

Dadavani

April 2014

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We will bathe our Swami with the sacred
water of the rivers, We will adorn our Swami
with soft velvet clothing....

“The magnificent life-instilling ceremony carried out with bliss and joy at
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DADAVANI

The Phases of Parmanus

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EDITORIAL

What is the real nature (*vastavik swarupa*) of this world? This world is solely the result of the intermixing of six indestructible (*avinashi*) elements (*tattva*). The entire world is densely packed with these six elements. And with the convergence of these elements, the various phases of *parmanus* (subatomic particles that form the fundamental unit of matter, one of the six indestructible, eternal elements) become visible in a form that deviates (*vibhavik*) from the real form.

The Self (*Atma*) is the Knowing-Seeing element (*Chetan tattva*), and matter (*jada tattva*) is in the form of *parmanus*. These *parmanus* have three phases: *prayogsa* (charging phase), *mishrasa* (mixed phase), and *vishrasa* (pure phase). Pure (*shuddha*) *parmanu* are *vishrasa*. Now, due to the awareness of doership, when anger-pride-deceit-greed happen to a person, pure *parmanus* (*vishrasa*) enter the body from outside, and get charged on the basis of the electrical body. The *parmanus* become 'colored' according to the *bhaav* (view-intent-outlook-mode). The subatomic particles (*parmanus*) that have become charged are *prayogsa* and they exist in subtler (*sukshmatar*) form. *Prayogsa* are the causal subatomic particles and when they enter the womb in the next life, they take on the form of *mishrasa*. As soon as they become *mishrasa*, the effective body (*karya deha*) arises, and upon giving effect in the gross form (that which is experienced through the mind-body complex) they become *vishrasa* (pure subatomic particles). *Mishrasa* is verily *pudgal* (non-Self complex, that which fills and empties). *Prayogsa* cannot be referred to as *pudgal*.

Sweet or bitter results arise when the charged *parmanus* in the form of *mishrasa* discharge. First, the effect arises on a subtle (*sukshma*) level, on the basis of which particles are pulled at the gross level, where the gross effect happens and is evident externally. Due to the attachment-abhorrence (*raag-dwesh*) that arises in that effect (discharge), the *parmanus* get charged again because of *kartabhaav* ('I am the doer').

Scientific Circumstantial Evidences (*Vyavasthit*) is the 'doer', and one believes that, 'I did it.' So *vishrasa parmanus* get pulled inside and become *prayogsa*, and a new body form (*murti*) is molded for the next life. Then, *prayogsa* falls under the domain of *Vyavasthit shakti* (energy), and *Vyavasthit shakti* gives result in the gross form, and that is *mishrasa*. So, in this way, the cycle continues; from gross to subtle, and from subtle to gross. So then, what is the solution for a living being to become free from this cycle? The *Tirthankara Bhagwants* (those who have attained absolute Knowledge and are able to share it) have 'known' this science of *parmanu* in *Keval* ... continue on next page

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Gnan (absolute Knowledge), and they have seen and experienced it as separate. They have become free from *parmanus*, and have taught the solution for becoming free.

It is the marvel of *Akram Vignani* absolutely revered Dadashri, who in this era of the time cycle, was able to 'see', 'know', and experience this science of *parmanu* as separate. Moreover, at the charging point of the *parmanus* that causes bondage of future lives for human beings, He established the line of demarcation by using His *Gnan siddhi* (energy associated with accomplished Knowledge as the Self). Thus rendering conviction (*pratiti*) of the Self, and with the awareness of *Shuddhatma* (pure Self), He makes one free from *pudgal*. Now, what remains to be done? The answer is, the application of the five *Agnas* (*Gnani's* instructions that sustain the state of the Self after the *Gnan Vidhi*), *pratikraman* (three-step process of reversal from aggression through thought, speech and action), and *samayik* (Being the Self and seeing the self). Through these tools to attain the absolute Self, the purification of impure *parmanus* happens by remaining as the Knower and Seer as they unfold.

Pudgal is *mishrachetan* (mixture of the Self and matter); it is to be 'known' (*gneya*), and we, as the Self (*Chetan*) are the Knower (*Gnyak*). However much of the *Gnyak-gneya* relationship prevails, that much of the *gneya* will be cleared off. When the discharge happens without any new charge (*samvarpurvak nirjara*), then the mixed subatomic particles (*mishrasa parmanu*) become pure and turn into pure subatomic particles (*vishrasa*). In this way, when the *karmic* account of every single particle is settled off, we become free! And it is indeed our goal to be liberated, isn't it? Then come, let us understand the science of *parmanu* presented here, as described by Dadashri. Let us commence the *Purushartha* (progress as the Self) to become free from *parmanu*, and get our work of liberation done.

~ Jai Sat Chit Anand

The Phases of Parmanus

{ Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self. The Self is the Soul within all living beings. The term pure Soul is used by the *Gnani Purush* for the awakened Self, after the *Gnan Vidhi*. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, 'Y' You refers to the awakened Soul or Self, and the 'y' you refers to the worldly self. This differentiation is unique to critical understanding of the separation of the Self from the self a/k/a the non-Self complex that is accomplished in the *Gnan Vidhi* of *Akram Vignan*. }

Difference Between Pudgal And Parmanu

Questioner: Dada, is *pudgal* and *parmanu* the same thing or different?

Dadashri: They are both different.

Questioner: Then what is the definition of *pudgal* and *parmanu*?

Dadashri: That which cannot be divided further is *parmanu*. And in the true sense only, are *parmanu* indeed called *parmanu*. This *pudgal* has become *vibhavik* (deviated from its own nature). It has assumed

identification with that which is not its own (*vishesh bhaav*).

It is all *parmanu*, there is nothing besides *parmanu*. But do not refer to it as *parmanu*, call it *pudgal*. *Pudgal* is not currently in the original *parmanu* form but it is in the form of phases (*avastha rupa*).

There are two kinds of *pudgal*: one that has acquired *vishesh bhaav* (referred to as *vibhavik pudgal*; arisen out of extra intent), and the other is the original *pudgal*, inherent (*swabhavik*), which exists in the real form of

parmanu (which is referred to as *pudgal parmanu*). In *vibhavik pudgal*, there are substantial amounts of *parmanu*, and *swabhavik pudgal* is in the form of *parmanu* (subatomic particles that form the fundamental unit of matter, one of the six indestructible, eternal elements).

Questioner: Is the *pudgal* permanent too?

Dadashri: Yes, the original *pudgal parmanu* by its very nature is permanent. And this *vibhavik pudgal* is the distorted (*vikrut*) *pudgal*, it is not the original *swabhavik pudgal* and the *vikrut pudgal* is destructible (*vinashi*). It is prone to become heavy or light, by nature (*guru-laghu swabhaav*); and the real *pudgal parmanu* by nature never becomes heavy or light (*aguru-laghu swabhaav*).

Parmanu do not Have a Beginning or an end...

Questioner: Scientists are trying to discover the origin of *pudgal parmanu*.

Dadashri: What are they trying to discover? The origin? You should tell them that eternal, indestructible (*avinashi*) things have no origin. That which has an origin will perish forever. Therefore, we say that it does not have origin. But they will not understand that as long as they understand it through intellect (*buddhi*).

Have people not discovered that? They have discovered atom (*anu*). *Parmanu* is smaller than the smallest atom. They have even managed to see an atom.

Questioner: That makes *parmanu* subtle (*sukshma*), does it not?

Dadashri: It is something that cannot be seen with the eyes. That which is indivisible,

that which cannot be divided any further, is called *parmanu*. This *pudgal* (non-Self complex) is indeed made of *parmanus*.

Intellect Cannot Reach Parmanu

Questioner: The English word for *anu* is atom; then what is the English word for *parmanu*?

Dadashri: There is no word for *parmanu* here. There cannot be any word. Words can be found for things that are visible, but not for that which is not visible.

Questioner: Dada, if there is no English word for *parmanu*, then can we call it an atom, when we talk about *parmanu*?

Dadashri: Atom is a phase (*avastha*) of *parmanu*.

Questioner: Western philosophy uses the word ‘matter’; is that indeed *parmanu*?

Dadashri: Matter is not *parmanu*, but matter is the phase of *parmanu*.

The intellect can only understand phases. Phases are the only thing that can be seen with the eyes or through the intellect (*buddhi*). That is the not the main thing. Hence, people were able to see the atom, and they were even able to grasp that it can be divided further; whereas *parmanu* cannot be divided.

Questioner: Scientists are such that if you tell them that *parmanus* are like this, and they cannot be divided, they would have to carry out an experiment, and if they cannot prove it, then they will not believe that it is true. So, how can we make the scientists here understand that a *parmanu* is indivisible?

Dadashri: It is indeed indivisible. And no matter how many division one makes, when the final division is to be made, it cannot be

seen with the eyes or with a microscope. It is neither capable of being understood by senses (*indriyagamyā*) or the intellect (*buddhigamyā*). Therefore, they will have to go beyond the intellect, and there they will have keep in mind that this is what the reality is; it begins from this. Even they accept that it is something beyond the intellect; it is where the intellect does not reach.

Parmanu is the Smallest Part of the Atom

Questioner: How subtle are these atoms and electrons that the scientists talk about?

Dadashri: They all go into the gross (*sthula*) level. All the discoveries made by the scientists are at the *sthula* level.

Questioner: When they made an atomic bomb, at that time, they created the entire energy from inert matter (*jada*).

Dadashri: There is tremendous energy in *jada*, even more than in *Chetan* (life energy; the Self). It possesses enough energy to annihilate the entire world. All it is missing is sentience. People have made use of the atom.

Questioner: Does matter consist of electrons, neutrons, and protons?

Dadashri: That is all *jada* (inanimate, non-Self).

Questioner: In science, there are atoms, and what we refer to as electrons; people are not able to exactly understand the relationship between the electron and energy.

Dadashri: There is no energy in *parmanu* (subatomic particle that is indivisible and indestructible). When *parmanu* become *anu*, then that energy exists. The smallest division of *anu* is *parmanu*. Thereafter, the *parmanu* is indivisible; therefore, there is no

energy in what is indivisible. That which can be divided has energy. So *anu* can be broken down; it is divisible. As it forms into a *skandha* (a complete part of a larger aggregate), then it can be divided.

Questioner: Is it true that whatever substance we can see is made up of *anu* and *parmanu*? Whatever *anatma* (non-Self) there is in any substance, it is fundamentally *anu-parmanu*, right?

Dadashri: Yes, of course they are!

Parmanu has Natural Energy

Questioner: At present out there, there has been discussion about electrons and protons in atoms and subatoms; even within electrons and protons, there is a new different element (*tattva*) and it has energy. So is that energy in the form of *Chetan* (pure Knower-Seer)?

Dadashri: No, no, that energy is different. None of these have the energy of *Chetan*. Each of these has energy (*shakti*); it is of different kinds. Energy is indeed there, it does have energy. Just look, there is so much energy in those atoms and sub atoms that the Self (*Atma*) cannot become free from them!

The atom (*anu*) possesses so much energy that it can completely annihilate the entire world! When two *parmanu* come together, when three come together; after they come together, then the energy (in invisible form) arises!

Questioner: Of the six elements, which one possesses physical energy?

Dadashri: It is in *anu-parmanu*, in the *pudgal*. All the energy has arisen by the coming together of *parmanu*. The *pudgal* contains a great deal of energy itself.

Questioner: Does energy arise after *parmanu* come together?

Dadashri: When the atom (*anu*) is split, then energy arises; it is released (expressed).

Questioner: And what about when *parmanu* come together...

Dadashri: Energy does not arise when they come together. It is released only upon splitting.

Questioner: Based on the discussions that are currently taking place, is there energy in those *parmanu*?

Dadashri: Of course, there is (its own natural) energy in the *parmanu*. But because the *parmanu* is indivisible, that energy cannot be changed.

There is a lot of energy in *parmanu*, tremendous energy. And when we charge *karma*, our energy is not used; there is only the *bhaav* (view-intent-outlook-mode via 'I am Chandubhai'). It is simply our power (*bhaav*) alone that goes in. This (charging) is all on the basis of the intrinsic energy of the *parmanu* itself.

Parmanu is not Visible With an Instrument

Questioner: Are *parmanus* of one kind or are they of many kinds?

Dadashri: There are infinite *parmanus*. But One can separate them into individual units. The separate unit is called *parmanu*. As such, they are infinite.

Questioner: What I want to know is, have infinite *parmanus* arisen from one *parmanu*?

Dadashri: No one has arisen from another at all. None of them have anything to do with each other. Neither have infinite arisen

from one, nor has one become infinite. They exist in accordance with their nature. Therefore, no one is a doer in this. It is only due to circumstances that two (*parmanus*) stick together, three stick together, the fourth sticks, and through whatever means it becomes visible (*drashya*), people call that *anu*. However, that which is not visible through any instrument is called *parmanu*.

The attribute that is in one *parmanu*, such attribute exists in all other *parmanu*. No *paramanu* has become this from that, none of that has become this. Wherever one can say that, 'It has been formed,' there it means that there is some sort of creation. There is no creation of elements (*tattva*) in this world. If there is creation in this world, then it is just these man-made (things). These pots, homes, and so on are all creation. These are all just phases (*avastha*) that arise through a *nimit* (a living or non-living instrumental evidence in unfolding *karma* effect). This cloud is not a creation; it is a phase.

The Language of Parmanu Cannot be Understood Theoretically

Questioner: Who discovered these *parmanus*?

Dadashri: The *Tirthankaras* (those with absolute Knowledge attained completely and who help others attain the same) discovered them, and the *Gnanis* (the Awakened Ones) understood them. What the former saw, the latter understood.

Questioner: Will the great scientists not discover *parmanu*, like they discovered the small atoms?

Dadashri: Yes, they can discover the atom, the atom is visible. But they are certain that they are dividing an atom; it is possible to

divide it. A doubt still remains that there must be something that is indivisible.

Questioner: These scientists cannot see *parmanu*, but they may say that there is something like *parmanu*.

Dadashri: Yes, they may not say *parmanu*, but they understand that this is divisible, so there has to be something indivisible. There has to be something at the other end of the spectrum. Everything relative has another side.

Questioner: Dada, particles that are smaller than the atom, they call them subatomic particles in English. They have reached that far.

Dadashri: That is all; they will not be able to go beyond that. Only if *parmanu* can be seen, can you separate them! It cannot be seen with the eyes or with intellect. One can only see them if they are capable of being grasped by the senses (*indriyagamyā*)! And from approximately there, you will have to stop, because it is not possible to see the original thing (*muda vastu*). Only the *Gnanis* can understand that. That too, in *Keval Gnan* (absolute Knowledge), I too will know it after some time. Even 'we' cannot 'see' it through *Keval Gnan*, but this talk of *Keval Gnan* has come into 'our' understanding. *Keval Gnani* means that they have become completely absolute. I too have become absolute, but it is not complete. Only when one becomes completely absolute can he fully know what this is!

Gnanis 'See' the Miraculous Magic of Pudgal Parmanu

Questioner: Each *parmanu* has its very own energy, does it not?

Dadashri: Yes, of course, it does indeed

have energy. There is only one *tattva* (eternal element) which has such energy within. The form that is visible is *pudgal parmanu*. It acts on its own accord (*swayam karyakari*).

Pudgal karamat (miraculous magic of the non-Self complex of *parmanus* that fills and empties) is a very subtle talk. It is not possible to understand. I can see the *karamat* (coming together and dissipation of circumstances) of every *pudgal* from where I am sitting. What 'we' have 'seen' and 'known' is unprecedented. I will give you an example. All these people sitting here may have no wish to sneeze, but if someone makes *vaghar* (adding chilies, mustard seeds, asafetida, and other spices to heated oil) in the kitchen, they will all keep sneezing. If you are the doer, then why don't you stop the sneezing? But you cannot. That is *pudgal's karamat*. Then one will say, 'Show us the doership of the *pudgal*.'

If someone is making *vaghar* with the kitchen door closed, it is not her wish nor the wish of the one coughing, and yet it makes people cough, does it not? And then one claims, 'I coughed.' This is all egoism.

As Parmanu, the Pudgal is Indestructible and Eternal

Parmanus are everywhere in the world. The entire world is filled with *parmanus*. Through each and every *parmanu*, the world is bound. The entire world is made up *parmanu* by *parmanu*. Each and every *parmanu* has its law. So this world is not a falsehood.

That which can be seen with the eyes, heard with the ears, and experienced through the senses is all element with form (*rupi tattva*). In its original form (*muda swarupa*), it is indestructible (*avinashi*), and in the form of a phase (*avastha swarupa*), it is

destructible (*vinashi*). It is indestructible in the *parmanu* form, and in the atomic (*anu*) form all that is seen is destructible. It is only the element that is in visible form; nevertheless, the original element is not visible. What you can see is its phase (*avastha*). Matter (*jada*) has form (*rupi*); life energy (*Chetan*, the Self) is formless (*arupi*). Therefore, we can know matter, and not the Self. The Self cannot be known through these eyes, it can be known through the vision of the Self (*divyachakshu*).

The Body Contains Various Parmanus

Questioner: What is the scientific understanding of the *parmanu* of anger-pride-deceit-greed (*krodh-maan-maya-lobha*)?

Dadashri: The body is made up of *parmanus*. In this body, one has brought hot *parmanus* as well as cold *parmanus*. In addition, one has brought *parmanus* of attraction as well as that of repulsion. Greed arises with the *parmanus* of attraction. Therefore, this entire world is made up of all kinds of *parmanus*.

Therefore, when *krodha* (anger with violent intent) is about to happen, there is a machine within called *krodhak* which starts up. That makes one get angry. At that time, all the *ugra parmanus* (easily disturbed subatomic particles) become red hot; it would feel like the machinery has been triggered. We can feel that this machine has been triggered. Now, when the check-nut is tightened, it does not work. Sometimes, even when the police inspector is reprimanding him, the anger still burns within him. If he is being reprimanded, the anger stops on the outside, but the anger continues to burn within.

Therefore, this is all made up of the *parmanus* of anger-pride-deceit-greed, and their effect continues to happen. Mind is

effective, speech is effective, and body is effective. And in all that, the (worldly) self has not realized the Self, and feels that, 'This effect is indeed happening to me.' People believe this and consequently 'play' (suffer) in this very effect. *Parmanus* are playing in accordance with their own inherent qualities (*guna*). In this, one feels, 'This has latched onto me.' Therefore, after you become Self-realized (*Shuddhatma*), You realize that, 'All these things are not of the Self (*parbharyu*). They are happening outside.'

Science of Parmanus: From Gross to Subtle Level

Questioner: What is the boundary of *parmanu* from the gross (*sthula*) to the subtle (*sukshma*) to the subtler (*sukshma*) to the subtlest (*sukshmatam*) level?

Dadashri: The gross level is what all these doctors can see. The grossest *parmanu* can be seen with the microscope.

The *parmanu* that are pure, *vishrasa*, are at the subtlest (*sukshmatam*) level.

The *parmanus* that are *prayogsa* (charging subatomic particles) are at the subtler (*sukshmatar*) level. *Prayogsa* is indeed the causal body (*karan deha*).

The *parmanus* that are *mishrasa* are subtle (*sukshma*); they indeed are the *pratisthit atma* (energized non-Self complex of thoughts, speech, and acts).

Even the mind is made of *parmanus*. Opinion means ego; it is made up of the *parmanus* of ego.

Parmanus are Subtle and Indestructible

Questioner: When a corpse is put on funeral pyre, at that moment, the gross (*sthula*) body gets burnt, and the subtle body

(*parmanus*) goes away immediately, doesn't it?

Dadashri: *Parmanus* do not burn at all, do they! Those *parmanus* are so subtle, that in comparison, this fire is gross. So, it cannot affect the *parmanus* at all. All three bodies are *pudgal* (non-Self complex of inflow and outflow). (1) The gross (*sthula*) body, (2) the subtle (*sukshma*) body, and (3) the causal (*karan*) body. All the faults are of the subtle body, through which the causal body pulls *parmanus*. The *parmanu* of this gross body have come to be burned, the subtle body has not come to be burned. It (subtle body) gives rise to the causal body, through which activity (*karya*; effect) arises.

Questioner: Where in the physical body do the *parmanus* of the causal body lie?

Dadashri: The causal body is filled throughout the physical body, and it is in the form of *parmanus*. Then, an effective (*karya*) body is bound from those *parmanus*. These *parmanus* are in subtle form, and then in the next life, the effective body arises and appears.

The effect happens only from the causes. The causal body is like a seed of the banyan tree. That whole tree lies in the seed; similarly, the causal (*karan*) body lies in this body.

The banyan seed contains *Chetan* (life energy; the Self) and it also contains the whole tree. The leaves and everything else are within the seed; everything is in a compact form. When external circumstances come together, it sprouts. Where the tree will bend is all designed within the seed.

The Causal Body is Verily the Charged Parmanus

Questioner: Now the *parmanus* that are charged, are they indeed the causal body

(*karan deha*)? Is the *karan deha*, *prayogsa*, and causal body one and the same?

Dadashri: Yes, the *parmanus* that are charged is the *karan sharira* (causal body). The causal body goes with the *Atma* (Self).

Questioner: And then, as soon as one is born, does the discharge start?

Dadashri: No. When they (the Self and causal body) enter the womb, the effective body (*karya sharira*) begins to build. By the time of birth, the formation of the entire effective body is complete. Now, the body may be small, but within this much, all the effects of an entire life are encompassed. So as external circumstances are encountered, the effects will give their results.

The Causal Body is Verily Prayogsa

Questioner: How does the causal (*karman*) body release? Does it have a shape?

Dadashri: It releases in the form of *prayogsa parmanus*. The causal body (*karman sharira*) is *prayogsa parmanus*, nothing else. When it comes into effect (*udaya*), then it is known as *mishrasa* (mixed phase *parmanus*). *Prayogsa* is considered *karma* (cause of *karma*), and *mishrasa* is considered *bhogvato* (suffering, effect of *karma*). The *prayogsa* that were bound in the past life are inside the body; and on that basis, in this life, all the *mishrasa* give result.

Questioner: After they are pulled, do they become *prayogsa* again?

Dadashri: When *mishrasa* gives its result, it feels bitter, so we get upset with someone; at that moment, *prayogsa* will arise again. And when you become happy, at that moment too, *prayogsa* arises. When those *parmanus* that have become *prayogsa* release,

at that moment, *mishrasa* gives result and leaves; that is known as *sansara fada* (worldly result).

Prayogsa is that which has been planned. Then it becomes *mishrasa*, and that manifests as an effect (*rupak*). We then experience the effect that has manifest. And the discharge (*nirjara*) continues to take place for the entire world, for every living being.

Prayogsa is *avasthit* (absorbed in a phase) and *mishrasa* is *Vyavasthit* (exact unfolding effect of a cause). That which becomes *avasthit* (absorbed in a phase) then manifests as an effect (*rupak*). And *mishrasa* gives result on the basis of the precise laws and regulations (*niyam*) of Scientific Circumstantial Evidences (*Vyavasthit*). When they (*mishrasa*) discharge (*nirjara*), they become *vishrasa*, as they originally were. Therefore, the *ghatmaad* (row of small earthen pots set on a wheel that goes around in a circle filling and emptying the water pulled from a well), or cycle, of *prayogsa-mishrasa-vishrasa* continues without pause.

Prayogsa is defined as the phase (*avastha*) that arises during the experiment (*prayog*) that happens to the *parmanus* when the worldly interacting self (*vyavahar atma*) becomes *tanmaya* (absorbed as 'I am this body mind'). *Prayogsa* can be turned around. Just as there is time in between writing a letter and posting it, where you can decide whether you want to post it or not; similarly, at the time when *prayogsa* is turning into *mishrasa*, if one had the awareness (at the time of *prayogsa*), then one can turn it around. And once it becomes *mishrasa*, then it will definitely materialize. Then it cannot be turned around. After being charged, the *parmanus* remain within. Up until the time when *prayogsa* gives its result and leaves, its phase (*avastha*) is

called *mishrasa*. Becoming pure after giving its result, the *mishrasa parmanu* transform into *vishrasa*.

These *prayogsa parmanus* do not affect us (in this life). When the causes happen, those *parmanus* become *prayogsa* and remain within. When they become ripe for effect and reveal to give effect, then they manifest as *udayakarma* (unfolding *karma*); therefore, they are called *mishrasa*. No one can escape that. *Prayogsa* can be changed. When one comes to 'us', 'we' can change it for him. Even God cannot change *mishrasa*. There is no choice but to undergo the unfolding *karma* that has jelled! And the *parmanus* that fall off after the bitter or sweet unfolding *karma* have been suffered, those *parmanu* become *vishrasa*, pure.

What are the Various Phases of Parmanus?

The whole world is filled with *pudgal parmanus*. *Parmanus* in their pure form have been called *vishrasa* by the *Tirthankara* lords. Now, due to the pressure of circumstances, when anger arises towards someone, then at that moment, external *parmanus* are pulled inside because of the belief that, 'I am Chandubhai, and I did this.' In other words, because of illusion the self becomes engrossed (*tanmayakar*) in the circumstance of *pudgal*. Due to the belief that the apparent result (*bhasyamaan parinam*) is one's own, the *parmanus* get charged. Because a *prayog* (process) took place, these subatomic particles are called *prayogsa*. These *prayogsa* remain within in the form of a causal body, and become *mishrasa* in the next life. So, it will become the effective body. Now, on the basis of scientific circumstantial evidences, when those *parmanus* of *prayogsa* discharge, then they give bitter or sweet results and disperse; at

that point in time, they are referred to as *mishrasa*. Once they have discharged, they then become pure, and become *vishrasa* again.

While making a donation, if the inner intent (*bhaav*) is that, 'I am making a donation,' it will pull *parmanus* of *punya* (merit *karma*), and while doing wrongful deeds, *parmanus* of *paap* (demerit *karma*) are pulled. Then the result of these *karma* will be that of pleasure or pain. As long as one is an *aGnani* (one who has not awakened as the Self), one suffers the results of pleasure or pain. Whereas a *Gnani* (Self-realized) does not suffer the results; the *Gnani* simply continues to 'know' them.

Are Parmanu in the Form of Life Energy?

Questioner: Does the *Chetan swarupa* ('knowing' 'seeing' energy) indeed exist in *parmanu*?

Dadashri: *Parmanus* have become associated with *Chetan* (the Self) through the acquisition of *Chetan bhaav* (that which is charged with the life energy of the Self). Whatever was charged (*puran*) is exactly what will discharge (*galan*). Whatever *bhaav* (view-intent-outlook) that is taken on is exactly what will discharge (*galan*). You do not have to do anything at the time of discharge; it will continue to happen on its own. Whatever *parmanus* there are in this body, they have all attained *Chetan bhaav*; they have become *mishrachetan* (mixture of the Self and matter).

Questioner: Do they attain the intent of the Self (*Chetan bhaav*) while they are outside the body or after they enter the body?

Dadashri: As long as they are outside the body, they are called *vishrasa parmanu*.

When they enter the body they are called *prayogsa*, and when they give result (bitter or sweet effect), they are called *mishrasa*.

When Settling With Equanimity, Mishrasa Become Vishrasa

In an ignorant state, when the Self becomes *avasthit* (absorbed in an effect) in the phases of the *pudgal*, that is *prayogsa*. Later, when *Vyavasthit* (Scientific Circumstantial Evidences) brings forth the result of that *prayogsa*, then it is *mishrasa*. Once *prayogsa* has taken place, giving the result falls under the authority of *Vyavasthit*. When the timing, location, and all such scientific circumstantial evidences come together, then it will manifest into an effect. When the knowledge of the Self is attained, the awakened Self does not become engrossed (*tanmayakar*) in the *pudgal karamat* (miraculous play of the phases of filling and emptying of the non-Self complex), and therefore new *prayogsa* will not happen. The old *prayogsa* remain to be settled with equanimity.

By settling a file with equanimity, the *parmanus* become pure. When you see pure Soul at that time, the *parmanus* become pure. These *parmanu* will constantly be released; even then, they will become pure and dissipate. So they will not have any claim again. Therefore, *parmanus* get set up in *parmanus*, and the *Atma* gets set up in *Atma*, and that is referred to as *moksha*. Then the question of coming into bondage again does not arise at all. There is no bondage for the thing that has become free.

Now what you have to do when someone curses you is to settle with equanimity (*sambhave nikal*). (With) 'I am pure Soul', settle with equanimity by seeing the pure Soul in the other person. Then the *parmanus* that

were *mishrasa* will become *vishrasa* once again.

Prayogsa - Mishrasa - Vishrasa

Questioner: Dada, please explain *prayogsa*, *mishrasa*, and *vishrasa* in detail with examples.

Dadashri: The whole world is in *mishrasa*. What is *mishrasa*? From the moment one is born until one goes to the funeral pyre, it is all *mishrasa*. What else arises from it? Further *prayogsa* arises again. The *prayogsa* that arise in this life will become *mishrasa* in the next life. And one is constantly suffering this *mishrasa* only. The suffering (*bhagvato*) is of *mishrasa*. Now, if *mishrasa* were to become *vishrasa* without creating any new *karmic* bondage, then we become free. Otherwise, we cannot become free.

Prakruti has received and acquired the intent of the Self (*Chetan bhaav*); it is *mishrachetan* ('I' with wrong belief). *Mishrachetan* means that all these *parmanu* of *prakruti* that exist are called *mishrasa*. When the *mishrasa* release their effects and dissipate, then these *parmanu* are called *vishrasa*. Pure *parmanu* are called *vishrasa*. With *bhaav* (intent of 'I am Chandubhai'), the pure *parmanu* become charged again, and at the time, they become *prayogsa*.

Those *prayogsa* have been done in one's past life. When those *prayogsa* go into Scientific Circumstantial Evidence (*Vyavasthit*), they become *mishrasa* and then become evident. *Mishrasa* have to be suffered in this life.

Pure Pudgal Parmanu is Vishrasa

Questioner: What is *vishrasa*? How does the attraction of *vishrasa parmanus* occur?

Dadashri: This is a word from the *Tirthankaras*. It appears to be a big word, but people cannot understand it. So, there are three such words. There is *prayogsa*, *mishrasa*, and *vishrasa*. The *Tirthankara* Lords have revealed a wonderful thing, but if they cannot understand it, then what is to be done? They will butt heads with each other. It should be understood through a *Gnani*. Now, what word came first?

Questioner: *Vishrasa*.

Dadashri: The whole world is full of *pudgal parmanu*. They are completely pure *parmanu*; they are not atoms (*anu*). They cannot be seen through the eyes or through a microscope. They are only *Gnangamya* (understood through *Gnan*). They cannot be understood through anything else. When those *parmanu* come together, an atom (*anu*) is formed.

Those ones were given the name *pudgal parmanu*, but they are not really *pudgal*, the poor things. They are *vishrasa parmanu* (pure particles). *Vishrasa parmanu* alone do not undergo influx-outflux (*puran-galan*), but their main attribute is such that they all come together. They then form into large clusters (*skandha*) and later dissipate. The *Tirthankara* call the pure *pudgal parmanu* of the entire world *vishrasa*. *Vishrasa* means they are absolutely pure. Even though the *parmanus* come together and form atoms (*anu*), they do not lose their purity. So this world is densely packed with these *vishrasa parmanus*.

Vishrasa is natural (*swabhavik*). It does not have *pudgal*. It is *aguru-laghu* (not heavy, not light). This *vikrut* (unnatural) *pudgal*, *vikari* (moved from original state) *pudgal*, from which blood and pus comes out, that is *mishrasa*. That *pudgal* is heavy, light (*guru-laghu*).

Through Kashaya, Vishrasa Parmanus Become Prayogsa

Questioner: Does anger-pride-deceit-greed happen due to *mishrasa* and *vishrasa parmanus*? There are *mishrasa parmanus* within, so then how does the attraction of *vishrasa parmanu* take place?

Dadashri: *Vishrasa* means all the pure *parmanu* that are on the outside; they are in all the open spaces. They are called *vishrasa*. When one does *krodha-maan* (anger-pride), when one does *gusso* (mild to moderate anger), the *vishrasa parmanus* immediately enter the body. They become *prayogsa* and then enter the body. They are *prayogsa* at the time of entry. When anger-pride-deceit-greed happen, they immediately become *prayogsa*. After they become *prayogsa*, in the next life, *mishrasa* give the result once the body and everything else is formed. At the time of giving result, they again become *vishrasa* and then dissipate.

Now, the moment an *aGnani* (one who has not awakened as the Self), one who believes that 'I am Chandubhai' thinks a bad thought, these *parmanus* enter within. Outside, these *parmanus* are pure, they are *vishrasa*, but the moment that bad thought happens, the *vishrasa parmanus* immediately get pulled. At that moment, they become *prayogsa* and enter the body. The moment you do *bhaav* ('I am this body complex'), they enter right away. If no *bhaav* is done, they will not enter. When the *parmanus* enter within, *vishrasa* become *prayogsa*, and thus, they enter the experiment (*prayog*); they come into the laboratory.

Questioner: Are those *prayogsa parmanus* pulled in through the entire body?

Dadashri: They are referred to as

prayogsa only after they enter the body, as a result of that (pull).

Questioner: So when they enter the body, from where do they enter the body?

Dadashri: Through these sense organs. When one gets angry, he draws *parmanus* through the nose, which become *prayogsa*. First, the *parmanus* become *prayogsa*. Those *parmanus* are drawn in immediately upon becoming angry. For some people, they are drawn through the nose and through the mouth, and some draw them through their hands and legs as well. When one shakes in anger, they are drawn through the hands, legs, and everywhere else. Do some people not tremble (with anger)?

Parmanus get Charged Through the Electrical Body

Questioner: Dada, all those pure *parmanus* are similar, are they not?

Dadashri: There is no difference between pure *parmanus*. The moment a *parmanu* gets pulled in, it becomes *prayogsa*. When they transform into *prayogsa*, all these become *parmanus* of anger. So, those *parmanus* which became *parmanu* of anger; in the next life, they will give rise to the same amount of anger.

Questioner: When anger arose within, the *parmanus* that got pulled in were pure *parmanus*. When it undergoes some kind of process, the *parmanu* must have changed in some different way, must it not? Alongside, an electrical charge or some other kind of charge must be drawn in, must it not?

Dadashri: The moment that anger arose, the color of anger sticks to the *parmanu*. And when ego arises, there the *parmanus* become that of ego.

Questioner: So do the *parmanus* of ego remain completely separate? Are the *parmanus* of ego different, and those of anger different?

Dadashri: Yes, they are all different. And, they give the exact result. The *parmanus* on the outside are all the same kind. Whatever you do, that is the kind of *parmanus* they become. If you inflate your chest (become proud), then all the *parmanus* become that of pride (*maan*).

Questioner: But Dada, that means that the moment *parmanus* get pulled in, some change happens in those *parmanus*?

Dadashri: It is because a change took place that they become *prayogsa*.

Questioner: Just as they say out there, that *parmanus* all have a charge, an electrical charge; do these *parmanus* have such a charge?

Dadashri: Yes, they get charged indeed.

Questioner: Where do such charges come from?

Dadashri: There is an electrical body within; everything gets charged on the basis of that electrical body. But when you get angry, other *parmanus* of anger arise again. If you become greedy, then the *parmanus* of greed, if you become proud, then the *parmanus* of pride; all such *parmanus* continue to arise, they sow seeds (create causes).

Prayogsa are very subtle (*sukshmatar*), while *mishrasa* are gross (*sthula*).

The Form of Parmanu Changes due to Bhaav

Questioner: So, its charge must come from within, must it not? The *parmanus* are

pulled within and then they get charged, don't they?

Dadashri: They get charged and enter within. At the point of entry, they get charged (by the touch of the electrical body) within. They do not become charged outside. Because of this, our body slightly trembles; it trembles with anger. And there is no medium to pull the *parmanus*. So, the hands shake like this, even the legs shake, it enters from everywhere. The hair stands up, and from here (from the head), the *parmanu* get pulled in.

These *prayogsa* then become *mishrasa* in the next life. When these *mishrasa* ripen, they give fruit (result) and then dissipate. They (*mishrasa* and *prayogsa*) are all within indeed.

Questioner: When they give result and dissipate, do they sow new seeds as they dissipate?

Dadashri: You sow new seeds if you believe that 'I am Chandubhai'. When you become *tanmayakar* (engrossed) in the mind, you sow new seeds. Otherwise, if you do not become *tanmayakar*, then seeds will not be sown.

Those that were *vishrasa* are now referred to as *prayogsa parmanus*. The form of *parmanu* changes once *bhaav* is expressed. Now that they have become *prayogsa*, they will not leave just like that. *Prayogsa parmanus* will naturally, by themselves, become *mishrasa*. And they become *mishrasa* and automatically form this body on its own. No one has to form this body; it is formed on its own. *Prayogsa* does not form the body. *Prayogsa* is at the planning stage, and from there they become *mishrasa* and the body gets formed; no one has a choice in this matter.

The Link Between Karma and Parmanu

Questioner: So can *mishrasa* (mixed subatomic particles) and *prayogsa* (charging subatomic particles) be considered *dravyakarma* (subtle effect of previously caused *karma*) and *bhaavkarma* (charge *karma*), respectively?

Dadashri: It is like this, *prayogsa* happens initially. It happens before *dravyakarma*. *Prayogsa* happens the moment you say something. The moment you said ‘I’, the moment you did the *bhaav* (‘I am Chandubhai’), those *parmanus* that were pure entered within. So all those *parmanus* get colored, with the color of the intent; they become such *prayogsa*.

How long can it be considered *prayogsa*? These are pure, original *vishrasa parmanus*. When you say something, they enter within and become *prayogsa*. Then it takes a while for them to become *mishrasa*. When they become *mishrasa*, they are called *dravyakarma*. Until then, they cannot be called *dravyakarma*. While becoming *mishrasa*, it is referred to as *dravyakarma*. And after becoming *dravyakarma*, the unfolding arrives.

Questioner: What is the nature of these *parmanus*?

Dadashri: In every *dravya* (eternal element), the attribute of *aguru-laghu* (not heavy-not light) is common. But *prakruti*, which is *vikrut* (unnatural, that which is formed through non-Self intent) by nature, is *guru-laghu* by nature. The pure *parmanus* (subatomic particles) that exist in the world are *aguru-laghu* by nature. When man does *bhaav* (intent), *parmanus* are pulled in and that is called *prayogsa*, and then they become mixed subatomic particles (*mishrasa*). When *mishrasa* give their result and leave, they

become *vishrasa*, pure (*shuddha*) *parmanus* again. *Mishrasa* and *prayogsa* are *guru-laghu* by nature, and *vishrasa parmanus* (subatomic particles) are *aguru-laghu* by nature.

Questioner: Does the *bhaav* of the last *ghadi* (twenty-four minutes) of life form the (new) *pudgal* (non-Self complex)?

Dadashri: It will seize it immediately. This *bhaav* that was done is *bhranti bhaav* (intent of the non-Self). It is not *swabhav bhaav* (the state of the Self). As the *bhranti bhaav* arises in the mind, those *parmanus* (*vishrasa*) get pulled in to the flow of *prayogsa*. And when they are ready to give effect, then they become *mishrasa*. They later yield bitter or sweet results and leave. This body, at this time, is made of *mishrasa parmanus*, which give results and leave. When there is awareness as the Self, when the state of the Self arises (*swabhav bhaav*), then no new seeds are sown.

Prayogsa is the Plan, Mishrasa is the Result

Questioner: What if I do not let the circumstances that arise come into *mishrasa* at all, then....

Dadashri: If it is allowed to come into *prayogsa*, then *mishrasa* is bound to happen. There, if it is not allowed to come into *prayogsa* at all (then *mishrasa* will not happen). *Prayogsa* that happened in the past life becomes *mishrasa* when one is born in this life. When *prayogsa* transform into *mishrasa*, it is seen in the form of a body. Then when they give their result and dissipate, they become *vishrasa* once again. If at that point in time, there is pure conduct (Knower-Seer) in the heart, pure *vishrasa* will arise.

Questioner: So, is there any

purushartha on our part when *prayogsa* become *mishrasa*?

Dadashri: No, *prayogsa* will turn into *mishrasa* automatically. There is no *purushartha* in that. *Prayogsa* means in the form of planning (*yojna*), and *mishrasa* is related to the effect. The planning is decided by people (ignorant of the Self). Thereafter, their work is started (by *Vyavasthit shakti*), and that is *mishrasa*. After it becomes *mishrasa*, it gives bitter or sweet results that are suffered, and then dissipates. One has no choice but to suffer the bitter or sweet result. Bitterness arises within, sweetness arises within. When the sweetness arises, how elevated one becomes! In the same way, the bitter taste arises. That too is a kind of taste, isn't it?

Now, when *mishrasa* are settled with *Gnan*, then they become *vishrasa*. And even for (non Self-realized) people of the world, *mishrasa* give result and discharge, but because of ignorance (aGnan, absence of *Gnan*) they once again acquire new *parmanus*. After this *Gnan* (Self-realization), the acquisition of new *parmanu* has ceased. The reason for this is the conviction (*pratiti*) that 'I am pure Soul'. The conviction that 'I am Chandubhai' has vanished.

After Gnan, the one who Pulls Parmanus is Gone

Questioner: What can we do if we do not want *prayogsa* to arise within us at all?

Dadashri: Those who take *Gnan* (receive the Knowledge of the Self and the doer in the *Gnan Vidhi*) have done that very thing, haven't they?

Questioner: We have taken this *Gnan*, so I want to understand, what state are we in? Does *prayogsa* happen for us anymore? What state are we considered to be in after attaining

this *Gnan*, when *mishrasa* unfold (*udaya*) and are giving bitter and sweet results?

Dadashri: You cannot tolerate the bitter results, so you get irritated with the other person.

Questioner: That actually does happen. It just happens.

Dadashri: In reality, it is not You who gets irritated; You are pure Soul, and this Chandubhai gets irritated.

Questioner: Yes, Chandubhai is the one who gets irritated.

Dadashri: Yes, he gets irritated in an ignorant (*aGnanta*) state, and at that time, he again pulls *parmanus*. But after attaining this *Gnan*, the energy to pull *parmanus* does not remain. That is because the one who pulled them is gone, he has become separate. So now what do You have to do? The *parmanus* are not being pulled, but if you go into them again (become engrossed), then it will unfold again; the very same one. So in the same way, if a letter has been sent without being signed, then it will come back to be signed.

Questioner: So does that mean that we will not have *prayogsa* anymore?

Dadashri: But how can that happen? It will not happen at all.

Questioner: Yes, the one who carries out the experiment (*prayog*) has become separate, so the experiment cannot happen at all!

Dadashri: Yes, there is no doer! It would happen if there was a doer.

Settlement Happens With the Signature of Equanimity

Questioner: But Dada, the discharge ego that still remains, gets heated up, all that is...

Dadashri: It (discharging ego) cannot charge anything. But whatever goes without being 'seen' and later one becomes aware that a mistake happened, then that will come back again and it will require our presence to clear off. It will not work if it is sent off without a signature. Each one has to have a signature. Every paper has to be signed; signed with the signature of equanimity.

Questioner: Of equanimity?

Dadashri: Yes, of settling with equanimity (*sambhave nikal*).

Questioner: So the awakened Self (*potey*) has to pay attention to sign everything off; so then will it be settled with equanimity?

Dadashri: Yes, but when it is sticky, then the signature will not happen, and it will remain pending. When suffocation happens, it means that it will come back in this very life. You have that much pending *karmic* account to settle with. If you have clothes to wash and you forget to wash two of them, then they will be returned for washing, won't they?

Questioner: Yes.

Dadashri: You will have to wash all of them.

After taking this *Gnan*, there is a difference between you getting angry and a person without *Gnan* getting angry. You do not pull *pudgal parmanus*. Your anger is not capable of pulling *pudgal*, and those other people's anger will pull *pudgal* quite well, it will pull it in bulk. Therefore, those *vishrasa* (*parmanus*) become *prayogsa*. *Prayog* (experiment) means to be joined with the intent of the non-Self complex (*vibhavik atma*). Those *parmanus* that have become *prayogsa* are cause *parmanus*, and they then give effect

in the form of *mishrasa*, effect *parmanus*. For You, the *mishrasa* remain and *prayogsa* have ceased. Now, for the whole world, *prayogsa* and *mishrasa* continue, yet however many *mishrasa* there are, they will all indeed turn into *vishrasa*. *Mishrasa* will turn into *vishrasa*, but (in an ignorant state) new ones (*prayogsa*) have been bound. And for you, those ones turn into *vishrasa* and no new ones are bound. For You, *mishrasa* will continue to turn into *vishrasa*; *prayogsa* does not happen. All the liability comes if the experiment (*prayog*) is ongoing, but the experiment itself has stopped.

Parmanus Recycle due to Doership

Questioner: Why do the dissipating *parmanus* recycle?

Dadashri: With 'I am doing it', the recycling will happen. If you don't 'do', then the recycling will not happen. That too, it is because of a fault of yours that the recycling happens. What is your fault? Someone else is the doer, and you believe that 'I am doing it'. So this is the punishment for that fault.

Questioner: The recycling would only happen with the *bhaav* that, 'I am doing it', wouldn't it?

Dadashri: Yes, only then will it happen.

Questioner: So wherever doership (*karta bhaav*) happens, does that mean it will recycle?

Dadashri: The whole world is in doership only. Monks and renunciates are all in doership only. They have the awareness that, 'We are indeed the doers.' It is solely because of this *Gnan* that your doership vanishes, and that is why You have become pure Soul.

Unsteady Parmanus Become Steady With Gnan

Questioner: So far you have shown the process of how *parmanus* become steady (*sthira*). Now on the contrary, how do they become unsteady (*asthira*) and unstable (*chanchad*)?

Dadashri: The very nature of this *pudgal* is unstable.

Questioner: So then how does the *pudgal* (non-Self complex made of *parmanus*) become steady?

Dadashri: After this *Gnan*, day by day, it gradually becomes steady. It gradually draws closer and closer to its original intrinsic nature.

Questioner: Is its original intrinsic nature steadiness?

Dadashri: Its original intrinsic nature is indeed still. Currently, this is an unnatural (*vikrut*) state. The unnatural (*vikrut*) state of the *pudgal* is unsteady and unstable.

Uninterrupted Steadiness Leads to Pure Vishrasa

Questioner: The *pudgal* by its very nature is unstable, but by its original intrinsic nature it is steady. I did not quite understand that.

Dadashri: Everything is indeed steady. By its original intrinsic nature, every element (*vastu*) is indeed stable, it cannot be unstable (*chanchad*). Only the *pudgal* can be called unstable. But the original intrinsic nature of *parmanus*, meaning the original true spontaneous (*sahaj*) nature, is steady.

Questioner: So, in the form of *vishrasa* it is steady, is that it?

Dadashri: Even before it turns into

vishrasa it is; but when your vision towards the *pudgal* becomes like that of Lord Mahavir, when your vision reaches 360 degrees, then it can indeed be referred to as steady. Steady means one does not have attachment-abhorrence (*raag-dwesh*) even in the slightest; one is not emotional in the slightest.

Questioner: So does that mean that one does not waver anywhere?

Dadashri: Does not waver (*kampayaman*). *Kampayaman* is a proper word. When uninterrupted steadiness arises, it leads to pure *vishrasa*.

Mishrasa Gives Result, That Indeed is Pudgal

Questioner: Those *parmanus* that turn into *mishrasa*, into *prayogsa*; is that what is referred to as *pudgal*?

Dadashri: *Parmanu* that become *prayogsa* cannot be referred to as *pudgal*. Only *mishrasa* is *pudgal*.

Questioner: After *prayogsa* happens...

Dadashri: *Prayogsa* means that (in accordance with one's *bhaav* (view-intent-outlook)) red-yellow color enters the *parmanu*. Then the feed (input in the cause-effect cycle) happens, and thereafter when the result (output) comes, that becomes *mishrasa*.

Questioner: The *bhaav* that arises on this end, on the basis of which those *parmanus* are acquired; is that *bhaav* also considered *pudgal*?

Dadashri: That *bhaav* is considered discharge (*galan*).

Questioner: It is considered discharge (*galan*)?

Dadashri: This arises again from that discharge (*galan*).

Questioner: Is that discharge (*galan*) actually *pudgal*?

Dadashri: That discharge (*galan*) will again pull charge (*puran*).

Questioner: But can that *galan* be considered the *bhaav* of *pudgal*?

Dadashri: It is verily the *galan* of the *pudgal*. This *pudgal* remains as *pudgal* as long as discharge (*galan*) has not happened. When the *galan* (*mishrasa*, discharge, emptying) happens, it pulls in yet another *puran* (*prayogsa*, charge, filling). And for us (after this *Gnan*), charging does not happen when the discharge (*galan*) happens; that is what 'we (the *Gnani Purush*)' are saying.

All the Miraculous Play is Indeed of the Pudgal

Questioner: So then there the doership is indeed of the *pudgal*, that is the one aspect I understand.

Dadashri: Yes, the doer is indeed the *pudgal*. All these activity (*kriya*) are also of the *pudgal*. These activities are all only of *jada* (matter). Its inherent nature is to continually be in some *kriya* (activity). No *Chetan* (the Self that is purely and only the Knower and the Seer) can 'do' any activity at all.

Questioner: What does *sakriya* mean? Dada, please explain that.

Dadashri: *Sakriya* means it is continually in some *kriya* (activity).

All this non-Self *bhaav* (*vibhaav*) is miraculous play (*karamat*) of the *pudgal*. Even in the absence of any sentience and knowing

ability (*Chetan*), everything is created through the *karamat* of *pudgal*. *Pudgal* means *anatma* (non-Self). The *karamat* (play) is like a maze. A person goes to the toilet, and who relieves him? *Pudgal*. Whatever *karamat* (miraculous play happening) there is in this world, it is all the independent *karamat* of *pudgal*.

And the clusters (*skandha*) that form are indeed *swabhavik* (natural) *pudgal*; it is its intrinsic nature to become *skandha*. They come together naturally. Sometimes, if any two atoms (*anu*) come together, then it will be two atoms; if there are three atoms, then three atoms will come together. Then they will get joined with each other.

Questioner: So the pure *parmanus* that exist in the form of *vishrasa*, do they undergo *puran-galan* (filling-emptying)?

Dadashri: They are prone to activity (*kriyakari*), they are active (*sakriya*). Only *mishrachetan* (mixture of the Self and matter, *mishrasa*) can be called *pudgal*, the rest cannot be called *pudgal*.

Questioner: Haven't you said that there is a difference between *parmanu* and *pudgal*?

Dadashri: There is a difference between *parmanu* and *pudgal*. There are two types of *pudgal*. There is a pure (*shuddha*) *pudgal*, and there is a *visheshbhaavi pudgal* (*pudgal* that is mixed with extra intent, that which arises through mixture of Self and non-Self). Say snow falls here and a large figure gets created, and later it melts, that is referred to as pure *pudgal*. And this here, is impure (*ashuddha*) *pudgal* that has arisen with the coming together of two elements (*vastu*).

Questioner: What kind of energy must there be in the pure Soul (*Shuddhatma*) that does all this?

Dadashri: It does not have any energy to 'do' at all. Because there is no energy to 'do', the Self verily is bound in *pudgal*. All this energy to 'do' is of the *pudgal*. All this is entirely the business, the miraculous play of the *pudgal*. The *pudgal*, on its own, continuously becomes active (*sakriya*) indeed. The world does not know of the *sakriya* attribute known as *karamat* of the *pudgal*

What is the Place of the ego Amongst Parmanus?

Questioner: So then what is the place of ego in all this? As Dada has said, the extra result (*vishesh parinam*) has arisen. The ego that has arisen due to *vishesh parinam*, does that also go into the *pudgal*?

Dadashri: The entire *ahambhaav* (ego, view-outlook-intent as ego) is indeed *pudgal*! The mind-intellect-*chit*-ego is all *pudgal*; everything except the Self is *pudgal*. Whatever circumstance has been encountered is entirely *pudgal*. As long as there is *prayogsa*, it cannot be considered *pudgal*.

Questioner: But this ego, whose *bhaav* is it? Whose result is it? Does it arise on the basis of the *parmanus* that are emptying (*galan*)? Does it fall under the *parmanus* or under the part of the Self (*Chetan*)?

Dadashri: It is *mishrachetan* only. All this *pudgal* is *mishrachetan*. The very meaning of *pudgal* is *mishrachetan*. *Prayogsa* means *prayog chetan* (experiment of inflow of subatomic particles due to doership that begins in the presence of the Self). You cannot see *prayog chetan*.

Questioner: What exactly is referred to as *mishrachetan*?

Dadashri: *Mishrachetan* is the mixture

that happens of your *bhaav* and *parmanu* (this is the state of the self in discharge).

Prayogsa is in subtler (*sukshmatar*) *bhaav* (view-intent-outlook-mode). In the next life, it takes on subtle (*sukshma*) and gross (*sthula*) *bhaav* (phase) and it is *mishrasa*. *Mishrasa* gives result and leaves.

The *prayogsa parmanus* that go in are causal *parmanus*; they are in the causal form. And later, when they go into the womb, they give rise to the effective body (*karya deha*). 'We' halt the original causal *parmanus*; hence they do not take on the causal form. When one does not have *Gnan*, then they continue to become *prayogsa* once again, and later they turn into *mishrasa* again; the cycle continues. In all this, *Chetan* (the Self) has nothing to do with it. *Shuddha Chetan* (pure Self)! The ego is the doer, and it is also the sufferer. The ego 'does' everything; it claims the discharge (*galan*) to be 'I'. It claims the suffering to be 'I', and it claims the 'doing' to be 'I' as well. It claims everything to be 'I'. 'I am doing' is the charging (*puran*). With, 'I am doing,' at that time, *prayogsa* is happening continuously. During suffering *mishrasa* is happening.

Parmanus get Plated According to Bhaav

Now when we say that, 'I did this,' and, 'How well I did it,' the *prayogsa parmanu* will get plated according to the *bhaav* that happens, and will enter within. When there is the intent to give someone two curses, then that intent gets plated on the *parmanus*. That *bhaav* makes those *parmanus bhaav-atmak* (attaches to the self making it prone to *bhaav*); it makes them plated. Or the moment you say that, 'Such and such lawyer is useless,' *parmanus* enter within, and because you said 'useless' the plating of 'useless' happens to get on it.

Questioner: So the pure *pudgal parmanus* (subatomic particles) that were there; they came in and become spoiled. Within, the plating was done on them.

Dadashri: They got plated. The plating of ‘uselessness’ was applied. And if you say that, ‘It is very beautiful,’ then even that plating will happen. What is *prayogsa*? If it is plated, then the *prayog* (experiment) has happened. Hence, it is called planning (*aayojan*). Yes, it is the planning of the plating that will happen!

Any *bhaav* that an *aGnani* (one who has not awakened as the Self) does, even the thought of attachment (*raag*) or abhorrence (*dwesh*), then those *parmanus* will be pulled in. After they are pulled, those *parmanus* will be colored with whatever *bhaav* there is. With golden *bhaav*, gold plating will happen, and with silver *bhaav*, silver plating will happen. Whatever was the *bhaav* (view-intent-outlook-mode) when it was done, that will be result (in *bhaav*) at the time of suffering. That (plating) which has been done with *kashaya bhaav* (anger-pride-deceit-greed) gives very bitter results. That which has been done with *vishaya bhaav* (sex and sexuality) gives mixed results of sweet and bitter. Whatever *bhaav* has been done, is all the account of *karma* that has been bound. That plating (*bhaav*) gives pleasure (*shata*), and the other gives pain (*ashata*). They are both plating. When you think that, ‘I want to harm that person,’ that is a hurtful (*ashubha*) *bhaav*. That turns these *vishrasa* into *prayogsa*. If there is a helpful (*shubha*) *bhaav*, then those *parmanus* will give pleasure (*sukha*), and if the *bhaav* is hurtful (*ashubha*), they will give pain (*dukha*); but *prayogsa* will happen for sure.

The Link Between Parmanu and Bhaav

Questioner: There has to be a link

somewhere between *parmanus* and *bhaav*, right?

Dadashri: Yes, it is all there! *Parmanus* get organized in accordance to the *bhaav*. When this man does the *bhaav* that, ‘I want to donate money,’ and that other man does the *bhaav* that, ‘I want to donate money’, then *parmanus* for both will be set. But the *parmanus* of both will be different.

Bhaav (view-intent-outlook-mode), what type of *bhaav*, what different kinds, what purpose; that would have to be seen later. Everything is encompassed in it. It is different for both people. So, the *parmanus* come together, nothing else. *Vyavasthit* is indeed the result of *bhaav*!

Questioner: Yes, the main effect is of *bhaav*.

Dadashri: The *parmanus* are only toys that have arisen in the middle. The *parmanus* become according to the *bhaav*.

Questioner: So what is the toy of *parmanus*?

Dadashri: This body has been formed with these *parmanus*, it has happened through *bhaav*, did it not! This body that has formed, has formed in accordance with *bhaav*, has it not!

Questioner: Yes, but are those *parmanus* gross (*sthula*) or subtle (*sukshma*)?

Dadashri: The *parmanus* are subtle, but they appear to us in the gross form. That is because they are *rupi* (have form)! As they aggregate, they become gross. The original *parmanus* are subtle.

Questioner: And is *bhaav* gross or subtle?

Dadashri: *Bhaav* is subtle and the *parmanus* it pulls are also called subtle. *Parmanus* then become gross, seen then as the entire body.

Karma is Bound by Doership

Questioner: So how are subtle (*sukshma*) *karma* bound?

Dadashri: You say, 'I did this,' and the doer is the unfolding *karma* (*udaya karma*). You are not the only one who says this. Even great saints and monks say that, 'I am doing it,' and they believe it too. Now, what does nature say, 'For what is happening, why do you say, 'I am doing it'?' When one claims to do in that which is happening, *karma* gets bound. One gives rise to the kind of *karma* based on what one says. So he will become a *dehadhari* (has a body). When *parmanus* are pulled, the process of molding of a form (*murti*) is *prayogsa*.

To whom does the *prayog karma* (experiment of *karma*) go? It goes to *Vyavasthit shakti* (Scientific Circumstantial Evidences). And there, *Vyavasthit* turns it into a gross (*sthula*) form and gives the effect. That *prayogsa karma* is in a subtle form, and this turns it into *mishrasa* and gives result. And if he has done the *bhaav* for *vishaya* (sex), *Vyavasthit* does not just provide him with a wife; it will also give him a mother-in-law, father-in-law, brother-in-law, sister-in-law, and many other in-laws. So in seeking out just one *vishaya* (sexual aim), one gets stuck with so many other 'extras'! All this is the work of *Vyavasthit*. *Prayogsa* means that nothing else has happened yet; *parmanus* have come within and accumulated. The *prayog* (experiment of the non-Self) has happened; the 'color' has been picked up. So this indeed is called *karma*.

Questioner: You have said that these are *parmanus* of *karma*. So are the pure *parmanus* different and the *parmanus* of *karma* different?

Dadashri: Yes, they are different. They are pulled in from the space (*akasha*) within, but they are subtle (*sukshma*), and based on these subtle ones, gross (*sthula*) ones enter from the outside. Only thereafter, they give result. On the basis of past life account, first the *karma* is bound within. Then at the time of giving result, *parmanus* enter within from the outside, and then the result is given.

Questioner: So at the time of binding, only subtle ones are bound, and at the time of giving result, the gross ones come from outside?

Dadashri: Yes, they come. *Parmanus* have the energy to give result, but they do so when all the circumstances come together. The *rupi* (substance that has form, color, smell, and touch) part is considered to be *sthula* (gross).

This entire world is full of pure *parmanus* called *vishrasa*. When does interference occur in them? The moment you say to someone, 'Hey, you have no sense, what are you doing?' it will have an immediate effect on those *parmanus*; depending on what your *kashaya* (anger-pride-deceit-greed) is. Every time an *aGnani* (one who has not awakened as the Self) speaks, it is always *kashaya*. If it is said lovingly, then it is *raag* (attachment) *kashaya*; it is *lobha* (greed) *kashaya*. Even if a statement is uttered with love, it is considered *kashaya*, and if it is uttered with abhorrence (*dwesh*), it is still considered *kashaya*.

Now, when your speech comes out with *kashaya*, that speech will affect these *vishrasa parmanus*. It dyes them, they get colored; it makes them colorful. Whatever

the *kashaya* is, that will be the color infused, and then it gets pulled within us. That is called *prayogsa*.

So for how long will these *parmanus* be pulled? As long as there is the awareness, 'I am Chandubhai', as long as there is 'I-ness' (*hoonpanu*), these *vishrasa parmanus* will be pulled. But when the awareness of the Self happens, the awareness, 'I am Chandubhai' goes away, then the *parmanus* will not be pulled.

Purification of Parmanus Through Samayik

Questioner: These *parmanus* become pure with *samayik* (*Akram Samayik* is being the Self and seeing the self), do they not?

Dadashri: They do, a great deal. The whole thing can be resolved with *samayik*. *Pratikraman* is the work of *pragnya* (direct light of the Self), so a lot of improvement can happen. And when one 'sees' in *samayik*, all that gets washed off. However many mistakes are seen, that many get washed off.

Questioner: In *samayik*, it is only the work of the Self, is it not?

Dadashri: Straight, direct.

Questioner: What is the effect of *pratikraman*? You said that *parmanus* do not become pure with *pratikraman*. So then what happens with *pratikraman*?

Dadashri: *Parmanus* become pure only when You 'see' them. And what effect does *pratikraman* have on *parmanus*? The effect of the hurt you caused the other person remains, so the person will bind enmity. As far as possible, we should not be instrumental (*nimit*) in such an effect. So You should tell Chandubhai, 'Do *pratikraman*.' So the effect

on the other person will not remain; that is all.

Questioner: Yes, we are aware that this is *prakruti* (the formed non-Self complex). Because of *prakruti*, we end up speaking like that.

Dadashri: You are aware that it is *prakruti* doing it, but You should dissolve it with *Gnan* (Knowledge of the doer, Knowledge as the Self). That which was filled in *aGnan* (absence of *Gnan*), let go with *Gnan*. This is because this is all *prakruti*, but it is all *parmanus*. What are those *parmanus* like? They are *mishrasa parmanus*. *Mishrasa* can be referred to as filled, as well as result-giving. Because they were filled, the speech came out that way, so the *parmanus* gave the result. At that moment, if you send them off after cleansing them, then there will be no more quarrel (pending account) with them.

Hence, purify in this way and settle it. Hence, You are free when the *parmanus* become *vishrasa*. Now all these people (*mahatmas*) do not like the activity of purification, and therefore I would tell them to do *pratikraman* and that will make it pure. How can they do all that? This is scientific (*vignan*). There is that much awareness, and that too, You do not have to do it; You have to make Chandubhai do it. You (the Self) just have to 'know' whether Chandubhai did it or not. Even *atikraman* (aggression towards others) is done by Chandubhai, is it not?

The *nischaya Atma* (the Self) has indeed become free. But what does this *prakruti* say? 'We were *vishrasa parmanus*, but you turned us into *prayogsa*, and that is why we resulted in *mishrasa*. Turn the *mishrasa* into *vishrasa*.' So make the *parmanus* pure. Now there is nothing else left to do.

Ultimately, Purification Happens Through Agna

When you curse someone internally and it becomes 'hot' or whatever within, if You settle with equanimity (*sambhave nikal*), the *parmanus* will become *vishrasa* and dissipate. So it becomes separate. *Pudgal* becomes pure (*shuddha*) and leaves. Therefore, You become free of the *pudgal* by that much.

Pudgal has a complaint. Now what does it say? *Pudgal* says that, 'You have become pure Soul; Dada has made You free. Even we accept that, but what about us? Dada cannot free us. Dada has freed us as much as he could. The rest has to be done by you, because you are the one responsible. We were pure, but you were the one who spoiled us. You cannot become free without purifying us.' Because the *parmanus* say, 'We have not become impure on our own; you smeared us with your *bhaav*, and that is why we have become impure. So if you make us pure, then you will become free; otherwise you will not become free. Put us back into the state we were originally in. That is your responsibility.'

They say, 'You have latched on to us. Now if you claim that, 'I am free,' if you push us away, it will not do.' You ask, 'How can I do that?' They will say, 'Follow the *Agna* (*Gnani's* instructions that preserve the State of the Self after *Gnan Vidhi*) as Dada has said, and enjoy your food peacefully. Then put your hand on your stomach and sleep; rest a little. But remain continuously in accordance with Dada's *Agna*.'

So then 'we' said that, 'Keep settling with equanimity (*sambhave nikal*).' If someone curses you, keep settling with equanimity. Now, those *parmanus* heated up, so you received bitter results. And those *parmanus* brought

satisfaction and a sweet result to the one who cursed. If you keep 'seeing' them, they will give the result and leave, then they will become pure. All those *parmanus* will then disperse.

If they are purified with *Gnan*, then they will become *vishrasa*. So you are no longer responsible for them. For how long are we responsible for the *parmanus*? As long as they do not turn into *vishrasa*. Therefore, the *parmanus* that were pulled and plated with *aGnan*, need to be purified with *Gnan*.

Uninterrupted Steadiness Brings Vishrasa

Questioner: Whatever evidentiary instruments (*sadhan*; like scriptures, spiritual masters) are used for the goal of the Self, they will only lead to the entry of pure *parmanus*, is this correct?

Dadashri: Yes, those are very high quality *parmanus*. They will help one accomplish the ultimate goal of attaining the Self. And they will also help in fulfilling all other comforts. Whatever is done with the purpose of the Self, such a person will get the comforts befitting a king of kings (*chakravarti*).

Questioner: Is the suffering that arises due to *karma* subject to *Vyavasthit*?

Dadashri: Yes, that is subject to *Vyavasthit*. Even the realm and authority (*satta*) of *pudgal* is dependent on *Vyavasthit*. It is not the natural (*swabhavik*) realm and authority of *pudgal*. If *pudgal* was the independent authority, then no one would ever feel hungry, would they?

When uninterrupted steadiness (experience of 'I am pure Soul') happens, then pure *vishrasa* happens. As long as there are *prayogsa parmanus*, there is power (*satta*) to change speech. But once it becomes *mishrasa*, then nobody can do anything.

Questioner: How does that power to change, work?

Dadashri: If you cursed someone, then those *parmanus* get bound within. Depending on the intent at the time of binding the account of those *parmanus*, the ‘batteries’ within will get ready later. All this is simply the charging of batteries. However, after a short while, if you say, ‘Sir, I made a very big mistake when I cursed at you,’ then that prior mistake gets erased. However, after the *prayogsa* transform into *mishrasa*, no one has any authority. Then one has no choice but to suffer it, in order to be relieved of it.

If one Understands Prayogsa, his Work Will get Done

Prayogsa gave rise to impurity; in *mishrasa*, the impurity came into result, and the end of impurity is *vishrasa*. The final state of *pudgal* is *vishrasa*.

Everything out there in worldly life is the non-Self, of the non-Self (*parayu*); if that can be known and experienced, then it can be understood that *parmanus* of the body are not the Self, not of the Self. Eventually, in this way, it will be known that even a single *parmanu* is not of the Self.

If one understands *prayogsa*, a lot of work will get done. ‘We’ refer to *prayogsa* as charge, and *mishrasa* as discharge.

Blessed are the *Tirthankaras* who discovered *prayogsa*! Not a single living being (*jiva*) can refrain from coming into *prayogsa*. *Mishrasa* happens only after coming into *prayogsa*. What is *mishrasa*? Giving bitter or sweet result is indeed the business of *mishrasa*. People claim that God gives the result. No, only *mishrasa* gives result, and from that result, a seed (cause) is sown again; and God does not have to sow the seed from His home.

The Deep Hidden Science of Parmanus

The science is so deep that if a single bad thought happens, the *parmanus* on the outside will immediately join together and then enter the body. And the account is then formed, gives the corresponding result, and then dissipates. They will not leave just like that. So no one has to give the result or do any such thing. There is no one out there to give result. There is no God that will come to give you the result!

The *parmanus* that we pull through abhorrence (*dwesh*), when we speak that which hurts or have hurtful *bhaav*, bring in such bad *parmanus* that they give bitter result, results that will not be liked. When good *bhaav* is done it will bring forth good results, sweet results. And when good or bad *bhaav* (*bhaavabhaav*) is not there, with ‘I am pure Soul,’ the intent of doership ceases. Then the old results will be given, and they (*parmanus*) will leave; no new ones will come. This is how this science is; there is a complete method.

Parmanus are indeed doing everything. Just as if a person were to dissolve this much opium and drink it, would God have to come to kill him? Who kills him? Similarly, all this is like opium. The *parmanus* within become different; like nectar, like opium, all kinds of different *parmanus*. Whatever kind of *bhaav* happens, so become the *parmanus*. That is how extraordinary (*alaukik*) the energy of the Self is! Even matter (*jada*) has such extraordinary energy that it can take on so much. I have seen the energy of matter (*jada*), and that is why I am telling you that this is a huge science. The Self indeed has energy, and the entire world accepts it too, but the energy of matter is also tremendous. It is the kind of energy that can increase beyond that of the

Self. That is why all this has become trapped, hasn't it? Otherwise, why would the Self not be able to get out whenever it wants, after it has been trapped? No, until one comes to know this science, one cannot become free. Until one comes into the real science, one cannot become free.

There is no Prayogsa After Gnan

The entire world is immersed in *pudgal* (*pudgalmai*) only. But all the natural (*swabhavik*) *parmanus* are called *vishrasa*. As long as there was the belief that, 'I am Chandubhai', even if one does religious activity all day long, the *parmanus* keep entering within; the inflow (*puran*) continues. If you ask, 'Hey *parmanus*, why do you keep entering my home?' then they will say, 'You indeed are *pudgal*. If you are the Self, then we cannot come in at all. Yes, we come because you say, 'I am Chandubhai.'" Now, if you say, 'I am pure Soul,' then none of these *parmanus* will come in. No matter what activity (*kriya*) you do, the *parmanus* cannot enter. Otherwise, the *parmanus* enter within, and filling (*puran*) of the *pudgal* continues. Thus, the outflow (*galan*) is bound to happen again.

But for the One who has attained the Self, the *parmanus* will not enter at all. So then where is the possibility of any result? Neither bitter results, nor sweet ones. One has to remain in the bliss of the Self. Whereas these bitter or sweet (results) will not let the bliss of the Self come, and will hold one only in the bitter or sweet results. And that other is the spontaneous bliss of the Self, which keeps one absolutely content (*trupta*); it keeps one constantly content. The bliss of the Self is such that it will do if you do not have anything else.

The whole *parmanu* changes the moment one does *bhaav*. And the nature of the Self is also such that it becomes whatever it envisions. Therefore, what vision do I give you? That you are indeed a pure Soul. You are not anything else, in any other way, and that is exactly the way it is. I am not making you say a baseless statement. A baseless statement will not last, it will not last for even an hour. At times it may last for six months through blind faith; even then, it will not last for long. It will break down and it will not give inner peace. 'I am pure Soul' is the *nirvikalp* (without any 'I-ness' or 'My-ness') state. *Parmanus* do not enter (in that state). *Parmanus* enter in the *vikalp* ('I-ness' or 'My-ness') state.

The Original Nature of the Pudgal is Vishrasa

The *Vitarags* have 'seen' infinite *gneya* (that which is to be 'known') in just one *gneya*. Similarly, this 'Dada' has 'seen' only one *gneya*, only one *pudgal*. By its nature, the *pudgal* is just one; the original nature of *pudgal* is made up of *vishrasa*! The world is hundred percent made up of pure *parmanus*.

So what did *Vitarags* see when they saw *pudgal*? There are different varieties of *pudgal*. And they removed all that variety from their *Gnan*, and narrowed it down to just one *pudgal*; all this is indeed *pudgal*. All this variety was created by people, by the intellectuals. So Lord Mahavir constantly saw just one *pudgal*; He did not see anything else. He did not see any variety. Here, there is so much variety. In every person's shop, there are varieties of *pudgal*.

But what did the Lord see? He did not see that this is a woman or a man, these are

children, this is gold, this is silver or brass. Just one *pudgal*. So renounce this and don't renounce that; there was nothing of the sort. Everything is just one *pudgal*. He kept seeing everything in the form of just one *pudgal*; that is all. The Lord did not see anything else. The Lord was very shrewd. If one is naïve, he would take a beating. The one stabbing the thorns in His ears was naïve, but the One who took the stabs was shrewd, so He moved on. How did He take the stabs that He moved on, and the one who stabbed, stayed back? He (the Lord) saw just one *pudgal*; it is *pudgal* that is hurting *pudgal*.

Vishrasa Happens Samvarpurvak in the Gnayak-Gneya Relation

Questioner: You have shown the pure Soul, now there is nothing else left for him anymore, is there?

Dadashri: There is nothing of Yours left, but the past liability still remains, does it not?

Questioner: We will suffer it, there is no problem. If there is any such thing in the unfolding karma effect, we will suffer it.

Dadashri: No. Simply suffering it will not do. You will suffer it, but it will not be settled; it will not be resolved. What it says is, 'see' every *gneya* (that which is to be known) and let it go; 'You' are the Knower (*Gnayak*), and this *pudgal* is a *gneya*. If You keep this *Gnayak-gneya* relation, then the *gneya* will become pure and leave. *Gneya* means the *pudgal*. That which is impure, will become pure and leave. Therefore, however many become pure and dissipate, those many files are settled. When you purify it, then the *parmanus* become *vishrasa*. *Samvar* (state free from inflow of new *karma*) remains, *bandha* (karmic bondage) does not happen. In fact, *vishrasa* happens for every living being,

but for them *bandha* is created and then *vishrasa* happens. Whereas here (in *Akram*), *vishrasa* happens without creating any new *karmic* bondage, in a state free from the inflow of new *karma* (*samvarpurvak*).

Liberation Happens When the Account of Parmanus is Settled

*'Ek parmanumatrani madey na sparshata,
Purna kalank rahit adola swarupa jo,
Shuddha niranjan chaitanyamurti
ananyamai,
Aguru-laghu amurta sahajpada rupa jo.'*

"May I never get the touch of even a single *parmanu*,

Behold the absolute blemish-free steady Self,

Pure, beyond *karma*, the matchless Self embodied,

Behold neither heavy, nor light, the formless, natural state."

~ *Shrimad Rajchandra*

He is saying that one can remain in an absolutely blemish-free steady state if there is not the 'touch' of even a single *parmanu*. As long as whoever's *parmanu* one has acquired are returned, and no one raises a red flag, then know that everyone is giving you the green flag, so the *parmanus* have reached. So no blemish remains, because no one has raised a red flag. Hence the blemish-free steady state; so I am steady in that state, which cannot be disturbed anymore!

So all *parmanus* will have to be settled. The account of each and every *parmanu* will have to be settled. All these *parmanus* have been taken from other people, so when they are returned, we will be free!

~ **Jai Sat Chit Anand**

Pujya Deepakbhai's USA - Canada Satsang Schedule - Year 2014

Pujya Deepakbhai will leave by 9th June (Monday) for foreign tour.

13-16 Jun	Satsang-Gnanvidhi	New Jersey, NJ	7-13 Jul	Guruprunima Shibir	St. Louis, MO
17-19 Jun	Satsang-Gnanvidhi	New York, NY	(12 Jul - Gurupurnima Day)		
20-23 Jun	Satsang-Gnanvidhi	Toronto, Canada	18-21 Jul	Satsang-Gnanvidhi	San Jose, CA
28-30 Jun	Satsang-Gnanvidhi	Charlotte, NC	22-23 Jul	Mahatma Satsang	Phoenix, AZ
30Jun-2Jul	Satsang-Gnanvidhi	Jackson, MS	24-27 Jul	Satsang-Gnanvidhi	Los Angeles, CA
3-6 Jul	Satsang-Gnanvidhi	Dallas, TX			

Contact No. for all centres in USA-Canada +1 877-505-DADA (3232)

Note : Detail Program will be published in May-June Dadavani.

For more Information pls visit : <https://usevents.dadabhagwan.org/Events/Default.aspx>

Note for Dadavani Magazine Subscribers

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Watch Pujya Niruma on T.V. Channels

India	✦ Sadhna , Every day, 9:30 to 10 PM (Hindi)
	✦ Aastha , Every day 10:20 to 10:40 PM (Hindi)
	✦ DD-Girnar , Every day 7 to 7:30 AM (Gujarati)
	✦ Arihant , Every day 10 to 10:30 AM & 3:30 to 4 PM (Gujarati)
USA	✦ 'TV Asia' , Every day 7:30 to 8 AM EST (Gujarati)
UK	✦ 'Venus' , (Dish TV Channel UK-805) Everyday 8 to 8:30 AM (Hindi)

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	✦ DD-Sahyadri , Every day 7 to 7:30 AM (Marathi)
USA	✦ 'TV Asia' Everyday 10:00 to 10:30 AM EST
USA-UK	✦ Aastha (Dish TV Channel UK-849, USA-719), Everyday 9:30 to 10 PM (Gujarati)
Australia	✦ 'Colors Channel' , Every day 7:30 to 8 AM (Hindi)
Singapore	✦ 'Colors Channel' , Every day 7 to 7:30 AM (Hindi)
New Zealand	✦ 'Colors Channel' , Every day 5:30 to 6 AM (Hindi)

Satsang & Gnanvidhi Programs in the presence of Puja Deepakbhai

Mumbai

Dt. **1 May** (Thu), 6 to 9 pm- **GNC Day - Cultural Program By B-L-Y MHT Groups.**
 Dt. **2-3 May** (Fri-Sat), 6-30 to 9 pm-**Satsang** & Dt. **4 May** (Sun), 5-30 to 9 pm-**Gnanvidhi**
 Dt. **5 May** (Mon), 6-30 to 9 pm- **Satsang for Mahatma.**
Venue : Andheri Sports Complex, J.P. Road, **Andheri (W).** **Ph:** 9323528901
 Dt. **6 May** (Tue), 8 to 10-30 pm-**Satsang** & Dt. **7 May** (Wed), 7 to 10-30 pm-**Gnanvidhi**
 Dt. **8 May** (Thu), 8 to 10-30 pm-**Aptputra Satsang**
Venue : KDMC Ground, Pendarkar, Nr. College, Gharda Circle, **Dombivali (E).** **Ph:** 9323528901

Adalaj Trimandir

Dt. **17 May** (Sat), 4-30 to 7 pm-**Satsang** & Dt. **18 May** (Sun), 3-30 to 7 pm-**Gnanvidhi**

Godhra

Dt. **23 May** (Fri), 6-30 to 9 pm **Satsang for Mahatma.**
Venue : Godhra Trimandir, Bhamaiya Village, Opp. F.C.I. Godown, (Guj.) **Ph:** 9825431503

Dahod

Dt. **24 May** (Sat), 7 to 9-30 pm-**Satsang** & Dt. **25 May** (Sun), 5-30 to 9 pm-**Gnanvidhi**
 Dt. **26 May** (Mon), 7 to 9-30 pm- **Aptputra Satsang.**
Venue : City Ground, Opp. Sindhi Society, Dahod, (Gujarat). **Ph:** 9428029280

Spiritual Retreat in Hindi at Adalaj Trimandir - Year 2014

Dt. **29 May to 1 June 2014** - 9-30 to 12 pm and 4-30 to 7 pm - **Spiritual Discourses**
 Dt. **31 May** - 3-30 to 7 pm - **Self-realization Experiment (Gnanvidhi),**
 Dt. **2 June** - One day **Pilgrimage tour to Aaglod Tirth with Pujoyashree.**

Note : This retreat is specially for Hindi Speaking people. If you are one of them and want to register for this retreat, you must register your name at your nearest satsang centre and if there is no satsang centre in your nearby area, then register your name on Tel. (079) 39830400 at Trimandir Adalaj latest by 15th May 2014. If you want to join Pilgrimage tour, kindly book your return ticket on or after 3rd June 2014.

Instruction for annual members of Dadavani magazine

How will you know when your annual subscription for Dadavani will expire? If you notice # sign next to the membership number on the cover page of Dadavani, then know that this is the last issue of Dadavani; e.g. DEIA12345#. Information for renewal regarding subscription rate and contact address is given as below:

Subscription : Yearly Subscription - India: 100 Rupees **USA:** 15 Dollars **UK:** 10 Pounds
15 Years Subscription - India: 750 Rupees **USA:** 150 Dollars **UK:** 100 Pounds
 In India, D.D. / M.O. should be in favour of "Mahavideh Foundation" payable at Ahmedabad.

Contacts : Trimandir, Simandhar City, Ahmedabad-Kalol Highway, P.O.:**Adalaj**, Dist.:Gandhinagar-382421, **Gujarat, India.** **Phone :** (079) 39830100, **E-mail:** dadavani@dadabhagwan.org
Mumbai : 9323528901, **USA-Canada:** +1 877-505-DADA(3232), **UK:** +44 330-111-DADA (3232)
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Pujyashri doing Dada's Arati in the Presence of Mahatmas at Surendranagar Trimandir

“The Continuous Cycle of Phases of Subatomic Particles”

He who has not known the Self believes, 'I am Chandubhai', and in this state, when he does a simple bad thought, does anger or pride, becomes annoyed, then parmanus immediately enter within. On the outside, these parmanus are pure, are vishrasa, but the moment that bad thought happens, the vishrasa parmanus immediately get pulled in. At that moment, they become prayogsa and enter the body. Those vishrasa parmanus become prayogsa. They become prayogsa the moment one does anger-pride-deceit-greed. These prayogsa then become mishrasa in the next life. And when the mishrasa ripen, they give result and leave. And when the mishrasa discharge, they become vishrasa, as they originally were. After the bitter or sweet accounts have been suffered, the parmanus become the way they originally were; as soon as they give result, they become vishrasa. Thus, the cycle of prayogsa-mishrasa-vishrasa continues.

- Dadashri



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