no medicine like depression in this world. However, these people do not have any understanding, they have ruined it all. These are people without any understanding! Become very stern, say [to file number one], 'Wither away and die, but I am not going to become one with you. You are separate and I am separate.' At that time, it [the experience of the Self] will flash.

As it is, when one becomes famished, he ends up eating anyone's leftovers. Is this the way? Now if not uncivilized, what else can this be called? Should you eat someone else's leftovers or maintain your dignity? For the one who maintains his dignity, the Self will become present. Now what will you do?

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

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

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

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

Questioner: I am coming out of it.

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

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

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

Dadashri: The Self manifests at the extreme limit of tolerance! Is the Self likely to manifest automatically?

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

Dadashri: No, You are capable of fighting; You can fight everything.

Depression, the Window of Opportunity for the Self to Manifest

Depression is actually considered the best time. Take advantage of it. Depression does not arise often, and without depression, the Self cannot manifest. The Self has manifested only during depression. Take one hundred percent advantage of depression. Do not let the depression go to waste. Will you take advantage of it now? By what percentage?

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

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

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

Dadashri: The *Gnani Purush* gives all the strength, yet one conducts himself as per his own understanding; he acts crazy. He tries to treat his depression. Hey, you’re treating it? Depression is, in fact, the greatest window [of opportunity] for the Self to manifest.

On the contrary, if depression is not arising of its own accord, then you should ask someone to reprimand you strongly. Why should you tell someone to reprimand you? It is so that depression arises. [It is with the understanding,] ‘If depression comes, then I will be able to find the Self, then I will be able to have *nididhyasan* (visualization of Dadashri)!’ Otherwise, all this will certainly not manifest. The Self has been found during depression, so

when depression comes, say, 'May more of it come.' Don't treat it. When one treats the depression, he is closing the door the moment the Self is about to manifest.

One does not know the boundary of where to maintain steadiness. 'We' thought that this person must be maintaining steadiness. But then he said, "When depression comes, I end up 'eating' the 'leftovers'. Along the way, I end up finding whatever someone else has thrown away, I even end up 'eating' some of that." Upon hearing this, 'we' became stunned. 'Our' head began to spin. You even end up 'eating' 'leftovers' that people have thrown away?

Questioner: That should not be 'eaten'.

Dadashri: This person is saying, "I end up 'eating' it. I end up 'eating' a lot of 'leftovers'." Were you not telling me, "When I get depressed, I end up 'eating' it"?

Questioner: Yes.

Dadashri: So then? Will you continue doing that?

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

Dadashri: Remain in depression longer. Say to it, 'Keep coming, depression. It's you versus Me.' At that time, the Self will quickly separate. When you are trying to peel off a bandage, will it peel off if you keep crying, "Oh my God, oh my God"? What should you do? You should say, "Go ahead, just peel it off. It's okay if a few hairs get peeled off along with

it, but this is the only way the bandage can be peeled off." Otherwise, you will not be able to peel it off and it will hurt daily. Is that how it should be?

Questioner: But Dada, that is considered as expressing the ego, isn't it?

Dadashri: That is actually the discharging ego. The charging ego is certainly not present in this, is it! Don't use your intellect in this, you will needlessly take a beating. Don't protect [Chandubhai]. Depression is actually the greatest window of opportunity to become God. When there is commotion going on within, when there is no feeling of ease internally, when there is so much agitation going on within, then say, 'Come on all of you. Sit far away.' With that, they will all quickly sit far away. When You say, 'Are you leaving or not?' they will all quickly scatter. Why would you fall into depression! Sing, "What can a fox do to a lion's cub?" ("*Re sinhna santaanne, shiyaal te shu kari shake?*")

When this depression comes, say, 'May more of it come.' It cannot take You away. The Self remains where It is! Despite all other forms of depression coming together, since you have met Dada, there is no end to the wealth in Dada's bank! 'We' will make the payment for you. There is no shortage in Dada's bank!

"I Am Indeed With You"

You have met the *Gnani Purush*, He is an *Akram Vignani* (the Scientist of the direct path to liberation). You have the freedom to eat and drink whatever you like, you have all kinds of freedom, but why is it like this? Darn it, when the

slightest depression comes, you become distressed by it? If a bomb is about to be dropped, then You should not be affected by it internally whatsoever, yet you are becoming distressed by depression? Oh my! If a bomb is about to be dropped, if the leader of another country says, “A bomb is going to be dropped in your region.” Then You should say, ‘Whenever you want to fall, fall. There is you and there is Me. You are the one falling and I am the Knower of it.’ The one that falls will be set ablaze, the Knower can never be set on fire. No matter how many bonfires are lit, the eyes of the onlooker will never burn. So nothing affects the Self at all. The Self can pass right through the bomb, but nothing can affect It! This is the Self that ‘we’ have given You!

Say ‘I am the Self’ having become the Self, prevail as the Self having become the Self, then there will be no problem.

Questioner: So what do I have to say?

Dadashri: It should remain in Your awareness as to what Chandubhai is doing and if depression comes, then You should Know that it is not happening to the Self. The Self can never be depressed.

Questioner: Now, is it possible to Know the depression?

Dadashri: Yes, it is possible!

Questioner: In that case, the depression that has already set in, what is that? So, by prevailing as the Self once...

Dadashri: Up until now, one used to remain on that side, but when depression

sets in, One suddenly begins to separate from there!

Questioner: So the depression has set in as a result of that?

Dadashri: Yes, it has. But now as You frequently keep maintaining separation, the depression will stop.

Questioner: Then after a point, depression will never come?

Dadashri: Then it will not come even once. Nonetheless, at present, it may even come for five, seven or ten times.

Questioner: So when it comes, can it be said that there is a shortcoming in the *jagruti* (awakened awareness)?

Dadashri: No, there is no such shortcoming. That is a result of the past [karma]. If ‘we’ ever tell you, “You don’t know how to do this,” then you should get up from there [Chandubhai’s seat] and become the pure Soul and You should See Chandubhai. In fact, You should also chime in by telling Chandubhai, ‘You are useless. You don’t know anything.’

Questioner: Now if these statements prevail [in the *jagruti*] when I hear that [insult], then there will be no effect of depression.

Dadashri: Yes. ‘You’ should say, ‘You are totally useless. What people are saying is correct. I have been experiencing it but now even others are saying this, aren’t they? See, it has all come out in the open, hasn’t it! What did you get out of this?’ ‘You’ should say this to Chandubhai. But You don’t say such things to him, do You?

Questioner: Now that I have heard it from you, I feel that I should say all this to him.

Dadashri: If You say that, it will be good, everything will fall into place! ‘We’ have been teaching this gentleman here for a long time. But he told ‘us’, ‘I know what my condition is. You will not be able to understand! If depression comes, let it come.’ ‘We’ asked him, ‘What is the reason for the depression?’ He replied, ‘I am depressed because of what people keep telling me!’ So he is conveniently prevailing as Chandubhai, leaving behind the state as the Self that has been bestowed!

Questioner: Just now when I had dozed off, you sternly asked me to go outside. At that time, I felt depressed, I had a long face.

Dadashri: At that time, You should say, ‘Chandubhai, did you not see for yourself, you are of no use, are you!’ If You say that, then depression will not come. But you immediately became depressed, didn’t you? This is because you become Chandubhai and you even protect [defend] yourself by telling ‘us’, ‘I was not actually sleeping.’ Instead, at that time, You should say, ‘Chandubhai, I know you are trying to pass [the exam of staying in *Gnan*], but you are not able to. But now pass for once. I am with you.’ Tell him this as well.

If depression comes, then pat him on the back and tell him, ‘I am with you, aren’t I!’ Even in this old age, ‘we’ pat his [A.M. Patel’s] back and tell him, ‘I am

with you, aren’t I,’ so then what problem do you have considering you are so young?

Questioner: This is a perfect method and separation will remain, depression will not come. All the benefits will be received.

Dadashri: Yes. Those businessmen who own factories told ‘us’, ‘Uncle, you have changed a lot from before. Earlier, your nature used to be very good and look how it has become now!’ ‘We’ replied, ‘It was like this from the very beginning. You did not actually know about it. Whereas ‘we’ constantly live with him, don’t ‘we’!’ So they said, ‘Why are you talking like this?’ ‘We’ replied, ‘‘We’ have known this from the beginning. ‘We’ know this uncle of yours!’ So they cannot depress ‘us’, can they! And is it as though ‘we’ do not know him? ‘We’ know everything [about him]. Where all did he go to pee, don’t ‘we’ know that? Where did he sit to empty his bowels? Even during the daytime, if no one is around, he will sit on the road. [‘We’ asked him,] ‘Why don’t you look for a public toilet?’ He replied, ‘But there is no one around right now.’ He is more concerned about nobody being around. What is he concerned about?

Questioner: That someone may be around. Someone will see me.

Dadashri: ‘But mortal one, you are being seen; there are these trees and shrubs around!’ To which he replied, ‘But they do not know me! They don’t understand this!’ [So ‘we’ retorted,] ‘And all these people you see, all these people who go to college and school, they are intelligent? Are they more intelligent than the trees?’

In fact, even these intelligent people seem like trees to ‘us’.

Questioner: But in this case, when he feels that people will see him, he feels ashamed; so what is that?

Dadashri: That is because he prevails as ‘I am Chandubhai’!

Questioner: And what about the One who prevails as the Self, how is it for Him?

Dadashri: What is to happen to Him? ‘He’ will say [to his file number one], ‘If you think there is no one here to see you, then why don’t you sit here! Go ahead, I am with you. Go ahead and sit here.’ ‘He’ will give him the permission.

Questioner: But even then, that other feeling will arise in the *prakruti* (the non-Self complex), will it not?

Dadashri: The entire Self has been separated and then this part has been referred to as a ‘file’. It has been called a ‘file’ to such an extent that there is no need to look for the Self. Everything besides that ‘file’ is the Self and everything besides the Self is a ‘file’. How wonderful is the line of demarcation!

Questioner: From the moment I sit here, I sit with complete engrossment. Then when he says, ‘I was asked to get up,’ the effect is felt from that point onwards, isn’t it?

Dadashri: Yes. However, You should say, ‘Chandubhai sit properly! Look, if you are told to get up and leave today, then you manage it. Otherwise, you will be done for.’ ‘You’ should tell him

that. So You have nothing to do with it and everything goes on smoothly. Whereas you take the responsibility onto yourself [by thinking], ‘Today, I just want to be sure to not move even a bit; today, I want to do it this way,’ and there you go, you become Chandubhai!

Questioner: Yes, exactly. ‘I don’t want to do this, I want to do this,’ is that considered as taking on the responsibility?

Dadashri: Yes, it’s taking on trouble for no reason! ‘We’ have bestowed the Self which is pure. If You prevail as that, then there will be peace. Did the depression decrease after you left the room?

Questioner: Then ‘I’ told off Chandubhai a bit, ‘It is because of you that I had to leave the room.’

Dadashri: Who are You at that time?

Questioner: At that time, it is the Self Itself.

Dadashri: It is *Pragnya* (the direct liberating light of the Self)! The Self does not meddle in this. Everything is done by the ‘secretary’, by the ‘secretary’ of the ‘government’!

Depression Disappears the Moment There Is Separation

If Chandubhai says something, You should keep chiding him; so that confirms that Your opinion is different from his. Or else ask him, ‘Chandubhai, why is this happening?’ It is enough even if You ask him this much!

Questioner: ‘I’ do say that to Chandubhai.

Dadashri: Good, once You tell him that, Your opinion becomes different from his and so, You have become separate. Nonetheless, if it happens again, it is the filled stock of karma, isn't it!

Questioner: 'I' keep Seeing all kinds of insistence (*aagrah*) that Chandubhai has.

Dadashri: That is fine. By continuing to See that, it will reduce. It has already reduced a great deal and 'we' keep prodding you to remind you. Do 'we' not prod you?

Questioner: It does not feel like you are prodding me; in fact, 'I' like it. But when all this unfolds in Chandubhai and he suffers, it has to do with that.

Dadashri: Yes, that is right. When all this unfolds, You should tell him, 'Dear fellow, this should not happen.' That's it; that's all. If you keep lamenting over it and keep recalling the past, then you will lose out on the present.

Questioner: I should not let go of the present.

Dadashri: Even when 'we' prod, tell him, 'See the present, do not see the prodding.'

Questioner: You had told us to say this. So I say, 'I want to remain in the present,' but even then, depression inevitably sets in.

Dadashri: It is Chandubhai who gets depressed, so what problem do You have with that? 'You' should See it. 'The great Mr. Chandubhai, are you

getting depressed?' Say things like this. 'We' shouldn't have to scold you. In fact, 'we' actually say such things [to file number 1], 'You think you are the boss of this entire world!' 'We' say such things. Similarly, can You not say, 'Hey, the great Chandubhai!' 'You' know how to converse like this, don't You? So remain only in the present, in any way You can. When depression sets in, You should say, "Dadaji, just look, Chandubhai has become depressed." That is considered exceptional *Purusharth*. Say, 'The great Chandubhai! Don't you feel ashamed?' So tell me, for how long should the relationship between the two be stretched out?

Questioner: It has indeed become separate.

Dadashri: 'You' will be able to 'swim', won't You? The 'ocean' is vast!

When Depression Arises...

When depression arises, if it is firmly established that the depression is separate, 'This is not My Real form (*Swaroop*), I am the pure Soul, I am the Knower of the depression,' then that person will attain salvation! Keep protecting the *jagruti*, keep nurturing only the *jagruti*, It is verily the pure Soul.

Questioner: And the Self is actually only the Knower of it, isn't It? When the depression arose, what is the severity of it, is it less severe or more so than the last time?

Dadashri: 'It' Knows everything.

Questioner: Just as 'I' should remain the Knower of the depression, as the Self,

similarly, if 'I' remain the Knower during the time of elevation, then the period of depression will not come, will it?

Dadashri: When you hear some praises and you become inflated, then the Self Knows, 'His chest is puffed out with pride.' As you became elevated, depression will inevitably follow.

Questioner: So at the time of being elevated, should the *jagruti* be maintained that, 'You've become inflated'?

Dadashri: If such *jagruti* remains, then it is beneficial for salvation!

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

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

If the wife makes a mistake then the husband will speak such words that will bring about depression in her, but the wife will not get depressed, will she! Instead, she will end up saying, "You are a very bad person." So she takes the beating of depression and she gives the beating of depression to the other person. So that is double the offense. She will get that much suffering as well. That means she will actually get tremendous suffering. Even if it is one's own fault, one attacks the other person and suppresses him, that is double the offense. And as a reaction to this, the depression will increase all the more. But at that time, she takes pleasure from it too, 'Look at how I got back at him!'

Questioner: Moreover, there is this

calculation that if I get back at him, then he will not deal with me like this again.

Dadashri: Yes, there are calculations like these.

Questioner: When someone oppresses me, how should I behave at that time?

Dadashri: When someone oppresses you, You should laugh. When someone is oppressing you, You should also say, 'Hey Chandubhai, what sort of offenses have you committed that people come and say such things to you? Don't you feel ashamed?'

Questioner: I should say that, that is correct. But the fact that he is being oppressed is actually an unfolding of my own karma, isn't it?

Dadashri: Then what else?

Questioner: So fundamentally, one has to keep this *jagruti*. And how should one be in worldly interactions (*vyavahaar*)?

Dadashri: If you want to have 'safe-side' [safety] in worldly interactions, then you ought to remain silent.

Questioner: Won't that person oppress me even more if I remain silent?

Dadashri: If the other person tells you off even more, then he [Chandubhai] will feel the effect of it, what does that have to do with You? And he [Chandubhai] certainly is like that!

When depression comes, if You say, 'See, how you were giving yourself

airs!’ Then that verily is the Self! The one suffering from depression is that one [Chandubhai]; the one who was elevated comes down. And the Self is the Knower. Depression has arisen, One even realizes that, who is that One? The Self. So at that time, You should say, ‘See, you had become elevated with enthusiasm, and now you face the repercussions!’ When You say this, it will be very effective, it will give incredible results. If You say this every time, then You will not even have to do *pratikraman* (confess, apologize and resolve to not repeat a mistake)!

Even ‘we’ say [to ‘our’ file number one], ‘You want to eat chili pepper and then you look so dignified when you cough!’ Earlier, he would devour the entire fried chili pepper! However, this has now stopped. ‘We’ don’t [forcefully] stop it. ‘We’ decide that now this should not happen. This is because it affects the body, doesn’t it? Have you understood where the Self is? Who is the one that becomes elevated and depressed?

Questioner: You must be having such a conversation of separation internally very often, but do you also have this conversation of separation aloud many times?

Dadashri: Yes, ‘we’ do speak such things aloud.

Questioner: So is it more effective when One speaks aloud?

Dadashri: It is very effective. That means the two have become separate, haven’t they! The one who sees outside has also become separate, right! And

everything is indeed separate. So You should say, ‘You believe yourself to be a great doctor, huh! Let’s see, what do you have to show for yourself? What have you achieved? You couldn’t do anything!’

Questioner: When hurtful words come out, ‘I’ say [to the *prakruti*], ‘You look like a witch.’

Dadashri: ‘A witch’; you say that! So then the relationship will start to break. If you say words that will break the relationship, then the relationship will break. This is because the *prakruti* will inevitably get offended.

The One Who Sees the Depression as Separate Is the Self

Questioner: How should ‘I’ take the *jaग्रuti* to that level? What kind of *Purusharth* should ‘I’ do to bring the *jaग्रuti* to that level?

Dadashri: ‘You’ can even resort to pinching him in order to bring the *jaग्रuti*! If you pinch him, then he will become completely aware. Then he will not like it. So when bedbugs bite, *jaग्रuti* arises. The *jaग्रuti* has to be taken to the level where You can remain as the Knower-Seer of the mind. Then that *jaग्रuti* will take care of the *jaग्रuti*. Then You do not have to take it further. So how far will You have to walk like this?

Questioner: The mind is even beyond speech, isn’t it?

Dadashri: When One becomes completely separate from all those things, that is when One is the Knower-Seer. From there, You have to ‘disembark’ from

this 'horse carriage'. Then You will find another 'means', in which You will not have to 'embark' and 'disembark'.

If You learn to remain separate in a few aspects, then You will reach there. The mind is going to remain all the way until the end. The mind likes comfort and it does not like difficulties. If someone says, 'Chandubhai is a very good person,' then the mind will like it and his face will light up.

Questioner: What happens to the developing 'I' (*pote*) when the mind likes something?

Dadashri: The developing 'I' regresses from there; It keeps slipping.

Questioner: But 'I' want the state that is above this, all the way to the state of being the Knower-Seer of the mind. So then should the situations be such that the mind does not like?

Dadashri: No. The mind may like it, but You should disagree; You should say, 'What do I have to do with it! You may like it, but how does that concern Me! You sleep in your room and I will sleep in Mine.' If You do not succumb to the mind, then Your work will get done. When You say this, You become separate.

Questioner: Is that indeed considered being the Knower-Seer?

Dadashri: That is the beginning of [the state of] the Knower-Seer. Right until the end, You have to keep 'drinking' that which the mind finds bitter. 'We' 'feed' it to those who are close to 'us'. However, 'we' are not idle. 'We' do not

have time to do this for others, do 'we'! How would 'we' have time to 'feed' it to others? Otherwise, everyone would cling onto 'us'.

Questioner: Now, when the time comes for the mind to 'drink' something bitter, how should 'I' take the opportunity of being the Knower-Seer?

Dadashri: If the bitter is taken in with exact *jagruti*, then You indeed are the Knower-Seer.

Questioner: But if the mind did not like something, then it raises problems like, 'Why is it like this and not like that?' So that means the opportunity [of maintaining] the *jagruti* is lost, right?

Dadashri: So then it becomes dim.

Questioner: Yes, so what should be done to take the opportunity of the *jagruti*?

Dadashri: If the mind does not like it, then say to it, 'Go sleep in your room, I will dwell in My home!'

Questioner: Yes, so 'I' do have to say something along those lines, right?

Dadashri: The mind may not like something, but You should certainly have the realization of separation that 'I am separate. Who are you? And what do I have to do with you?'

Questioner: Is it only if 'I' say, 'That [separation] should indeed prevail,' that that benefit will be gained in exactness?

Dadashri: Only then will you be able to live; otherwise how will you live? Depression will set in. Depression sets in and then everything gets ruined. The

realization that You are separate should be there.

Questioner: Is it possible for the mind to be in depression and the 'I' to remain separate?

Dadashri: Yes, to Know the depression of the mind is Your Real form as the Self.

Questioner: But even the mind should not become depressed, right?

Dadashri: That is at the advanced stage. In the beginning, depression should definitely come and it should be Known.

Questioner: What if one is not able to Know the depression and he remains engrossed in it?

Dadashri: In that case, that is how it is for all the people out there [those who do not have *Gnan*!] When depression comes, You should not slack off. Take the opportunity [to realize,] 'Oh my! I have now come to know My Self. I did not know My Self, I did not know who I am. I have now come to know that. Except for the Self, no one can Know depression; [the One that Knows] That is verily My Self and that is verily My Real form!'

Questioner: 'This is depression,' to See it separate like this, that is verily the Self.

Dadashri: The One Seeing it as separate is the Self, but when the depression comes, it [the *jagruti*] becomes slackened. He will say, 'Why not have some ice cream?' But he does not know who he is. At that time, he should be happy, 'Wow! Today I have discovered My

Self!' Instead, he becomes disheartened. This man is saying, "I am depressed!" "Hey, how can You get depression? In that case, who is the One that Knows this?" It is the Self that Knows this. All this is discharge. Discharge means You have to See it. Keep Seeing whether the depression has increased or decreased.

Questioner: Actually, even during depression, One indeed Knows the depression.

Dadashri: That verily is the Self. Instead, one actually ends up being disheartened. The fact is, when there is depression, You need to elevate him. What else can be done? There is no need to elevate him every day. It is only necessary when depression comes; there is a need to elevate him [by saying], 'I am full of infinite energy, I am full of infinite bliss.' 'You' should elevate him in this way!

If depression has set in, then keep Seeing the depression. If there is elevation, then keep Seeing the elevation. Keep Seeing what happens. When there is elevation, depression is bound to follow. And when there is depression, elevation is bound to follow. Therefore, keep Seeing whatever happens. [There will be] Ups and downs, downs and ups.

The 'place' [state] where depression does not arise is Your 'place'. The 'place' from where the bliss does not leave is Your 'place'. Where the salvation of the world happens, that 'place' is Yours! 'You' will say this, right? Then You will swiftly make progress. You have big losses [to recover], don't you!

The Solution for Depression Comes From the Right Understanding

Even ‘we’ Know that right now You are not the one to get depression; You do not have depression as the Real form as the Self. However, depression arises in this external form, the effect is of that; that is why the face looks sullen. And if he has become depressed within, then tell Chandubhai, ‘I am with you, don’t stress out.’

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

Questioner: As time passes, does this *Gnan* become stronger within?

Dadashri: As One understands It, He becomes ‘contained’ [the understanding leads to experience as the Self]. For us [mahatmas], we just have to understand It. With the *Gnan* that ‘we’ have given You, all the veils of ignorance over the Self have broken, the sense of doership has left, all the causes have disappeared.

Now, just the effects remain. How are the effects to be suffered? For that, You should understand this! With understanding, all the solutions come about and One becomes so ‘contained’ that He just Knows. The other person will continue to hurl abuses and You will continue to Know that, that is all. Can that not remain so?

Questioner: Yes, Dada, it can.

Dadashri: The verbal abuses do not affect the body. If a mosquito bites, the Self Knows even that. If You are the Knower, then You are very far from the body, and if You do not remain the Knower, then you are dwelling in the body.

The part that becomes depressed is not Yours. The part that becomes elevated is not Your part. The part that goes to the funeral pyre is not Your part. All those who were born in this world have turned to ash. Can one afford to dawdle in such a world? ‘You’ [the Self] have nothing to do with this world. Your [spiritual] work will not be accomplished without becoming Absolute (*keval*).

The One Who Understands the Gnan Is Separate and You Are Separate

Questioner: I feel much better, Dada.

Dadashri: Or did confusion arise somewhere?

Questioner: Not at all. It has become clear.

Dadashri: In fact, the confusion that was there has cleared up, hasn’t it? So now be mindful of that.

Questioner: Yes.

Dadashri: Be mindful. The one listening is separate, the one who is not mindful is separate, and moreover You are separate. That is why 'we' told you to be mindful. This is because 'we' know the profound point as to who is the One conversing with him! And you do not need to get into such details at all. 'You' just need to follow what Dada says. You should tell Chandubhai, 'I am Seeing and you keep following what Dada says.' Instead of just saying, 'Be mindful,' You should say, 'Be mindful the way Dada has said for you to be.'

'We' have got rid of the knowledge of yours that could create confusion. If You tell Chandubhai, 'Be mindful,' then he will retort, 'Says who?' Such a question would arise, wouldn't it?

So he will ask from within, 'Who is saying this?' 'You' will reply, 'I am the One saying it.' But who is this 'I'? So if You say, 'Dada says so,' then there is no problem. Say that in the name of Dada. The responsibility is on Dada. But Dada himself understands the responsibility, so He keeps separation and then says so. Did you not understand that completely? Looks like you haven't understood the intended meaning of what 'we' are saying?

Questioner: I did understand, Dada.

Dadashri: All of it? You are not smiling. One would smile if he understood it.

Questioner: As you are saying this, 'I' am Seeing within. 'I' was checking to See whether it was understood properly or not.

Dadashri: The one who understood is also separate, and You are separate.

Questioner: Yes, that one too has to be Seen. The one who understood is also not Me, Dada.

Dadashri: What will become of a person if he thinks he has reached the 'full stop' [understood the ultimate]?

Questioner: He will take a lot of beatings, Dada.

Dadashri: 'You' are the Seer of all of that.

Questioner: So ultimately everything has to be deducted, 'I am not this, I am not that, I am not this.' By saying, 'This is not My seat,' 'I' move away from there, but then 'I' have maintained the balance that 'I' should immediately get into My seat, that of the Knower. So that one-sided psychology does not develop.

Dadashri: So, at that time, if bliss prevails, then know that You are on the correct path.

Where There Is No Depression, Gnan Is in Its Absolute State

Even amidst depression, where there is continuous bliss, that 'place' is Yours. This *Gnan* is such that It can discover that. Despite there being difficulties on the outside, the 'place' where there is bliss within is Your 'place'. Why don't You discover Your 'place', that this 'place' is Mine and this 'place' is not Mine! Or else, no matter how the unfolding karma are, simply say, 'This is not Mine,' and it will end. This is because it has been

separated, that this is Yours and this is someone else's!

If the mind becomes depressed, do not become one with it; confront it. In any situation, whenever depression comes, one can experience the Self, provided he has taken this *Gnan* of 'ours'!

'We' want to give this sort of *Gnan* that no matter whichever country of the world a person visits, he will not get depressed by anyone. He should not get depressed, that is how it should be. And a person who causes depression to others will himself inevitably become depressed. No matter how prominent the other person may be or even if it is the entire world for that matter, how can anyone upset You?

It is not worth harboring any fears in this world. When 'it happens' [everything is subject to *vyavasthit*], then why should fears be harbored? And when 'it happens' [is the case], what is the need to become elevated and what is the need to become depressed? There is no place or circumstance in this world that can depress You! It is not worth taking delight in any circumstance in this world and by the same token, it is not worth becoming depressed [in any circumstance].

All those who have come here are indeed suffering. Some may have it to the extent of five percent while others may have it to the extent of twenty-five percent, but the effect is the same. However, they have brought such wonderful merit karma with them! They are to sit in Dada's 'lift' and attain liberation! It is when the merit karma of ten million past lives accumulate that one actually comes across Dada! And

then no matter what kind of depression one may have, it will go away. This is indeed the place to cure depression. This place is for those who are depressed, for those who are trapped in every way. In fact, chronic diseases have gotten cured here.

If someone is very depressed, 'we' nourish him through 'our' eyes. The *Gnani Purush* can make the energy manifest through any means. You will get all the clarity within, that is what the power of the *Gnani's* speech is like. Since you are sitting here with 'us', the world remains forgotten and that itself is called *moksha*!

There is no time, circumstance, or temporary state that can depress You! After attaining this *Gnan*, You too will not have any depression or elevation. If someone reprimands you or puts you in jail, even then You will not have depression; that is called Science (*Vignan*). This is a Scientific path.

Millions of people may come to depress you, but there should not be the slightest of depression. Not just millions, let billions of people come to depress you, even then depression should not arise. Why should depression arise? Even now, depression does not arise in You. The depression that arises, it arises in Chandubhai, it definitely does not arise in You. But people will not easily accept this, will they! When will people accept this? Depression should not arise even in Chandubhai, You have to do *Purusharth* to that level. Depression still arises in Chandubhai, doesn't it? When even that does not happen, that is *Gnan* in Its absolute state.

~ **Jai Sat Chit Anand**

Each and Every Temporary State, Offered in the Sacrificial Fire...

In the entire world, not a single temporary state leaves after being destroyed, rather it leaves after sowing a 'seed' [a cause]. And the karmic account of all the 'seeds' that have been sown are considered during the last forty-five minutes [of life] that remain and depending on the type of 'seed' that has been sown the most, one will go there in the next life.

People of the world sow about a hundred thousand 'seeds' in every temporary state, be it of the mind, the speech or the body. In that, about 3,000 are of 'wheat' [valuable], and the rest are of 'weeds' [unhelpful]. Whenever a temporary state arises, a 'seed' is definitely sown, but after One attains *Gnan*, the temporary states keep getting cleared away with equanimity (*nikaal*), they continue to be obliterated in the 'sacrificial fire'.

The temporary states will continue to discharge. 'You' have to make sure that the charging does not take place. The Lord says, "Prevail in the temporary state that has come about at that moment, and do not worry about the temporary state that has arisen and gone."

The poor temporary states are naïve. When it arrives, tell it, 'Madam, you have come? Now you may leave and let the next one come.'

When someone hurls abuse at you, then the temporary state within spoils. If the Self were to Know that temporary state [as separate], then that temporary state would be destroyed. However many temporary states are Known, those many are destroyed. However many remain, those many would have to be erased later. If the mind has spoiled, then You can tell the mind once again, 'Do *pratikraman* and erase it.' Whatever is written in a letter can be erased as long as it has not been posted out.

The temporary states are in fact changing from moment to moment! In the state of ignorance of the Self, 'seeds' continue to be sown in each and every temporary state. Whereas with *Gnan*, in the state of awakened awareness, each and every temporary state is destroyed. Worldly life is not bound again.

This *Gnan* of 'ours' is such that it purges sexuality. When a [sexual] thought arises within, or when such a temporary state arises, then it is immediately offered [in the 'sacrificial fire' of awakened awareness].

This is because One will definitely seek out the culprit for his own temporary state. Each and every temporary state is destroyed by being offered [in the 'sacrificial fire' of awakened awareness]; this is the ultimate spiritual *yagna*. To 'obliterate' means it is burnt off completely. As one became engrossed happily and willingly in a temporary state, it means that an interference took place, which in turn causes new designs and

sows new seeds. If you accuse anyone even in the slightest, then you will have to face its consequences. The consequences of accusing anyone are very grave.

To clear with equanimity (*sambhaave nikaal*) means that the temporary states have to be offered [in the ‘sacrificial fire’ of awakened awareness]. This is the ultimate grand *yagna*.

If You remain constantly aware of the temporary states of the mind, the speech, and the body and obliterate them [by offering them] into the grand *yagna* [by remaining as the Knower and Seer], then the phases that are stuck to the Self will begin to separate and the developing ‘I’ will start becoming the Real form as the absolute Self (*Paramatma swaroop*) to that extent.

Inner Satisfaction and Closure, Without a Shadow of Doubt, in Every Temporary State!

All the temporary states of this world are infinite indeed, however the temporary states of the mind are infinite multiplied by infinite. The One who escapes from them becomes free, therefore the Knowledge that brings about inner satisfaction and closure to the mind [to the temporary states of the mind], that Knowledge is authentic. Such spectacular Knowledge has emerged that would make even time feel abashed, and that too, It is scientific. This Knowledge is such that It will give inner satisfaction and closure even amidst the infinite upon infinite temporary states of the mind. People become perplexed in the temporary states of the mind, and so they say that God is confusing them. ‘Our’ Knowledge Itself is such that attachment and abhorrence never arise.

Now, those temporary states [that other people talk about], they are not resolvable. What has been explained in ‘our’ [Science]? ‘In each and every temporary state, there is inner satisfaction and closure, without a shadow of doubt.’ Meaning that, ‘our’ Knowledge is such that in every temporary state, there is nothing besides inner satisfaction and closure, that too, without a shadow of doubt. What is it like in this world? The moment a person’s pocket gets picked, he becomes depressed; inner satisfaction and closure do not prevail. And if someone showers him with flowers, he becomes elevated. Depression and elevation continue to take place in all these temporary states. One would get elevated if he were to feel delighted.

(From Param Pujya Dadashri’s Gnanvani)

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Thane : Ground Breaking Ceremony of Trimandir : Dt. 30 July 2023



Adalaj : Sevarthi Shibir : Dt. 4 to 6 August 2023



Adalaj : Satsang – Gnan Vidhi : Dt. 12 – 13 August 2023



Is It as Though Depression Can Arise in the Pure Soul?

If equanimity prevails during depression [of the ego], then the Self can come into experience and if some remedy is applied for the depression, then one will sink further into worldly life. Depression is considered as one type of inner penance. The Self can be experienced during this time. When there is externally-induced suffering and internally-induced suffering from all sides, the Self manifests! Thus, depression [of the ego] is worth welcoming; don't try to get rid of it. This *Akram Vignan* is such that even if an atom bomb is dropped, One will not move away from [the state as] the Self, depression will not arise! What can a fox do to a lion's cub? Whatever is to happen will happen to the non-Self, is it as though anything can happen to the pure Soul? 'You' are indeed the pure Soul! What is the root cause of depression? It is [one's own] weakness, deceptive intentions. How can depression arise in those who are candid and pure-hearted and have pure intentions? The one who always remains in the present does not get depression.

- Dadashri

