

# Dadavani

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**Mind**

(Thinks)



**Chit**

(Wanders, shows photos)



**Intellect**

(Shows profit and loss, gives decisions)



**Ego**

(Signs off on the activity)

The *antahkaran* means a parliamentary system. The mind, the intellect, the *chit*, and the ego, these four members constitute the 'parliament' within. The activities are carried out based on a majority of votes among these four. In this, the ego is the president, the intellect is the prime minister, and the mind and *chit*, they both cast their votes.

## What Is the Antahkaran?

### EDITORIAL

In this relative world, many deluded beliefs prevail regarding the *antahkaran* (the internal functioning mechanism in every human being composed of the mind, the intellect, the *chit* and the ego). The body is directly visible, but to recognize and understand the *antahkaran* is difficult for ordinary people. Some people believe that the *antahkaran* itself is the 'voice' of the Self, some even believe that the *antahkaran* consists only of the mind. Sometimes they believe, 'I am thinking,' and sometimes they believe, 'My mind is harassing me, my mind is wandering around, and I want to make my mind steady.' But they do not know what the facts are, and hence, no solution is attained.

The scientist of the Self, absolutely revered Dada Bhagwan [Dadashri], who Himself constantly remains completely separate from the body, speech, mind, intellect, *chit* (the inner faculty of knowledge and vision), ego, is the only person who can make you recognize the true nature of the *antahkaran* and how it functions! The *antahkaran* is made up of four components: the mind, intellect, *chit* and ego. The basis on which the human body works or the activities that are carried out, that is based on the cooperation of all the four components of the *antahkaran*. The first photo, the first exact impression of any activity is formed at the subtle level in the internal division, which is called the *antahkaran*. And then, that very thing manifests at the gross level in the external division, which is called the *bahyakaran* (the external instruments of the mind, speech, and body).

In reality, what is the *antahkaran*? Its divisions; the location of the mind, intellect, *chit* and ego; how to identify them based on their characteristics; the father and mother of the mind; intellect meaning indirect light; *chit* meaning knowledge and vision; ego meaning ignorance of the Self; do all these components work independently? Or in what way do they function collectively? What is the relation between the *antahkaran* and the Self? What is the true nature of the mind, intellect, *chit* and ego and the true nature of the Self? When all these come into their inherent function, it is called Knowledge; and so on. The basic explanation on such points have been mentioned in the current edition. And the detailed discussions are covered in Aptavani 10 *Purvardh* (first volume) and *Uttarardh* (second volume).

For spiritual progress, all one needs to do is find out which intrinsic functional properties of *antahkaran* are spoiled, and how to improve them. However, one feels, 'I thought about it, I am indeed the one doing it,' he is simply expressing egoism. He believes the ego to be his own Self; that is where the mistake happens. In the direct presence of the *Atma Gnani* (the One who Knows the Self), spiritual seekers attain *divyachakshu* (divine Vision whereby the Real and the relative are Seen as separate) through the *Gnan Vidhi* (scientific experiment to impart Self-realization) in just one hour. Through the Knowledge of the Self bestowed by the *Gnani Purush*, You get the awareness of who You are, and that You are separate from the mind, intellect, *chit* and ego. Then, by following the five *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*), the purification of the *antahkaran* continues to happen; the misery caused by the *kashay* (anger, pride, deceit, greed) gradually stops. After that, true bliss arises from that very purity, and permanent peace is attained!

~ Jai Sat Chit Anand

## What Is the Antahkaran?

*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](mailto:engvani@dadabhagwan.org).*

### The Efforts to Make the Mind Steady

Do you wish to know anything?  
Something new?

**Questioner:** Yes, I do.

**Dadashri:** What do you wish to know?

**Questioner:** I wish to know the secrets of this universe. Why does a human being get entangled in all this?

**Dadashri:** Do humans alone become entangled in this or do other living beings also get entangled?

**Questioner:** Those living beings do not have as many thoughts; only humans do. When I sit down to worship God, that is exactly when I get bad thoughts.

**Dadashri:** Yes, that is exactly when bad thoughts arise. Otherwise, you have good thoughts the entire day, is that so?

**Questioner:** Not like that. But when I read a novel or something like that, then the mind (*mun*) totally becomes steady.

**Dadashri:** It becomes steady when you read a novel, right! What does reading a novel mean? It means to slip [spiritually].

The mind is always steady in an activity of slipping down. In climbing higher [spiritually], the mind becomes a little unsteady.

**Questioner:** I want to make it steady in one place.

**Dadashri:** But you yourself are unsteady. How can one who is unsteady, make something else steady?

**Questioner:** But if the mind becomes steady, then I can become steady.

**Dadashri:** But to begin with, you are unsteady because of the mind. To be unsteady due to the mind is very harmful. The next life depends on the mind. Now how can you make the mind steady? You will need someone's help for that.

Have you figured out what would be the benefits in making the mind steady?

**Questioner:** There will be peace.

**Dadashri:** Who has made it unsteady?

**Questioner:** I have.

**Dadashri:** Why did you do that? Did you deliberately make it unsteady? You do not know what is beneficial and what is harmful. As you do not know what is

beneficial and what is harmful for you, you have used your mind in every which way. If you had known what was beneficial for you and what was harmful for you, then you would have used the mind only for your benefit. Now the mind has gone out of control. When you attain the Knowledge that gives the understanding of what is beneficial and what is harmful, then the mind will become steady. You have to attain the grace of such a *Gnani Purush* (One who has realized the Self and is able to do the same for others) who Himself has become steady, He constantly remains in a state of steadiness. Then He can make you steady. Then everything will fall into place, otherwise nothing will work.

### First Know Your Mind

**Questioner:** While carrying out devotional practices, a controversy arises between the mind and the intellect, so when will there be an agreement between these two?

**Dadashri:** You need to identify and recognize the ones that cause trouble for everyone. You know the mind by its name only, isn't it?

**Questioner:** Yes.

**Dadashri:** But who troubles you? Is it the mind?

**Questioner:** The mind.

**Dadashri:** But have you known the mind? You should at least know it. If you do not know your own mind, then how will you know the mind of others? The extent to which you know your mind, everyone else also knows it to that extent, even children say, "My mind is harassing me."

You should know the mind. You should know what its age is, what its

lineage is. You should know all that. If you know it, then it will be controlled. Have you not attempted to know it? Someone who harasses you, someone who has filed a claim against you, you would certainly find out who that person is, wouldn't you!

### The Detailed Explanation of the Antahkaran

This explanation cannot be easily understood. That is why the entire world is entangled.

**Questioner:** True, this cannot be easily understood.

**Dadashri:** People have no awareness of this at all! The Science that the entire world is searching for, 'we' are giving the first and foremost detailed explanation of that Science in its completeness. It is very difficult to understand the mind. What is the mind? What is the intellect (*buddhi*)? What is the *chit* (the inner faculty of knowledge and vision)? What is the ego (*ahamkaar*)? 'We' are giving the explanation of all of these exactly as they are.

The *antahkaran* (the internal functioning mechanism in every human being) is made up of four components: (1) the mind (2) the intellect (3) the *chit* and (4) the ego.

All four have a form and they can be read. They are not visible through the physical eyes, rather they are understandable through knowledge. They are completely physical. The pure Soul (*Shuddhatma*) and these have nothing to do with each other at all. The pure Soul is completely separate from the *antahkaran*. 'We' are completely



separate from it; that is why ‘we’ can give an exact explanation of it.

### **First in the Antahkaran, Then in the Bahyakaran**

The mind, the intellect, the *chit* and the ego, each of them have a different, a unique function; nevertheless, every activity indeed takes place with the collaboration of all four. The basis on which the human body carries out activities is in two parts: (1) the gross, the external division, which is referred to as the *bahyakaran* (the external instruments of the mind, speech, and body) (2) the subtle, the internal division, which is referred to as the *antahkaran* (internal functioning mechanism in every human being composed of the mind, the intellect, the *chit* and the ego).

First, things take place within the *antahkaran*, then it manifests in the *bahyakaran*. Therefore, if one knows how to read the *antahkaran*, then he can understand what is about to happen in a short period of time. And there are only four components within the *antahkaran*, there is no fifth component.

What is the *antahkaran*? It is internal. The first photo, the first imprint of any activity gets cast exactly in the *antahkaran*, and thereafter, that itself materializes in the *bahyakaran* and in the external world. First, an activity takes place within the *antahkaran* in a subtle form, and then it manifests at the gross level, in the form of its photo. If someone knows how to read the *antahkaran*, then he can tell that this is what is going to take place on the outside.

‘We’ are able to see the ‘photo’ of the *antahkaran*, as to what is going on right

now! Therefore, ‘we’ know that now this will happen in the *bahyakaran*. The one who knows how to see a ‘negative’ [a film plate from which photos are developed] will also be able to see the ‘positive’ [the photo]. Therefore, first it takes place in the *antahkaran* and based on that, the *bahyakaran* functions. All the sense organs too are dependent upon that.

These people arrive at a conclusion through experience, but vision is a different matter altogether. An experience may even prove to be wrong. Sometimes it may prove to be right and sometimes it may prove to be wrong. So it is not something reliable. But the vision of the *antahkaran* is very exact. Once the ‘negative’ has been seen, the ‘positive’ can be clearly seen. The ‘negative’ is bound to be created; a ‘negative’ is constantly being created in the *antahkaran*.

When a person is about to vomit, it is first known in the *antahkaran*. So he immediately gets alert and runs to the bathroom. It happens in the *antahkaran* first but a person does not know about it, what is the reason for that? Vomit creates knots of uneasiness within, so it gives rise to an effect and hence, the *chit* immediately goes there. And many other effects are such that if the *chit* has gone out wandering, it will not come back and so the person will not know [what is going on within]. And then everything gets entangled. Elderly people used to say, “It is now time for me to depart,” they would even know that. [They would say,] “I will not live the whole of today, so prepare for everything.” This is because any activity first happens in the *antahkaran*, then it happens in the *bahyakaran*. It cannot

happen in the *bahyakaran* without it happening in the *antahkaran* first. If one knows how to read the 'crystal ball' of the *antahkaran*, then there is no need to go to an astrologer for crystal ball reading. But people approach astrologers, "Please tell me what you can see in the crystal ball about me." Hey, why don't you look within yourself!

### The Stages of Development of the Antahkaran

**Questioner:** The mind, intellect, *chit*, ego and the heart; does the life of all human beings run through these five components?

**Dadashri:** Yes, everything runs because of these five components. The mind, intellect, *chit* and ego are limited in animals, whereas they are unlimited in humans.

**Questioner:** Do the two-sensed living beings and three-sensed living beings have tubers of the mind? Do they even have an *antahkaran*?

**Dadashri:** They do not have a mind at all. There is no mind in the two-sensed, three-sensed and four-sensed living beings. While the five-sensed living beings [animals] have a mind, but it is limited. They can know to the extent that if you put some food in a container, then a cow is quickly able to understand that. The *sangnya* (association) arises, that is how much it understands. Or if you were to approach a cow with a stick hidden behind your back, then the cow will understand that you are going to hit it. Those are *sangnya*. They understand only to the extent of the four *sangnya* [eating, sleeping, procreation and fear]; that is the

limit of their mind. They do not have an excessive mind. Nevertheless, if someone were to teach a monkey and appeal to the mind, then its mind would develop a bit more. However, only humans have a mind that is unlimited. Human beings alone have an unlimited mind. You can develop it as much as you want. Therefore, in human beings, the mind does not have any limits. However much a person's mind blossoms, he will benefit accordingly! The mind is such that it can go beyond any limits. The animals have a mind with a limit. They have a limited mind, meaning they can understand through *sangnya*, whereas you can understand everything even without *sangnya*.

**Questioner:** When does the ego arise in the progression of one-sensed living beings to five-sensed living beings?

**Dadashri:** It is when the mind is not limited, when the intellect is not limited, when the *chit* is not limited, and when even the *antahkaran* is not limited; they are unlimited, that is when the ego arises. It is only in human beings and that too in the people of India! People elsewhere [from other countries] do not have such an ego! They have a normal, a very slight ego.

**Questioner:** One is bound to have some ego, isn't he?

**Dadashri:** No, that ego is very little and that too, it is an ego that is natural and spontaneous. Whereas for us [Indian people], there is no end to our ego! We have an ego that lasts seven generations. We accumulate [money] so that our children's children will benefit and even their children will benefit from it.

Even in human beings, there are one million four hundred thousand layers [of

development]! The indigenous people of Africa also have a mind, but it is not developed at all. They have a mind, intellect, *chit* and ego, but those are all in an underdeveloped state. Now starting from that stage of development, as one progresses to being a human in India, his mind, intellect, *chit* and ego will have developed completely. And [for people] everywhere else outside of India, the *chit* does exist, but they do not understand what the *chit* is. They have not even [identified and] given it a name. They are able to experience the *chit*, but they call it the mind. They include everything in the mind. We have separated the two, because here [in India] we have [spiritual] Scientists!

### The Division of the Antahkaran

**Questioner:** How can we draw a line of demarcation between all four, the mind, the intellect, the *chit* and the ego? Is the inner voice, the voice of the ego or the arguments of the intellect?

**Dadashri:** No one except the *Gnani* (One who has realized the Self and is able to do the same for others) can draw this line of demarcation! People just do not know about this, so how can they draw a line of demarcation?

**Questioner:** The mind, the intellect, the *chit* and the ego, are these parts of the *antahkaran* or are all four separate individual components?

**Dadashri:** They are separate. These four stay together and that entity is called the *antahkaran*. When any one of them is working, the others do not work. All the four are individual components.

**Questioner:** So are the mind, intellect, *chit* and ego all separate entities?

**Dadashri:** Yes, they are all separate entities, because their intrinsic functional properties (*gunadharmas*) are different. With reference to the *antahkaran* they are one, but their intrinsic functional properties are separate, so they are separate. This *antahkaran* within is such that it is made up of four components. However, they are not four separate pieces [of the same thing]. When the mind is working, the *antahkaran* is in the form of the mind. Then when the intellect is working, the *antahkaran* is in the form of the intellect and when the *chit* is working, the *antahkaran* is in the form of the *chit*. There are four components, but at a particular time only one component is working independently. All of them work in the *antahkaran*.

**Questioner:** What are their activities? There are functions of the mind, the intellect, the *chit* and the ego, so what are those? I want to understand that.

**Dadashri:** It's like this, there are four types of functions taking place within the *antahkaran*. Whatever function is going on at any given point in time, that function takes over the entire *antahkaran*. So when the *antahkaran* is involved in a thought process, when it is thinking, it is called the mind. When it goes off wandering outside, it is called the *chit*. When it is making decisions, at that time it is called the intellect. When it is involved in the process of deciding 'where is profit and where is loss,' at that time the intellect is at work. And [when it claims,] "I did it, I did it," it is the egoism. One does not have any independent energy to empty his bowels, despite that, he says, "I did it, I did it!" So the *antahkaran* has four components, and it can be labeled

according to whatever function is taking place at that particular time.

### The Form of the Mind

**Questioner:** But what you explained is about the gross level. It is the thoughts that arise from within that have to be distinguished.

**Dadashri:** That is exactly what I am talking about. That is precisely what I am explaining! The *antahkaran* has four components. There is only one *antahkaran*, but whatever component is functioning, the entire *antahkaran* can be regarded as being that very component. Whenever one is immersed in thoughts, at that time, it is the control of the mind. So when the mind is working, it is just thought after thought, thought after thought, a person is entangled in a total chaos of thoughts. There is nothing but thoughts, and that is referred to as the mind. The mind does not go outside. Don't people say, "My mind goes to Mumbai, it wanders here and it wanders there." The mind does not wander around like this. That which does not wander around is called the mind. So people are mistaken about this. Don't people say, "I am in the office, even then my mind wanders off at home"? What is that? Do you understand what is referred to as the mind?

**Questioner:** But the thoughts that arise, there is so much chaos within that I just don't understand whether it is a thought that is going outside or is it a thought that is coming inside or is it a wandering thought or is it not a wandering thought.

**Dadashri:** Thoughts do not go outside at all; the thoughts remain within. The mind is such a thing that it does not go

outside the body. And if it were to go outside, then many people, scientists or yogis would close the door to it, they would not let it enter again. But the mind never leaves the body, does it! So it keeps thinking within. It is constantly involved with thoughts of all kinds. This is its boundary! It has no other business. To have thoughts is the function of the mind; that is its natural and inherent function. When the mind is in its original state, it is in the form of karmic tubers. There are varieties of karmic tubers. And when they exhaust [discharge], there are entanglements of thoughts.

### The Form of the Chit

Now if there are no entanglements of thoughts, then while sitting here, if something within you wanders off to your home and engages in a conversation there, then know that it is the *chit* that has wandered off. The function of the *chit* is to wander within the body and to wander outside as well. That which wanders is not called the mind, it is called the *chit*.

What do these people say? "My mind goes from here to Mumbai." The mind does not go like that. It is the *chit* that goes, it is the *chit* that wanders. When children are studying, their parents tell them, "Hey, you are studying, but your *chit* is not present here." It may have gone to a cricket match. Does this happen or not?

**Questioner:** It does happen.

**Dadashri:** Even though you are sitting here, it can wander off to Bhadran [a town in the state of Gujarat, India]. It will even visit the court in Borsad [a town in the state of Gujarat, India], that is referred to as the *chit*. At that time,



you should understand that it is the *chit* that is functioning.

Now, this is the only complication throughout all of India, people have understood the mind and the *chit* to be one and the same. They have made a muddle of it. The *chit* is the greatest thing of all in this. So, when the *chit* wanders outside, when it keeps wandering, at that time, a person will not be able to develop focus. If he wants to tie the *chit* to a post, it cannot be tied. It is not the mind that has to be focused; it is the *chit* that has to be focused.

The *chit* is not something that can be turned around easily. That is why the yogis keep focusing their *chit* on the *chakras* (wheels of energy throughout the body). That is not a practice of the mind; that is a practice of the *chit*. But as one does not have the ability to recognize the mind, he refers to the *chit* itself as the mind. Even if one does not allow the *chit* to enter the body, it will enter in, that is how subtle it is. It can pass right through anything. The mind is gross. So, do you understand that the *chit* and the mind are two different components? Both have different functions.

**Questioner:** When it goes out, does the *chit* start doing the work of the mind, or does the mind get transformed into the *chit*?

**Dadashri:** No. They are all different components indeed. This *chit* is the *chit* that has become impure. It is only the *chit* that needs to be purified. The mind has not spoiled at all. It is actually the inherent nature (*swabhaav*) of the mind to show the good and the bad. The *chit* alone has become impure, and it keeps wandering around everywhere. And it does not even have to buy a ticket to roam around. Everything is for free! The mind and the

intellect do not know anything, everything depends entirely on the *chit*. It is the *chit* that has become impure, that is why this plight. Let me tell you what the *chit* is made up of. The *chit* is made up of two words, not one word. Knowledge (*gnan*) and vision (*darshan*), when you combine the essence of these two, it is called the *chit*. It sees and knows things, it sees and knows. That is its very habit of wandering around! It goes and sees this, it goes and sees that, it sees the other thing and yet another thing. Even while sitting here, it goes and watches a cricket match! Whereas the mind neither has knowledge nor vision. The mind does not have the energy to see, whereas the *chit* has the energy to see. Therefore, the energy of the *chit* and the energy of the mind are both different.

So what is the other difference between the *chit* and the mind? The answer is, the mind cannot see anything, while the *chit* is able to go and see everything.

The function of the *chit* is to go outside as well. It goes from here to your office, it sees your table and chair at the office and comes back. Can you not visualize the table and chair of your office even while you are sitting here?

**Questioner:** Yes, I can see that.

**Dadashri:** Exactly as they are?

**Questioner:** Yes.

**Dadashri:** The inherent nature of the mind is such that it cannot see anything. The inherent nature of the mind is such that it cannot go outside. The inherent nature of the *chit* is to see things.

Who seeks to make a distinction between the *chit* and the mind? One is looking for this distinction either to win

over the mind, that is to defeat the mind, or he is looking for it in order to attain the Self. One who wants to attain the Self seeks to make a distinction between the mind and the *chit*.

### The Characteristics of the Intellect

**Questioner:** Now, please give a detailed explanation of the intellect.

**Dadashri:** Yes, what people refer to as the intellect, that is actually not intellect. That which sees profit and loss is the intellect. People falsely attribute other things to the intellect. What would one who enters this room look for? Would he look for the best place to sit, as in, would he look for where there is profit and where there is loss? [He would look for], 'Where I will get the most profit, and where will I have no loss.' And what about a person travelling on a train?

**Questioner:** He will first look for a seat by the window.

**Dadashri:** And what about a person travelling on a bus? Wherever he goes, he analyzes where there is profit and where there is loss; that is referred to as the intellect. Have you ever looked for where there is profit and loss? To decide, 'Is this right or is that right?' or to assess, 'This will cause a loss, that will cause a profit,' that is the role of the intellect. When the intellect plays its function, when it assesses profit and loss, at that time, it is the reign of the intellect.

Secondly, the intellect only makes decisions. It assesses the profit and loss and then makes a decision as to what to do. The scripture writers have said that the intellect makes decisions.

**Questioner:** What is the difference between the intellect and the *chit*?

**Dadashri:** The only difference between the intellect and the *chit* is that the intellect cannot see anything new. It can only make decisions for what is already there. The intellect makes decisions and the *chit* cannot make decisions.

The mind only keeps thinking. Where no decisions are made, that is the mind. Where there is no decision for the thoughts, undecided thoughts are referred to as the mind, while decided thoughts are referred to as the intellect. No matter what kind of questions arise; but to make a decision is the job of the intellect and the ego signs to it.

### The Inherent Nature of the Ego

The fourth and the last component of the *antahkaran* is the ego. In conjunction with the mind and the *chit*, whatever decision the intellect gives, the one that ultimately endorses and signs to it is the ego. As long as the ego does not sign to it, not a single action can take place. Nevertheless, as the intellect is an indirect light that comes through the medium of the ego, whatever decision the intellect gives, by default the ego becomes involved with it, and that action takes place.

The ego means *aham kaar*; 'I did it,' that is all. Apart from this, it does not experience anything, it does not do anything. 'I am the one doing,' that verily is the ego. 'I am doing this, I am the one running this,' that itself is one's ego. Moreover, it even takes a beating.

The inherent nature of the ego is such that if one greets you like this [by folding his hands and giving respect], "How are

you? Welcome, please welcome!” Then the ego immediately becomes inflated. And if you are not welcomed like that, then the ego will deflate. That is the inherent nature of the ego. When the ego is working, you should recognize that this is considered the ego. Why do things happen like this? Who is responsible for it? At that time, it is not the mind that acts that way; the other components help, but at that point in time, the main function is of the ego! You need to understand who the ‘chief minister’ is.

The ego is blind like Dhritarashtra [the blind king in the epic Mahabharata]. It works through the eyes of the intellect, but the ownership is of the ego indeed. What does the ego mean? One has not done anything and yet he says, “I did it!” Hey, how did you reach here? Did the car not bring you? You came because of the car, didn’t you? So when people say such things, it is referred to as the ego. There is no problem if you talk without exerting that ego. There is no problem in saying, “I came,” but there is speech with egoism and there is speech without egoism, do you understand that or not?

### **A Parliamentary System in the Antahkaran**

How does the *antahkaran* suddenly become active? It is scientific circumstantial evidences. When a certain evidence arises, the mind arises or when a certain evidence comes together, the ego arises or the *chit* arises or the intellect arises. No one has ownership at all in this, everything is independent, it is a parliamentary system.

When you step out of here, the first thing that will happen is that a thought will arise in the mind, ‘Should I take a taxi, or, since the station is close by, should I walk? The station is close by, so why spend two rupees for no reason?’ Then a second thought will arise, ‘No, let me take the bus instead!’ Then a third thought will arise, ‘No, instead of taking the bus, let’s take a taxi. That way, we can all sit together.’ At that point in time, the mind is involved in many thoughts. So the mind will think from this angle and from that angle, it will think, ‘I’ll do this, I’ll do that.’ Ultimately, the intellect will say, ‘No, I will go by taxi.’ To make a decision is the work of the intellect. Then all the others will be silent. The mind cannot make a decision, the *chit* cannot make a decision, and even the ego cannot make a decision. The intellect makes a decision, and the ego immediately gives its signature on it. The ego’s signature needs to be taken. If the intellect does not take the ego’s signature, then that won’t do.

**Questioner:** What happens until the signature of the ego is not taken?

**Dadashri:** That task remains halted. The ego does not have any authoritative control, despite that, nothing will move forward without its signature. The work gets done if the ego gives its signature. So, there is an entire parliamentary system running within.

The ego merely signs to the decision made by the intellect. It does nothing else. Whatever decision the intellect makes, the ego expresses egoism over that; that is its only business. The ego gives its signature. It will not sign to anything the *chit* says. In fact, it will not even sign to anything the

mind says. But it will sign to whatever the intellect says. So, it is the intellect that makes the ego sign to what the mind says. And when the mind, the intellect, and the ego join together, that task is accomplished.

So under whose control is the ego? It is under the control of the intellect. So the ego does what the intellect tells it to do. The intellect will say, 'Sign here,' and the ego will comply. The poor ego signs with the eyes of the intellect, but the pomp is all of the ego. The authoritative control is of the intellect, and the pomp is of the ego! The ego is the one who signs, as if it is the President of India! The ego is greater and although the intellect is its assistant, the intellect functions like the prime minister. Now, everything works according to what the intellect does. Wherever the intellect is present, the ego is surely present. The ego may or may not be present where the mind is present.

### **When Three Come Together, the Activity Takes Place**

**Questioner:** The decision is collectively made by the intellect and the ego. If they join with the mind, the task proposed by the mind gets executed, and if they join with the *chit*, then the task proposed by the *chit* gets executed. Is that how it is?

**Dadashri:** Yes. When three of the four components get together, that particular work will happen. If you wake up in the middle of the night, and if the mind finds a circumstantial evidence, then the mind will become involved in thinking. The factor of timing was missing, but once the circumstantial evidence comes together, then thoughts will spring forth. So, you will begin to have thoughts of that nature; at

such a time you will not have thoughts about your business. The types of thoughts you have depends on the circumstantial evidences; that is considered the mind. And so when the mind starts up, if it is anything related to outside, then the *chit* will go outside, and if it is something related to the house, then the *chit* will go downstairs in the house, it will go upstairs. The *chit* will move around at that time. Then, the intellect prepares to make decisions. Now, if the *chit* moves away during this time, if it takes an opposing stance, then the intellect will side with the mind. When the thoughts of the mind and the intellect become one, the ego gives its signature. The ego will give its signature wherever the intellect becomes involved. Such is the 'parliament' of these four! If the *chit* does not become involved with the others, the work still continues to take place in the presence of its opposition. The ego simply signs wherever the intellect tells it to; that is its policy. Alternatively, if the *chit* likes something, if it likes a place of pilgrimage very much, and if the intellect becomes involved in it, if it accepts it, then it makes a decision accordingly. So the three are on one side and the mind will be left standing on its own.

### **They Are Both Like the Prime Minister and the President**

**Questioner:** How are the intellect and the ego related?

**Dadashri:** The intellect and the ego have a relation with each other. The ego is like the president and the intellect is like the prime minister; that is how it is. He [the president] has to sign to whatever the prime minister says. He has to dance to the tunes of the prime minister. So the ego is blind, it does not have eyes; how can we know that?



If it falls into greed, then it is blinded by greed. If it falls into pride, then it is blinded by pride. It becomes blinded by whatever it falls into. Fundamentally, it is blind. The intellect just cannot stand alone, without the ego! The intellect cannot work independently. It can only get its way after it makes the ego sign to its decision. This is a parliamentary system. Without the ego, surely, no work can be done!

**Questioner:** How does the ego arise and where in the mind is it located?

**Dadashri:** It is not located in the mind. The mind is separate and the ego is separate. They both have different ‘workplaces’, they have different ‘businesses’. The ego is like the great president. If the mind wants to have its way, it can only do so after the ego gives its signature.

**Questioner:** Does the ego fear that if it does not obey the intellect, then it will definitely suffer a downfall?

**Dadashri:** In fact, it is on the basis of the intellect that it is living. The support of the intellect is its very existence. Because the intellect is present, the ego is alive. The ego exists only because of the intellect; it cannot exist otherwise. And what’s more, the two are separate, the intellect and the ego are separate. Many times, they are at odds with one another. The intellect says, “There is no need for so much egoism.” Then the ego will say, “I will do it. What are you going to do?” So they are actually separate. Despite this, the ego signs to whatever the intellect decides. This ‘parliament’ is very powerful! It is a parliamentary system, so there are no other problems and it is not wrong either.

## A Detailed Explanation of That System

So all these discussions go on within, but any decision that is taken is a parliamentary decision. The *antahkaran* means a parliamentary system! The mind, the intellect, the *chit*, and the ego, these four members constitute the ‘parliament’. The activity is carried out based on a majority of votes among these four. In this, the ego is the president, the intellect is the prime minister and the other two are voters.

There are two: the mind and the *chit*. The intellect will side with either one of them. If the intellect finds the mind acceptable, then it will side with the mind and reject the *chit*. If it sides with the *chit*, then it will reject the mind. So those two [the intellect and the ego] will immediately join. Wherever the intellect sides, the ego will surely be there. So the voting power increases, doesn’t it? There is one on one side, and there are three on the other side; wherever there are three, that action will get done within. It keeps happening in this way.

The intellect is the one with illumination, so wherever the intellect runs, the ego immediately runs after it. This is because the ego is blind and so it cannot manage without the intellect. It only sees through the eyes of the intellect. It is called the president, that’s about it, otherwise, all the authority is in the hands of that one [the intellect]. And the mind and all of them have no say. Where there is intellect, no one else has a say.

**Questioner:** Is it possible that the ego does not sign off on something that the intellect has made a decision on? Then what happens to that ‘paper’?

**Dadashri:** No, once a decision has been made by the intellect, it will inevitably be signed by the ego, and that specific work will get accomplished. And if the ego is separated, then the intellect will be left alone, in a widowed state. Without the president, it will be very much like a widow, isn't it!

Sometimes the mind says 'no' and sometimes the *chit* says 'no'. But the ego is always with the intellect; it is never alone. The ego never separates from the intellect. For the most part, the ego and the intellect do not separate; only on rare occasions do they separate. The ego has already signed to what the intellect is showing. Now, to cancel that signature, that is called *purusharth* (relative effort).

**Questioner:** To separate the ego and the intellect, that is *purusharth*?

**Dadashri:** That is *purusharth*; that is relative effort.

### Their Physical Locations

**Questioner:** Do these four [the mind, intellect, *chit* and ego] have specific locations in the body or is it simply an explanation?

**Dadashri:** All of them have specific locations. The mind has a subtle form as well as a gross form. And there are specific locations.

**Questioner:** Where is the mind located?

**Dadashri:** The subtle mind is here, [in between the two eyebrows] two and a half inches deep from here. Two and a half inches deep from here is where the subtle mind is located. The gross mind is located in the heart. Then the gross *chit* is right here.

**Questioner:** What part do you mean by 'right here'? Can we call it the nape of the neck?

**Dadashri:** No. This back part of the head. A little lower than this point where the eyebrows are, but at the back, that's where the *chit* is.

**Questioner:** Is that the gross *chit*?

**Dadashri:** Yes, the gross *chit*.

**Questioner:** Such that a photograph of it can be taken?

**Dadashri:** Yes, a photograph can be taken.

So where is the *chit* located? It is where the *chotli* (the tuft of hair that a male Brahmin leaves on the back of his head after shaving it) is, there is a tuft of hair at the back of the head; that is where it is. That is the location of the *chit*, the gross *chit*.

**Questioner:** Where is the location of the subtle *chit*?

**Dadashri:** The subtle *chit* resides with the intellect. So it does not have a form, while the mind has a form. The petals of the mind are in the heart. Having a form means that only certain people can see it, everyone cannot see it. And the intellect too does not have a form; it is a kind of light. The *chit* too is a kind of a light, but it is impure light. Whatever knowledge is acquired in the state of illusion, it is all impure light. One attains *moksha* (liberation) by making the *chit* pure.

**Questioner:** These locations of the mind, intellect, *chit* and ego that you showed; according to the locations identified by the scientists, in all these locations there are cells, which act as

computers that store the given information and retrieve it when needed. Now when it comes to thoughts, there is a difference between what the scientists say and what you are saying. So are the scientists completely wrong in what they are saying?

**Dadashri:** No, they are not wrong, that is what they perceive. Just as many people believe that ‘God is the creator,’ that is their viewpoint. And these scientists believe it must be this way. And in those instances, many of the things they claim may turn out to be true. This is because those things can be photographed; it is possible to take subtle photographs of those things. These scientists are able to understand all this, because they have been endowed with the gift to do so. They are not *Gnanis*, yet they have that gift. With this gift, they are able to see things in their vision. Yes, so they get all the insight.

**Questioner:** What you have explained about the mind, intellect and *chit*, there is no demarcation of the individual functions of these three components within. It is like an account of a kind that stores information within and brings it out; it is like a computer of a kind, isn’t it?

**Dadashri:** As I said, those are the functions of the *antahkaran*! ‘We’ can show you the functions that are carried out at the gross level, such as this component functions in this manner. The *chit* keeps doing only this, and the mind keeps doing only that. So if you want to recognize them, for instance, when the mind is constantly thinking, you can tell that the mind is in charge. In this way, you can understand everything.

## The Distinction Between the Gross and the Subtle

**Questioner:** We consider the mind, intellect, *chit* and ego as four separate components, but is it just one energy manifesting in different forms?

**Dadashri:** It is not like that. Even in their gross form, there are exactly four components. There is a range from the gross to the subtle. The *chit* is gross as well as subtle. The subtle *chit* is within the gross *chit*. Gross means it is such that its photo can be taken. Even the ego can be photographed. That is what these people refer to as the *chakra* (wheels of energy throughout the body).

**Questioner:** The gross *chit* is located here [at the back of the head where the *chotli* is] and the subtle *chit* is the one that wanders outside, so how can its photo be taken?

**Dadashri:** The battery of *chit*, the *chit* is in the form of a battery; through which it continues to get charged and in the absence of this battery, the *chit* does not get charged. Therefore, the *chit* is in the form of a battery. When this *chit* in the form of a battery comes across evidences, it discharges, and when it discharges, it goes from here to Rameshwar [a town in South India]. When the evidences come together, it goes to Rameshwar, but that does not mean that the *chit* has departed from here. Just as with this tube light, its illumination goes outside; in the same way the *chit* goes outside and that is the subtle *chit*. But as a matter of fact, it has arisen from the gross *chit*. Therefore, it is possible to take a photograph of the subtle *chit*. That *chit* is located at the back of the brain; that bump is more pronounced in some people and in

others, it is less pronounced. That *chit* can be photographed.

Now the *dasham sthan* [As per Yoga, the tenth opening, not physical but a subtle opening, at the crown of the head through which the life force interacts in the world], which is called the soft spot (*taalvu*) on the crown of the head, where people apply *ghee* (clarified butter), that is where the intellect is located. The intellect is such that we can take a photograph of it. We can take a photograph of the battery from which the intellect gives its light. And where is the ego located? It is here at the back, below the waist. When you say, 'Well done!' to your children and pat them on the lower back, you are encouraging their ego, and that is why they blossom. As the ego is located there, you should pat them there and praise them. When prominent people give a pat on the back to someone and say, "Go ahead, begin the work," they pat the person on that spot. It reaches the ego and it is such that an exact photo can be taken. We can capture a photo of that in the camera.

### **The Birth of the Mind, Its Father and Mother**

How has the mind arisen? If one finds the answer to this, then I will call him a scientist. Everyone says, "The mind is mine, the mind is mine." But what is the mind? How has it arisen? What is it made of? How was it created? One is not able to find out all that. The mind's creation constantly changes. Therefore, no one can tell how it has come to be.

**Questioner:** What is the mind?

**Dadashri:** Yes, you are the first person to ask me this. What is the mind?

Who are the father and the mother of the mind? How was it born? Can anyone be born without a father and a mother?

The mind cannot be born just like that. 'We' can give you an outline of it, 'we' cannot explain it to you completely. This is because the rest is indescribable, there are no words to describe it. So whatever can be described, 'we' will do so. 'We' know the father and the mother of the mind.

**Questioner:** How is one to know that?

**Dadashri:** Ask someone, have the names of the mind's mother and father been mentioned in any books?

**Questioner:** Dada, that has not been mentioned in any book in the world. You are the only one who knows that.

**Dadashri:** If there were no father and mother, then the mind would never exist. There is definitely a father and a mother. Do you know who the father is? When you are given tea without sugar, then would you not give the opinion that, 'The tea is bland'?

**Questioner:** I would.

**Dadashri:** That opinion is the father of the mind and language is the mother of the mind. The language in which you give the opinion, that language is the mother of the mind, and the opinion is the father. If there was no opinion, then the mind would not exist. This is the first time that this has been clarified in the world, that too in exactness!

No one has ever found the father and the mother of the mind. Nothing has been said about that since the existence of the world. This is the first time the father



and the mother of the mind have been mentioned. So when opinions are given, the mind arises. Do people not have a habit of giving opinions?

**Questioner:** They do.

**Dadashri:** That has given rise to the mind, nothing else.

### The Intellect Is an Indirect Light

**Questioner:** Does the understanding of knowledge arise only when we combine the mind and the intellect, or does it happen on its own?

**Dadashri:** No, there is no need for the intellect. The intellect drives you deeper into worldly life, it certainly makes you wander in worldly life. This intellect makes you take a beating after beating until you have nothing left. The intellect never lets you get out of worldly life. The intellect is an indirect light. Only the direct light [of the Self] will let you get out of worldly life. The intellect is beneficial for worldly life, but it will create an obstacle for attaining *moksha* (liberation). In fact, it only runs the worldly life. When the intellect is needed in worldly life, it begins to function automatically. The intellect is inclined towards worldly life. It gives you results in worldly life, but it does not let you come out of it, it does not let you go to *moksha*. The light of Knowledge of the Self (*Gnanprakash*) alone is needed for *moksha*.

**Questioner:** What is the difference between the intellect and the light of Knowledge of the Self?

**Dadashri:** Let me explain to you what the intellect is. There is a difference between the inherent nature of both, the intellect and the Knowledge of the Self (*Gnan*). Just as gold and brass are

different, aren't they? Brass looks like gold but nevertheless there is a difference in its intrinsic functional properties. You would have never heard the definition of the intellect! Let me define what part can be called the intellect and what part can be called the Knowledge of the Self. Wherever there is intellect even to some extent, you will feel 'darkness' there. This is because it is an indirect light. Whereas the light of Knowledge is a direct light.

Indirect light means, it is like rays of sunlight falling on a mirror and then reflecting from there into the kitchen. This is indirect light. Similarly, the light of the Self falls on the ego and it comes forth through that, and that is the intellect. The ego is akin to the mirror and the Self is akin to the Sun. The Self is the original light, it is completely *swa-par prakashak* (that which illuminates the Self and the non-Self). It illuminates the Self and it also illuminates the non-Self. The Self illuminates all the *gneya* (objects to be Known). So the intellect has arisen through the medium of the ego. If the medium of the ego were to end, then the intellect would no longer remain. Then there will be direct light. I receive direct light. In my case, there is no ego in between and therefore the light that falls is the direct light; that is the Knowledge of the Self!

### The Chit Is Knowledge and Vision

**Questioner:** Is the state between the mind and the Self called the *chit*?

**Dadashri:** No. The third component of the *antahkaran* is the *chit*. The function of the *chit* is to wander; it takes photographs of things as they are. Even while seated here [in India], it shows

you the film of scenes of America exactly as they are; that is the *chit*. The mind never goes out of this body. That which leaves the body is the *chit* and that which wanders outside is the impure *chit*. The *chit* wanders around because of its impurity. Once the *chit* becomes pure, it will not wander around. The pure *chit* is itself the pure Soul.

The *chit* means knowledge and vision; that which has authority over these two properties is the *chit*. If these two properties are impure, then it is considered an impure *chit*, and if they are pure, then it is considered a pure *chit*.

The *chit* wanders internally [inside the body], and it also wanders around externally. The *chit* can see what is going on in the brain. From time immemorial, the *chit* is seeking its own Real home. So, it just continues to wander. It keeps on seeing a variety of things, and hence, a variety of knowledge and vision is accumulated. Whatever the *chitvrutti* (tendency of the *chit*) sees, it accumulates a stock of that, and when the time comes, it shows, 'This is how it is,' 'that is how it is.' Whatever the *chit* sees, if it becomes absorbed in that, it attracts those *parmanu* (particles of inanimate matter which are not in pure form) and those *parmanu* accumulate and its karmic tubers get formed, which are in the form of the mind. And when the time comes, the mind shows pamphlets [information], the *chit* sees that, and the intellect gives a decision.

While one is sitting here, the *chit* goes to a foreign country, it sees the home there and comes back; to go somewhere and to see and know, that is the inherent nature of the *chit*. Whereas the inherent

nature of the mind is to show, to show pamphlets. The mind shows you one pamphlet after another. People punish one for the crime committed by another, they say, "My mind is wandering around." The mind can never leave the body and wander outside, it is the *chit* that goes outside. People do not know what the mind is, they do not know what the *chit* is, they do not know what the intellect is and they do not even know what the ego is.

### The Ego Exists Due to Ignorance of the Self

**Questioner:** What is ego (*ahamkaar*)? From where did it originate and who has ego? From where did the ego develop?

**Dadashri:** It is a temporary entity. It does not come from anywhere. It arises and eventually gets destroyed. It even tells the doctor, "Sir, I am going to die, please save me." The one who undergoes this suffering is the ego.

**Questioner:** In whom does the ego arise?

**Dadashri:** The ego arises in the one with the wrong understanding. The ego arises in *agnan* (ignorance of the Self).

There are two states: *agnan* and *Gnan*. *Gnan* refers to the Self and *agnan* refers to the non-Self (*anatma*). So, the ego arises in *agnan*. Everything has come to be because of that.

At the root, there is *agnanta* (the state of the ignorance of the Self). One has ignorance of who he really is. All of this has arisen from that root cause. If that state of ignorance itself were to get converted into the state of Knowledge, then all of this would dissolve.

## That Is the Discharging Effect

**Questioner:** So who is doing all this? The movements of the five sense organs and the motor organs; who manages all this, who has the controlling power over them?

**Dadashri:** The controller of all that is a ‘reactionary power’, it is a discharge power. Now there are certainly movements within the *antahkaran*, but no one has to run it. It is discharging. No one has to do anything in that which is discharging.

**Questioner:** Does the *antahkaran* function on its own?

**Dadashri:** It functions on its own, but it is discharging. It functions on its own, but that doesn’t mean it is baseless; it is something that is discharging. If something functions on its own, then it could so happen, for instance, if it weighs five pounds, it can even increase up to ten pounds; it will not decrease; whereas this [*antahkaran*] will decrease. So from five pounds it will become four pounds, from four to three, from three to two, then it will become one and then it will become zero and then one will go to the funeral pyre.

**Questioner:** So it continues to decrease?

**Dadashri:** It continues to discharge. Therefore, the *antahkaran* is considered to function on its own in this manner. It functions on its own but it is in the form of discharge. Just as when the water in a water tank runs out on its own, that means the tank is emptying out. So we can say that the tank is in the process of discharging, right?

**Questioner:** But the discharge can only take place if there is someone doing the charging, isn’t it?

**Dadashri:** It has already been charged. Up until now everything that you have heard or you did, was it already charged or not?

**Questioner:** Yes.

**Dadashri:** So it has already been charged. Now I will place You in Your inherent nature (*swabhaav*) and You will come into the inherent function (*dharma*) as the Self.

## The Dharma of the Self and the Antahkaran

**Questioner:** Can you explain in detail the difference between the function of the Self and the function of the *antahkaran*?

**Dadashri:** Look, this is the ear. If you don’t want to hear something and you cover up the ears, even then you will hear a little, won’t you? Will you hear it or not?

**Questioner:** Yes.

**Dadashri:** So to hear is the inherent nature of the ears. The inherent nature of the eyes is to see. If you do not want to look, if you decide that, ‘I do not want to look at that thing,’ even then you will squint your eyes and end up looking at it. The inherent nature of the nose is that even if you do not want to smell anything, the smell will end up in the nose. The inherent nature of this tongue is that it will find the chili to be spicy. Even if you do not wish to feel the spicy taste, the effect will arise immediately. The inherent nature of this body is to feel the touch. When it is cold, you will immediately feel the effect. These five sense organs are *gnanendriya* (organs by which knowledge is acquired, consists of ears, skin, eyes, tongue, and nose). And what do we refer to as *karmendriya*? The

legs, the hands, the mouth through which we eat, defecation and urination; collectively they are the five *karmendriya* (organs of action; motor organs). The five *gnanendriya* and the five *karmendriya* are all in their inherent nature. If you want to empty your bowels, but if a client of yours is likely to give you more money, then you will sit with him longer, obstructing the inherent nature [of that motor organ]. So the inherent nature of that motor organ will become agitated. The *prakruti* (the non-Self complex) will give a reaction. Then you will say, "I am constipated." Let each one of them remain in their inherent nature, help their inherent nature. So this is about the five *gnanendriya* and the five *karmendriya*.

Now let's talk of the things inside. The mind is in its inherent nature. The inherent nature of the mind is to think. Even if you do not want to think, but if something is seen, then the mind will start to think. It simply has to grasp something. So, that is the inherent nature of the mind.

When the mind is in its *dharma* (function; true nature), good thoughts may arise and bad thoughts may also arise, nonetheless, the mind is in its own *dharma*. However, when good thoughts arise, you [*pote*; the developing I] say, "My thoughts are good." So due to *bhramanti* (illusion; wrong belief), you become engrossed in the thoughts. Whereas when bad thoughts arise, you remain separate from them and you say, "Even though I do not wish to, these bad thoughts are arising!" The *dharma* of each component of the *antahkaran* is different. The *dharma* of the mind is different, the *dharma* of the *chit* is different, the *dharma* of the intellect is

different and the *dharma* of the ego is different. In this way, the *dharma* of each is different. However, you are actually interfering in them and giving rise to the effects of the interference. The fact that you become engrossed in them, that itself is the *bhramanti*. It is because of falsely asserting yourself as 'I am Chandubhai' (*aaropit bhaav*), because of the ego, that you are becoming engrossed. Upon becoming the Self, You can maintain separation with them and See and Know them.

[The wrong belief,] 'I am Chandubhai' is verily what the *Gnani* refers to as the greatest and the ultimate ego. The entire world remains founded because of that. When this ego goes away, only then can *moksha* be attained.

Even if you do not wish to, the *chit* will wander off to the office and it will show you the table in the office and everything else. The inherent nature of the *chit* is to wander. They all exhibit their inherent nature. Only the [relative] self has left its inherent nature and it takes on the inherent nature of others by claiming, 'I am doing it.' The [relative] self alone has deviated from its inherent nature and it claims to carry out the inherent functions of other components; if thoughts are arising, it claims, 'I did that.' When the *chit* wanders around, it claims, 'I am wandering.' Just imagine! When something is heard, it says, 'I heard it.' It claims, 'I emptied my bowels, I am the one who ate some food.' Hey, what kind of a person are you? Everything remains in its inherent nature. Don't you find this talk scientific? Now only the inherent nature of the Self needs to be recognized, nothing else needs to be recognized.



The *dharma* of the mind, the *dharma* of the intellect, the *dharma* of the *chit*, the *dharma* of the ego, all these *dharma* and the *dharma* of the Self, when they all come into their *dharma*, that is *Gnan* (Knowledge of the Self). And when you put pressure on the *dharma* of other components, to that extent, there is *agnan* (ignorance of the Self)!

What is the *dharma* of the Self? To Know all other *dharma*. It keeps Knowing what the mind, the intellect, the *chit*, the body are doing; that is called the Self. Each one is in its own *dharma*, and You should remain in Your *dharma*.

What remains for you to do now? You need to get rid of the ego and intellect. How can they be removed? When the Self comes into its *dharma*, they will both leave. Everything else is in its *dharma*, there is no need to change anything else.

### **If Everyone Remains In Their Own Dharma, Then Everything Works Well**

On what basis is this worldly life still in existence? It is because, when the mind which is a part of the *antahkaran*, is creating an uproar, You answer the 'phone call', 'Hello! Yes?' 'You' answer the 'phone call' of the *chit*, the 'phone call' of the intellect, the 'phone call' of the ego. Whatever *dharma* the mind, the intellect, the *chit*, and the ego play, You are to just Know and See that. 'You' are not to answer anyone's 'phone call'. 'You' are the Knower-Seer (*Gnata-Drashta*) of the role of the eyes, the ears, the nose, etc. If You answer the 'phone call' of the mind, of the *chit*, or of anyone else, then conflicts will end up arising everywhere. Therefore, You should not answer anyone else's

'phone call', let them answer their own 'calls'.

Hey, after eating, have you ever investigated what happens to the food once it reaches the stomach or the intestines? The organs in the body are indeed in their intrinsic functional properties. If the ears were not in their intrinsic functional property of hearing, then one would not be able to hear. If the nose were not in its intrinsic functional property, then one would not be able to smell a fragrant or a foul smell. All You have to do is keep monitoring whether or not the mind, the intellect, the *chit*, and the ego are functioning properly in this manner, in accordance with their own intrinsic functional properties. If the *antahkaran* remains in its intrinsic functional property, such that, the mind does the work of showing pamphlets, the *chit* shows photographs, the intellect gives decisions, and the ego signs them, then everything functions properly. Check to See which intrinsic functional property of the *antahkaran* has become spoiled, and for those that have become spoiled, all You have to do is figure out, 'How can they be fixed?' But the mortal one claims, 'I am the one who had the thought! I am the one who is speaking! I am the one who is doing it!' Even these arms and legs are in their intrinsic functional property, yet he claims, 'I walked.' He is merely doing egoism and he has believed the ego itself to be his own self; the interference is verily due to that.

### **Purity Through Divyachakshu**

**Questioner:** How necessary are the tools that have been given for purification of the *antahkaran*?

**Dadashri:** Which tools?

**Questioner:** Chanting, penance, and the like.

**Dadashri:** As long as the goal [the Self] is not achieved, one should utilize the tools to obtain the goal. But if you meet a *Gnani Purush*, then nothing at all needs to be done. The *Gnani Purush* Himself will do everything for you. And if you haven't found him, then you have to continue doing something or the other; otherwise wrong things will infiltrate within. If you do not continue to do purification, then impurity will keep on increasing, isn't it? You have to sweep the house every day, don't you? If you meet a *Gnani Purush*, you should tell him, "Sir, please bring about a permanent solution for me." The *Gnani Purush* will do everything for you within an hour. Then you just have to remain in His *Agnas*, do not stick your hand out from a moving 'lift' ['elevator'], otherwise you will lose your hand and the 'lift' will have to be stopped. This 'lift' in fact is headed for *moksha*.

If one puts aside his unity with the body and the *antahkaran*, and sits with the *Gnani Purush* for only one hour, then He can become the Lord of the world. In that one hour, 'we' annihilate your demerit karma and bestow You with the *divya chakshu* (divine Vision through which the Real and the relative are Seen as separate), 'we' make You the pure Soul. Thereafter, it does not matter, go wherever you desire! The speech that comes out in the presence of the *Gnani Purush* breaks through the veils of ignorance over the Self and reaches the Self directly, and that is why your mind, intellect, *chit* and ego immediately accept it. 'Our' speech comes

out having passed through the Self. Everyone else's speech comes out having passed through the mind. That is why the mind accepts that speech and here the Self accepts it. Thereafter, the mind and intellect will accept it too.

### **After Attaining Gnan, the Antahkaran Is in the Hands of Vyavasthit**

**Questioner:** Under whose control are the mind, intellect, *chit* and ego? Please explain that.

**Dadashri:** After attaining the Self, the control of the mind, intellect, *chit* and ego is in the hands of *vyavasthit* (scientific circumstantial evidence). You just have to endure the effects. That is why we say that it has been handed over to *vyavasthit*.

When the mind, intellect, *chit* and ego start a commotion within, You should Know what *vyavasthit* is doing. Not only is whatever happening outside the body subject to *vyavasthit*, but everything within the body, whatever part is unsteady, it is all in the hands of *vyavasthit*. And only the part that is steady is Yours [as the Self]. Everything except that which is steady is [subject to] *vyavasthit*. The part that is unsteady is subject to *vyavasthit*. This is because You do not have [any independent power] to make anything move. All these *pratishtha* (projection of the wrong belief of 'I am Chandubhai' and various other wrong beliefs which in turn gives rise to a new causal body) continue to be made due to ignorance of the Self. When the *pratishtha* stops, there will be freedom. Due to ignorance of the Self, one does *pratishtha* of 'I did it' and so the *pratishtha* continues. The self has deviated from its inherent nature, nothing else has happened.

## The Tools to Purify the Antahkaran

**Questioner:** What is the tool to purify the *antahkaran*?

**Dadashri:** If all the doctors were gathered here, then would they sing ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho*’ (infinite glorious salutations to Dada Bhagwan)? How many of them would sing? Not a single one would sing. The intellect has settled within in such a way that the purity of the *antahkaran* has vanished!

**Questioner:** Is this because the intellectual prowess has increased? Because the intellect has increased?

**Dadashri:** Yes, that is why it is necessary to become natural and spontaneous (*sahaj*). What do You need to become? Natural and spontaneous. ‘You’ should be natural and spontaneous and along with that, You should do *pratikraman* (confess, apologize and resolve not to repeat a mistake) that, ‘I am not able to sing it. Since a long time, I have been wanting to sing it, so please remove this obstruction for me.’ In this way, it will be removed and You will be able to sing very well. ‘You’ will be able to sing very well while becoming engrossed in it. If the intellect increases even a little, the purity of the *antahkaran* vanishes. ‘You’ have become separate; meaning You have become separate [from Mangaldas or the *antahkaran*]. And when you [Mangaldas or the *antahkaran*] become engrossed in singing ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho*,’ the thoughts arising in the mind disappear. The *antahkaran* continues to become pure.

But how would people understand this? Krupaludev [a Self-realized *Gnani*

who lived between 1867-1901; also known as Shrimad Rajchandra] has said, “Those with a pure *antahkaran* will recognize the *Gnani Purush* from His [the *Gnani*’s] eyes.” But what is referred to as pure *antahkaran*? The entire path to *moksha* is a heartily [heartfelt] path. ‘We’ do not have an iota of intellect, that is indeed why the path to *moksha* has opened up completely, isn’t it! That is why Shrimad Rajchandra has said, “My speech will be written, but who will appreciate it? The one with pure *antahkaran* will be able to appreciate it.”

In this *satsang* (spiritual discourse), boundless bliss comes into experience. Some experience a heavy downpour of it while others experience only a trickle! What is the reason for that? The internal suffering caused by the intellect harasses a person. It will gradually leave as one sings [‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho*’] every day. One feels in his mind that, ‘All these people are able to experience it, and why not me?’ So then, the intellect begins to leave. And how did that intellect take hold? People encouraged it and that is why it took hold. When you are able to find a solution for any work, you think that the intellect is taking good care of you, and so the intellect takes hold within. There is no intellect here [with Dada], so it begins to leave.

## The Antahkaran of the Gnani

**Questioner:** The way we have a mind, even Dada has a mind. We have an intellect and thoughts and so does Dada.

**Dadashri:** Only the Self is the same for everyone, everything else is different for everyone. Also, the ‘seat’ You are on and the ‘seat’ I am on, that’s different, and hence the karmic accounts are

different. All the other karmic stock is different; the Self is the same.

Your mind is good at the moment, isn't it? The mind is always good in the presence of the *Gnani Purush*. What is the reason for that? If your mind remains so good in His presence, then imagine how wonderful His mind must be? 'He' too has a mind, intellect, *chit* and ego, but they are wonderful. They are not crazy like this. Wonderful means even His ego appears *manohar* to others. *Manohar* means it can captivate people's minds. However much energy there is in one human being, does another human being not have the same energy? If one is born here in India, then that energy is there for sure in everyone, isn't it! It just needs to be developed.

How does the *Gnani's antahkaran* work? If developing I [subtler ego] 'moves away' [from the *antahkaran*], then the Self is indeed separate from the *antahkaran*. If the Self becomes separate, then all the worldly activities continue to take place through the *antahkaran*. After separation, the *Gnani's antahkaran* simply continues to work in a natural and spontaneous manner. This is because the interference and its effects have stopped, so the *antahkaran* functions at its best and it is used only where it is necessary. It ends up becoming beneficial for people. When the Self becomes separate, the activities of worldly life will simply carry on through the *antahkaran*, that is indeed considered natural and spontaneous!

The mind, intellect, *chit*, and ego remain present all the time, and the *Gnani* prevails in complete awakened awareness, He remains *vitaraag* (absolutely detached) from all of these.

Now, the mind, intellect, *chit* and ego, they all remain present and 'we' [the *Gnani*] prevail in the awakened awareness that, 'This is that [component of the *antahkaran*] and this is Me [the Self], this is that and this is Me'. 'We' prevail in a completely *vitaraag* state. The *Gnani's antahkaran* becomes just like the pure Soul. Therefore, others indeed feel that, 'This person is just like God!' Otherwise, someone who has interferences, people do not accept him as God. And the One whose *antahkaran* has dissolved [has become clear], He becomes God, He becomes God right here! 'We' lack four degrees, that is why all these hassles! That is why 'we' sit here with you, otherwise would 'we' sit here?

### **The Antahkaran Becomes Pure by Seeing It**

**Questioner:** We should have some influence over the mind, intellect, *chit* and ego, shouldn't we?

**Dadashri:** A machinery can never be influenced. Therefore, there can never be any influence over the mind, intellect, *chit* and ego. When the *antahkaran* will come to an end, everything will fall into place. If You do not support it [the *antahkaran*] and instead simply keep Seeing it, then You are anyway separate. For as long as You continue to See it, the *chit* continues to get purified.

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



**Dadashri:** As You follow ‘our’ *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*), You will be able to See them. By Seeing them, they become pure. By Seeing them as impure, by imagining them to be impure, you became bound. ‘You’ will become liberated when You See them as pure.

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

**Dadashri:** Yes, You have to keep Seeing what Chandubhai is doing. ‘You’ have to keep Seeing what Chandubhai’s intellect is doing, what Chandubhai’s mind is doing. Even if the karmic stock is good, it has to be discarded and the bad karmic stock also has to be discarded. It has to be discarded anyway! So why worry once You have come into Your inherent nature as the Self? So, keep Seeing. Whatever karmic stock there is, it has no value. After attaining the Self, the *pudgal* (non-Self complex) has no value of any kind whatsoever. The *Gnani*’s *Agnas* purify the mind. The Knowledge of the Self will give a satisfactory solution to the mind in any circumstance.

### The State of Mahatmas’ Antahkaran

What is the state of the *antahkaran* of *mahatmas* (those who have received Self-realization through *Gnan Vidhi*) on the *Akram* path like? Interference and its

reactions have stopped for them. However, when effects of the past karma unfold, they become confused, ‘These are indeed my effects.’ When they ask me, “Are these my effects or someone else’s?” ‘We’ tell them, “These are in fact someone else’s effects.”

After attaining *Gnan*, Your relationship with the mind, the intellect, the *chit*, and the ego is that of *Gnata* (Knower) and *gneya* (object to be Known). ‘You’ are *Gnata*, and *antahkaran* is *gneya*. The relationship is that of *Gnata* and *gneya*, it is not a matrimonial relationship. Therefore, it constantly remains completely separate from You! ‘You’ have everything. There is nothing that You don’t have. So set the mind, intellect, *chit* and ego in such a way that Your life becomes worthwhile.

The *antahkaran* has to be purified. The *antahkaran* has become impure, and that is why this worldly life has arisen. And with purity of the *antahkaran*, one can find the path to *moksha*. This *Gnan* will actually remain with You all the way to *moksha*. Here in ‘our’ presence, the purification of the *antahkaran* continues to happen. If any unhappiness is arising in it, then that ceases to happen. On top of it, purification takes place and in fact, through that purification, true bliss arises! There is inner peace all the time!

~ Jai Sat Chit Anand

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## If the Control Comes in Your Hands, Then the Purusharth Can Begin

All the activities that take place [on the outside], they all indeed [first] take place in one entity, and that entity is referred to as the *antahkaran*. All these activities are going on within the *antahkaran*. In every instance, each component, be it the mind, the *chit*, the intellect or the ego, is carrying out its own function. Now, as long as you remain involved in these functions, you will not be able to find out who You are. Once you come out of these functions, you will be able to find out who You really are. But the functions of the *antahkaran* are such that they do not let you disengage from it. Not even for a moment do they let anyone disengage from the *antahkaran* whatsoever. The mind is also like that, the intellect is also like that, the *chit* is also like that and the ego is also like that. These four have control over the body. That is why the wrong belief [I am Chandubhai] persists. If the control comes in Your [the Self's] hands, then this trouble will no longer remain and the *Purusharth* (the Real spiritual effort to prevail as the Self) will begin.

- Dadashri

