



APTAVANI 14

Part-1

As Expounded by Dada Bhagwan

Aptavani – 14

Part – 1

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'I do not know anything'!

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Trimantra

The Three Mantras That Destroy All Obstacles in Life

Namo Vitaraagaya

I bow to the Ones who are absolutely free from all attachment and
abhorrence

Namo Arihantanam

I bow to the living Ones who have annihilated all internal enemies
of anger, pride, deceit and greed

Namo Siddhanam

I bow to the Ones who have attained the state of total and final
liberation

Namo Aayariyanam

I bow to the Self-realized masters who impart the Knowledge of
the Self to others

Namo Uvazzayanam

I bow to the Ones who have received the Knowledge of the Self
and are helping others attain the same

Namo Loye Savva Sahunam

I bow to the Ones, wherever they may be, who have received the
Knowledge of the Self

Eso Pancha Namukkaro

These five salutations

Savva Pavappanasano

Destroy all demerit karma

Mangalanam Cha Savvesim

Of all that is auspicious

Padhamam Havai Mangalam

||1||

This is the highest

Om Namō Bhagavate Vasudevaya

||2||

I bow to the Ones who have attained the absolute Self in human form

Om Namah Shivaya

||3||

I bow to all human beings who have become instruments for the
salvation of the world

Jai Sat Chit Anand

Awareness of the Eternal is Bliss

Dedication

**This fourteenth *Aptavani* makes one ascend, the fourteen
gunthana;**

Chaud gunthana chadaave, chaudmi Aptavani;

**The subtle-most link of the Self, the concept of ‘I’ has
been explained!**

Sookshmatam atmasaandha, ‘hu’ samjani!

**The cycle of worldly life has arisen simply due to a
change of belief;**

Sansaar oobhvaama, belief matra badlaani;

**Upon Knowing that, the right belief comes into One’s
experience!**

Ae janata j, belief right anubhavani!

**Dada helps one recognize the difference between
Swabhaav and *vibhaav*;**

Swabhaav-vibhaavna bhed, Dade parkhaani;

**Lo and behold! The awakened awareness of separation as
the Self prevails!**

Aho! Aho! Chhutapanani jagruti vartani!

**In Knowing the subtle distinction between the elemental
matter, properties and phases of the Self;**

Dravya, guna, paryayna bhed, sookshmatae jaani;

**The seal of approval for final liberation is attained,
leading to the exaltation of the Self!**

Mokshno sikko pami, thai Atma ujaani!

**The One who dwells as the Self is always rewarded with
composure;**

Swama rahe tene, sada swastha lhaani!

**The one who dwells as the temporary state is wedded to
restlessness and unease!**

Avasthama rahe tene aswasthata parni!

**The fourteen *Aptavanis* are filled with the living energy of
the original Self;**

Chhe Chetanvanti, chaud Aptavani;

**The speech that directly liberates One can be experienced
within these *Aptavanis*!**

Pratyaksh Saraswati, ahi vartani!

Wrong beliefs are shattered upon reading this speech;

Tute shraddha mithya, vaanchata vani;

**By proceeding as per the *Gnani*, One attains the right
belief!**

Lahe samkit, chaale mujab Gnani!

Surrendering the I at the lotus feet of the *Akram Gnani*;

'Hu' samarpan, charane Akram Gnani;

**Offering the world, with humility, this fourteenth
Aptavani!**

Jagne samarpan chaudmi Aptavani!

- Dr. Niruben Amin

Who Is Dada Bhagwan?

In June 1958, around 6 o'clock one evening, amidst the hustle and bustle of the Surat railway station while seated on a bench, 'Dada Bhagwan' manifested completely within the sacred bodily form of Ambalal Muljibhai Patel. Nature revealed a remarkable phenomenon of spirituality! In the span of an hour, the vision of the universe was unveiled to him! Complete clarity for all spiritual questions such as, 'Who are we? Who is God? Who runs the world? What is karma? What is liberation?' etc. was attained.

What He attained that evening, He imparted to others through his original Scientific experiment (*Gnan vidhi*) in just two hours! This has been referred to as the *Akram* path. *Kram* means to climb up sequentially, step-by-step while *Akram* means step-less, a shortcut, the elevator path!

He, himself, would explain to others who Dada Bhagwan is by saying, "The one visible before you is not Dada Bhagwan. I am the *Gnani Purush* and the One who has manifested within is Dada Bhagwan who is the Lord of the fourteen worlds. He is also within you, and within everyone else too. He resides unmanifest within you, whereas here [within A. M. Patel], He has manifested completely! I, myself, am not God (*Bhagwan*); I also bow down to the Dada Bhagwan who has manifest within me."



The Current Link to Attain Self-Realization

After attaining the Knowledge of the Self in 1958, absolutely revered Dada Bhagwan (Dadashri) traveled nationally and internationally to impart spiritual discourse and Self-realization to spiritual seekers.

During his lifetime itself, Dadashri had given the spiritual power to Pujya Dr. Niruben Amin (Niruma) to bestow Self-realization to others. In the same way, after Dadashri left his mortal body, Pujya Niruma conducted spiritual discourses (*satsang*) and imparted Self-realization to spiritual seekers, as an instrumental doer. Dadashri had also given Pujya Deepakbhai Desai the spiritual power to conduct *satsang*. At present, with the blessings of Pujya Niruma, Pujya Deepakbhai travels nationally and internationally to impart Self-realization as an instrumental doer.

After Self-realization, thousands of spiritual seekers prevail in a state free from bondage and dwell in the experience of the Self, whilst carrying out all their worldly responsibilities.



Note About This Translation

The *Gnani Purush*, Ambalal M. Patel, also commonly known as ‘Dadashri’ or ‘Dada’, gave spiritual discourses that were in the form of answers to questions asked by spiritual aspirants. These discourses were recorded and compiled into books by Pujya Dr. Niruben Amin in the Gujarati language.

Dadashri had said that it would be impossible to translate His *satsangs* and the Knowledge about the Science of Self-realization word for word into other languages, because some of the meaning would be lost in the process. Therefore, in order to understand precisely the *Akram* Science of Self-realization, He stressed the importance of learning Gujarati.

However, Dadashri did grant His blessings to translate His words into other languages so that spiritual seekers could benefit to a certain degree and later progress through their own efforts. This book is not a literal translation, but great care has been taken to preserve the essence of His original message.

Spiritual discourses have been and continue to be translated from Gujarati. For certain Gujarati words, several translated words or even sentences are needed to convey the meaning, hence many Gujarati words have been retained within the translated text for better understanding. Where the Gujarati word is used for the first time, it is italicized, followed by a translation explaining its meaning in parenthesis. Subsequently, only the Gujarati word is used in the text that follows. This serves a two-fold benefit; firstly, ease of translation and reading, and secondly, make the reader more familiar with the Gujarati words, which is critical for a deeper understanding of this spiritual Science. The content in square brackets provides further clarity regarding the matter, which is not present in the original Gujarati content.

This is a humble attempt to present to the world, the essence of His Knowledge. While reading this translation, if there is any contradiction or discrepancy, then it is the mistake of the translators and the understanding of the matter should be clarified with the living *Gnani* to avoid misinterpretation.



Special Note to the Reader

The Self is the Soul (*Atma*) within all living beings.

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’.

Wherever Dadashri uses the term ‘we’, ‘us’, or ‘our’, He is referring to Himself, the *Gnani Purush*.

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*. This is an important distinction for the correct understanding of the difference between the awakened Self and the worldly-interacting self.

Wherever the name ‘Chandubhai’ is used, the reader should substitute his or her name and read the matter accordingly.

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’.

At the time of charging, the *dravya* is the worldly-interacting self (*vyavahaar atma*; *bhrant chetan*), *kshetra* is the location on the track of *niyati*, *kaal* is the time, and *bhaav* is the charging intent (charging *bhaav*).

At the time of discharging, the *dravya* is the discharging *pratishtit atma* or the physical evidences (e.g. the people, the objects, etc.), *kshetra* is the physical location, *kaal* is the time during which all the evidences come together, and *bhaav* is the discharging intent (discharging *bhaav*).

Pudgal or *Parmanu* with uppercase ‘P’ refers to the eternal element of inanimate matter or the pure phase *Parmanu*; whereas *pudgal* or *parmanu* with lowercase ‘p’ refers to the non-Self complex or *parmanu* in the charge phase or the discharge phase.

Time with uppercase ‘T’ or *Kaal* refers to Real Time or the eternal element of Time and time with lowercase ‘t’ or *kaal* refers to relative time or time used in the relative

Space with uppercase ‘S’ or *Kshetra* refers to the eternal element of Space or *aakash tattva* and space with lowercase ‘s’ or *kshetra* refers to the place occupied, or the physical location, or the ‘mile’ or location on the track of *niyati*.

For reference, a glossary of all the Gujarati words is either provided at the back of this book or available on our website at:

<http://www.dadabhagwan.org/books-media/glossary/>



The Aptavani Helps One Attain the Incontrovertible Principle!

Questioner: I have read the entire series of the *Aptavanis* (a series of fourteen volumes compiled from Dadashri's speech) three times, due to which the *kashay* (the inner enemies of anger, pride, deceit and greed) have become subdued.

Dadashri: The *Aptavanis* are such that by reading them, the *kashay* get destroyed. This speech has come forth after having Seen in *keval Gnan* (absolute Knowledge). People will use these [*Aptavanis*] as scriptures in the future.

And never has any change occurred in 'our' *siddhant* (incontrovertible principle that accomplishes the ultimate goal). Knowledge which is irrefutable in principle (*siddhantik Gnan*) is hardly ever in existence. The *siddhant* that the *vitaraag* Lords (enlightened Ones absolutely free from attachment and abhorrence) had with Them, remained solely with Them. The *siddhant* was not written down in its entirety in the scriptures, because the *siddhant* is such that it cannot be put across in words. It has been referred to as *siddhant bodha* (the sacred teaching or explanation regarding the incontrovertible principle), the *bodha* (sacred teaching or explanation) that helps One attain the *siddhant*. However, that cannot be referred to as the *siddhant*, whereas this *siddhant* of 'ours', it is overt, as clear as light. Whoever asks anything [regarding the *siddhant*], the *siddhant* 'fits' [sets in their understanding] for them; and 'our' [Science] is mathematical, just like one-plus-one is equal to two, two-plus-two is equal to four, it is systematic, without any exception, and it is continuous. And it is neither *dharma* (a rightful action) nor *adharma* (a lack of a rightful action).

If a person were to abide by 'our' five *Agnas* in 'our' presence or else even if he were to take away any word of 'ours', even just one word, then he would attain *moksha* (liberation). If a person were to grasp just one of the words of

this *Akram Vignan* and if he were to ponder over it, if he were to follow it devoutly, then it will help him attain liberation. This is because *Akram Vignan* is a ‘living’ *Gnan* (Knowledge), it is a Science that brings results on its own (*swayam kriyakaari Vignan*), and actually this is the *siddhant* in its entirety. There is not a single sentence in this from any other book. Therefore, if one were to understand even a single ‘letter’ of this discussion, then it would be tantamount to him having understood all the ‘letters’! Now that you have come here, ensure that you leave only after getting your [spiritual] work accomplished, after attaining the complete state (*purmahuti*)!



Editorial

The fundamental [original], six eternal elements in the universe; the sort of instrumental effects that arise from their mutual interaction, as well as the most profound secrets of the root cause underlying the genesis (*utpatti*), permanence (*dhruv*) and dissolution (*vinash*) of worldly life, and the root cause of this visible world have been compiled in this 14th *Aptavani* (part 1) from the auspicious speech that emanated from absolutely revered Dadashri, which had been captured through taped recordings over twenty years.

The root cause of this worldly life, of the visible world, is not any God or Brahma (the creator god of the Hindu sacred triad), but rather it is the *visheshbhaav* (a third entity with completely new properties that arises due to the coming together of the eternal elements of the Self and inanimate matter; also known as the first level of *vibhaav*) that arises from the proximity of two of the fundamental [original] six eternal elements, *jada tattva* (the eternal element of inanimate matter) and *Chetan tattva* (the eternal element of the Self). (The complete scientific understanding related to *vibhaav* has been incorporated in section 1.) It is the inherent nature of the element of pure Soul (*shuddha Chetan*) that It can remain in Its own inherent nature as the Self and It can also have *visheshbhaav* [same as *vibhaav*]. While remaining in Its inherent nature as the Self, the *visheshbhaav* arises. Moreover, the Self does not intentionally give rise to *visheshbhaav*, rather, it arises on the basis of scientific circumstantial evidences, the pressure of circumstances. And fundamentally, ignorance of the Self (*agnanta*) definitely lies at the root of it.

In that *visheshbhaav*, at first, the ‘I’ (*aham*) arises. That is the first level of *visheshbhaav*. From this ‘I’ [the first level of *visheshbhaav*], another *visheshbhaav* of the second level arises, out of wrong belief and that is the *ahamkaar* (egoism). The belief that ‘I am Chandubhai’ is itself egoism [the second level of *visheshbhaav*]. Then that egoism takes over

everything. *Visheshbhaav* keep arising out of *visheshbhaav*. A new one is 'born' and the 'old' one exhausts. It is from the *visheshbhaav* of the eternal element of the Self that there is a *visheshbhaav* in the eternal element of inanimate matter which leads to the arising of the *pudgal* (non-Self complex of input and output). Up to this point, there is no problem. But subsequently, due to the proliferation of ignorance of the Self, the I gets the wrong belief that 'I am the *pudgal*.' The wrong belief that 'I am the doer' arises and the *vyatirek guna* (completely new properties of a third entity that arises when two eternal elements, the Self and inanimate matter, come together) of anger, pride, deceit and greed come into existence. The belief that 'I am Chandubhai' itself becomes a source of misery. Once that belief goes away, no misery remains. If just this much is understood about *visheshbhaav*, then everything about it becomes clear.

The words appearing in this particular volume such as *vibhaav*, *visheshbhaav*, *vibhaavik bhaav* (a third identity with completely new properties that arises due to the coming together of the eternal elements of the Self and inanimate matter), *vishesh parinaam*, *viparinaam*, *vibhaavik parinaam* (completely new effect of a third entity that arises as a result of the coming together of two eternal elements of the Self and inanimate matter), etc.; have emanated, dependent upon the questioner who was instrumental [in the unfolding of a particular discourse]. Spiritual aspirants should consider them to be similar in meaning.

In section 2 of this volume, subtle scientific principles about the elemental matter (*dravya*), the properties (*guna*), and the phases (*paryay*) of the Self, have been explained in detail. Absolutely revered Dadashri has put forth the definitions and examples after having experienced them in His life, such that the elemental matter, the properties and the phases can be understood precisely. By explaining this extremely profound subject with tremendous simplicity and in a vernacular language, Dadashri, through His speech, which

originates from the experience of the Self, provides the complete clarity about what it is like at the highest possible degree of the state of Knowledge, what prevails at the level of absolute Knowledge (*keval Gnan*). That is when, a deep feeling of veneration arises in knowing, “The state that the revered Knower of all eternal elements (*Sarvagnya*) has Seen in His Knowledge; it was not possible for the revered Lord to express that state [in words].” (“*Je pad shri Sarvagnye dithu Gnanma, kahi shakya nahi te pad shri Bhagwan jo.*”) [Part of a poem composed by Shrimad Rajchandra]. As much as such profound points can be revealed through words, Dadashri was able to describe it through His speech and thus deliver the innermost secrets of the eternal elements to the common folk.

The elemental difference between the subtlest phase (*paryay*) and a temporary state (*avastha*) is provided here, as well as [the understanding that] worldly life has arisen due to *hupanu* (the prevalence of the I; the sense of ‘I-ness’) in the temporary states, which in turn keeps one *aswastha* (in a state of restlessness; not steadfast as the Self). And with the ‘I’ prevailing as the eternal element [of the Self], One can become free from worldly life and can constantly remain *Swastha* (steadfast in the state as the Self). Dadashri Himself constantly remained separate from the temporary states and gave others the wonderful Science to remain separate from the the temporary states. ‘He’ Himself prevailed as the eternal elemental Self (*tattva swaroop*) and was able to bestow that elemental Vision (*tattva drashti*) to others as well. Such an *Akram Vignan* (step-less Science of Self-realization) is blessed and blessed too is the Scientist that expounded *Akram Vignan* [Dadashri].

Before reading this particular volume, the spiritual aspirant should certainly read the introduction, only then will the inner intention of the *Gnani* (the enlightened One who can enlighten others) become clear and the link become evident.

After attaining the Knowledge of the Self, Dadashri's speech has come forth bit-by-bit over twenty years, on account of various different individuals who were instrumental [in the unfolding of the discourses]. The entire principle cannot possibly be disclosed at a go with just one person over so many years, can it? Therefore, very many spiritual discourses (*satsangs*) have been collected and compiled to present the established principle. If the spiritual aspirant completes [the reading of] one chapter in one sitting, only then will the link be maintained and become set in one's understanding. By reading [the chapter] intermittently, there may be the possibility of a break in the link and subsequent difficulty in setting it in one's understanding.

The Knowledge-laden speech of the *Gnani Purush* has come forth after having 'touched' the original Self and it is like an invaluable jewel. Various different jewels combine to form a 'garland' of each and every established principle. We will go on reading with the intention that we want to understand every point, such that we can exactly visualize what Dadashri saw in His Vision (*Darshan*), and keep collecting the jewels carefully, then eventually a 'garland' of the established principle will be formed. That established principle will forever become assimilated in the heart and come into experience.

The 14th *Aptavani* is at the Ph.D. level and it explains the Knowledge of the eternal elements (*tattva Gnan*) in subtlety! Hence, the basic material will not be available in detail here, or it may even not be found here at all. The spiritual aspirant will only be able to understand the 14th *Aptavani*, if the aspirant reads it after having done a full study of the 13 *Aptavanis* and all of Dadashri's other great volumes. And it is a humble request, that you study the 14th *Aptavani* only after everything [else from the other volumes] becomes set in your understanding.

The content under each new heading is to be understood as a [discourse] with a new person. Therefore, it may seem as if [the questioner] is asking the question repeatedly, but because deeper insights can be gained, it has been included in the compilation.

The human anatomy is described in grade ten, grade twelve and in medical college. The very same basic topics are covered in depth going forward, but that is not to say that the very same material is to be studied at all levels.

The speech of the *Gnani* is the essence of all scriptures and once it is compiled, then that speech itself becomes a scripture. Likewise, for one on the path to liberation, this *Aptavani* is a scripture of the speech narrated by One with the experience of the Self, which, for those who are only concerned with the attainment of liberation, will be useful as a milestone for the condition of the inner state on the path to liberation.

In the scriptures, 0.36 grams of ‘gold’ is woven into 2000 kilograms of ‘cotton thread’, which the spiritual aspirant has to find and attain himself. In the *Aptavani*, the manifest *Gnani* has given one hundred percent of pure ‘gold’ only.

In this compilation, the different examples that have come forth through the speech of absolutely revered Dadashri have been presented to explain the most profound eternal element [the Self]. In order to understand the *avinashi* (permanent; indestructible) eternal element [the Self], which can only be experienced, examples of the *vinashi* (destructible; temporary) are always at a limitation. Nevertheless, in order to explain It from different angles and in order to understand Its different properties, these different examples can be very useful. At some points, it may appear that there is a contradiction, but that is based on the relative context; therefore [really speaking], there is no contradiction. It is never such that it cancels out the established principle.

Most revered Dadashri's discourses range from relative or worldly knowledge (*agnan*) all the way to absolute Knowledge. There may be shortcomings of the editor, in the preface [foreword] or the introduction. Moreover, what has been conveyed today is based on the clarity of today's understanding, however, through the grace of the *Gnani*, going forward if exceptional clarity of understanding develops then the very same points will seem different. But, actually those would be subtle details of an advanced level. The exact understanding of the Knowledge [of the Self] can only be experienced by Those who have absolute Knowledge (*kevali*)! Therefore, we request your forgiveness should you feel like there is a mistake. By repeatedly reading the Knowledge-laden speech of the *Gnani Purush*, let the original material be understood on its own [naturally]. The speech of the *Gnani Purush* is itself 'effective', it is such that it will definitely bring results of its own accord.

It is not worth putting a 'full stop' [assuming full understanding] on our own [current] understanding. Always strive to move forward by putting a 'comma' [on our current understanding]. If the speech of the *Gnani Purush* is devoutly studied every day, then unprecedented new clarity of understanding will develop. That understanding will advance, and in order to ascend the progressive states of experience as the Self, the spiritual Science will clearly come into experience.

While reading material that is very subtle, such as that of *vibhaav* or *paryay*, if the spiritual aspirant finds himself confused, there is no need to be puzzled. If this is not understood, then does that mean that liberation (*moksha*) will be halted [for you]? Not at all. *Moksha* is easily attained, simply by remaining in the *Gnani's* five *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*), not by logical reasoning or by the application of the intellectual approach of scholars. If One remains in the *Agnas*, then the *Gnani's* grace will itself free him from all

shortcomings. Therefore, in order to attain *moksha*, which is the essence of all eternal elements, remaining in the *Agnas* of the *Gnani* is indeed the essence [bottom line].

Please pardon the seeming shortcomings in compiling into a book, the spectacular Knowledge-laden speech that has come forth subject to time, place, circumstances and numerous different individuals who were instrumental [in the unfolding of these discourses]. Our ardent prayer is that may we understand in subtlety and attain this wonderful Science regarding *vibhaav* as well as the elemental matter (*dravya*), properties (*guna*), and phases (*paryay*) of the Self, so that we can experience *mukti* (freedom from the cycle of birth and death).

Jai Sat Chit Anand

Dr. Niruben Amin

Introduction

[Section 1]

Vibhaav – Visheshbhaav - Vyatirek Guna

[1] The Scientific Understanding Regarding Vibhaav

Various types of beliefs regarding the origin of the universe prevail within people. Amongst those, people have given the highest priority to God's desire itself. The reality is far off from this idea. If a main cause were to exist in anything, then it should be an independent one. However, what if it happened due to the pressure of something else? If you were to get hurt from being pushed around in a crowd, then whom would you blame. Similarly, no one has created this. God is the main cause through a circumstantial relationship, not through an independent relationship. Due to the pressure of circumstances, a separate entity with specific new properties (*visheshbhaav - vishesh guna*) arises due to which the universe has come into existence. This is completely, nothing but Science. The One who is completely free of desires has been proclaimed to be the one full of desires, and that too, the desires of the entire world. Nevertheless, the non-smearable (*nirlep*) absolute Self has to remain non-smearable amidst even the accusations of doership from people worldwide, doesn't He?

The elemental matter (*dravya*), properties (*guna*) and phases (*paryay*) of the original Self are always pure indeed; they are pure just like those of Lord Mahavir's [the twenty-fourth *Tirthankar* of the current half-cycle of time who introduced the five great vows, or *Mahavrat*]! It is just that the two eternal elements, inanimate matter and the Self, appear to be the same form, due to the illusion (*bhranti*) arising from *samipyabhaav* (the engrossment that arises when the two eternal elements, the Self and inanimate matter, are in close proximity).

There is already ignorance of the Self at the foundation, and then due to the pressure of circumstances, the original Self's ability to See gets veiled. There, the first level of *visheshbhaav* (a third identity with completely new properties) arises, which is in the form of the I. It acts as a representative of the original Self. Moreover, this I engages in *visheshbhaav* once again; this is known as the second level of *visheshbhaav*, in which the following arise, 'I am something, I am doing, I am Chandubhai, I know, I indeed did this, who else besides me is the doer?' And from that, anger, pride, deceit and greed all come into existence. The first *vibhaav* is the I, and then the wrong belief of 'I am Chandubhai' arises for him; that is the second level of *vibhaav*.

The wrong belief of 'I am Chandubhai' that arises for the I then densely solidifies, meaning that it is considered to have come into experience ['I am Chandubhai' is the ego and that itself is the worldly-interacting self]. That is referred to as *vibhaavik gnan* or *vishesh gnan* (specific worldly knowledge; relative knowledge; relative knowledge that has arisen due to the coming together of the two eternal elements of the Self and inanimate matter). It has been called the intellect, and on the other hand, in the *Pudgal Parmanu* (smallest, most indivisible and indestructible particles of inanimate matter) the *prakruti* arises. That itself is known as *visheshbhaav*! As a matter of fact, the original Self has both *Swabhaavik bhaav* (the state that is naturally inherent to the Self) and *vibhaavik bhaav* (a state that is not naturally inherent to the Self). To believe *vibhaav* to mean '*viruddhbhaav*' (a state that is contrary to the state as the Self), is contrary to Reality, it is contrary to the Science that prevails through all three timespans.

In the body, the Self and the *pudgal* (the non-Self complex of input and output) reside in close proximity. They reside in close proximity (*samipyā*), but it does not end there. On the contrary, *samipyabhaav* arises for him [the worldly-interacting self]! Due to *samipyabhaav*, the illusion of, 'Am I

this or am I that?’ arises. The activities are only of the *pudgal* but the illusion of, ‘I am indeed the one doing it. Who else is the doer?’ arises. The Self Itself is not the doer at all but the developing I (*pote*) believes, ‘I, myself, did it.’ That precisely is the illusion. Moreover, this is the illusion of *Darshan* (the property of Vision; belief; understanding) and not of *Gnan* (Knowledge). Very few people realize that this is an illusion.

An illusion is similar to a person feeling as though the world is spinning when he gets off a merry-go-round. Hey, it is not the world [that is spinning]; it is your wrong belief that is making you spin. Otherwise, nothing is spinning.

To say, ‘It is due to the restlessness of the *Pudgal Parmanu* that the *visheshbhaav* has arisen,’ is tantamount to blaming the *Pudgal* to be the culprit isn’t it? In fact, it is just through the coming together of the two eternal elements that *vishesh guna* (completely new properties) arise; this is a completely natural process. It is just by *jada* (inanimate matter) and *Chetan* (the Self) coming close to each other that the *visheshbhaav* arises. It is not from the other four eternal elements coming into close proximity. It is mainly due to the fundamental property of *sakriyapanu* (activeness) of the *Pudgal Parmanu* that the *vibhaavik pudgal* (the non-Self complex of input and output that arises as a result of the coming together of two eternal elements, the Self and inanimate matter) arises. This is just *parupadhi* (problems that have been induced externally by the non-Self); nothing happens to *Chetan* Itself. In this, due to the two eternal elements coming into close proximity, due to its property of activeness, the *Pudgal* [*Parmanu*] immediately grabs a hold of the effect that arises [in *Chetan*]. Therefore, in this case, the *Pudgal* alone cannot be deemed at fault. If the two were to separate, then the eternal element of inanimate matter would definitely not be affected whatsoever.

Now, the *visheshbhaav* arises in both eternal elements. Is it that separate *vibhaav* arise for each of the two eternal

elements, or do the two eternal elements combine to form one *vibhaav*?

The *Pudgal* [*Parmanu*] is not a living thing. It does not have *bhaav* (feelings; sentience); however, it becomes ready such that it can acquire the *visheshbhaav* and fundamentally, due to ignorance of the Self, this *visheshbhaav* arises for the Self. Then the entire control comes into the hands of the *pudgal*. The Self becomes trapped in the ‘jail’ of the *pudgal*; the ‘jail’ that has arisen due to ignorance of the Self. One attains freedom from it through the Knowledge of the Self (*Gnan*). Through the Knowledge imparted by the *Gnani*, the causes come to a stop, thereafter the control of the *pudgal* ceases.

It is only if there is ignorance of the Self at the root of the *vibhaav* state etc., that all of this can proceed further, otherwise It [the Self] is completely free, isn’t It!

As a result of the engrossment arising out of the close proximity of the Self and the *Pudgal Parmanu*, a *vishesh parinaam* (a completely new effect) arises. From that, the ‘I’ (*aham*) arises. In this, without any change happening in the inherent properties of the Self, without any change happening in the Real form as the Self (*Swaroop*), the *vishesh parinaam* arises. If a change were to occur in the Real form as the Self, then it would become *viruddhbhaav* (a state that is contrary to the state as the Self). As the Self is Itself [having] *Chetan* (the property to Know and See), the Self was the first to acquire the *visheshbhaav*. Since inanimate matter does not have any *Chaitanyata* (the property of Knowing and Seeing) within it, *visheshbhaav* cannot arise in it first.

Due to the arising of *visheshbhaav*, both the eternal elements lapse from their original inherent nature (*mool bhaav*) and worldly life keeps proliferating. When the [worldly-interacting] self returns to Its original inherent nature, when it comes to Know ‘Who am I’, that is when It

becomes free from the *Pudgal*, and worldly life comes to an end.

Moreover, all the eternal elements by their inherent nature are such that they are constantly bringing about a change, and that is the primary reason why worldly life has come into existence. The Self is *nirlep* (that which cannot be anointed; non-smearable), It is *asang* (completely free of association with the mind, speech or body), but because It came together with the *jada Parmanu*, *vyatirek guna* (completely new properties of the self namely anger, pride, deceit and greed) arose. And from that, the cycle of cause and effect, effect and cause, continues on.

Anger, pride, deceit and greed have been referred to as *vyatirek guna*. They have arisen from *aham* (the 'I'). They are neither the *anvay guna* (intrinsic properties) of inanimate matter nor of the Self. They are *vyatirek guna*. Due to the coming together of the two eternal elements, the *aham* arises, and from the *aham*, the *ahamkaar* (egoism) arises, which in turn gives rise to the *vyatirek guna*.

In the *visheshbhaav* of the Self, first the 'I' arises and later the ego arises, and thereafter in the *visheshbhaav* of the *Pudgal Parmanu*, the *pudgal* arises. *Pudgal* means that which undergoes *puran-galan* (input and output; charge and discharge; influx and outflux). The mind, speech and body, as well as deceit (*maya*) and everything else falls under the *visheshbhaav* of the *Pudgal Parmanu*. The 'I' and thereafter the ego are nothing but the *visheshbhaav* of the Self. The moment the ego leaves, everything goes away automatically.

Until the self goes from the prevalence in the state as the non-Self (*vimukhpanu*) to prevailing as the Self (*sanmukh*), wrong beliefs tend to arise from all the activities that are going on. As these beliefs dissolve, the developing I (*pote*) starts to become free. The *Gnan* has not changed; it is simply the beliefs that have changed.

Like the bird that keeps pecking its beak at the mirror, at that time, the ego believes he is the bird pecking in the mirror and the bird being reflected in the mirror is different. It is simply its belief that has changed. Had the knowledge changed, then even after flying away the effect would have persisted. However, once it flies away, there is nothing at all. Then even whilst flying, has anyone ever seen a bird pecking away when it is alone, even by mistake? Therefore, only the belief has changed, not the knowledge! Knowledge is a permanent property, that is why if It were to change, then the change would be permanent! So, nothing has been ruined in the elemental matter (*dravya*) of the Self; it is only the belief that changes and in that process of changing, many, many profound mechanisms come to be.

Nothing at all of original Self has spoiled. It is just the energy (*shakti*) of the Self, known as *Darshan* (the property of Vision; understanding), that gets veiled. That is why the belief of ‘who I am’ changes. Since childhood, people have proliferated *agnan* (relative knowledge; ignorance of the Self) such that, ‘I am not the Self’ rather ‘I am Chandubhai, Chandubhai.’ That is precisely what has then been believed. Upon attaining *Gnan*, with the proliferation of *samyak drashti* (the right belief of ‘I am pure Soul’), the developing ‘I’ reverts back to His original form as the Self (*Swaroop*) and this brings an end to all the *upadhi* (externally induced problems and their resultant suffering).

“Due to the engrossment arising out of close proximity, illusion arises. Due to illusion, there appears to be a sense of oneness [with the non-Self complex] and that verily is the reason for the existence of the entire universe.”

The moment the ego arose as a *vishesh parinaam* (completely new effect) of the Self, the charging begins to happen in the *Parmanu*.

Pure *Parmanu* - *vishrasa*

The ego becomes engrossed in the *Parmanu* - *prayogsa*

When the *parmanu* are ready to give effect - *mishrasa*

At the time of *prayogsa* (charged phase of *parmanu*), the *parmanu* are not in a joint form, but at the time of *mishrasa*, they are. During *prayogsa*, the preparations are actually being made for the *parmanu* to come together. From that, they become *mishrasa*.

The *Pudgal Parmanu* takes on the very form of whatever the ego envisions! That is how *kriyakaari* ('effective'; such that it can procure results on its own) this *Pudgal Parmanu* is! The *Pudgal Parmanu* by its very inherent nature is *kriyakaari*, and due to that, the moment the two come together, the Self and the *Pudgal*, both acquire a *vishesh parinaam*! As the ego comes to an end, the *vishesh parinaam* of the Self comes to an end. Thereafter, the *vishesh parinaam* of the *Pudgal* comes to an end, of its own accord indeed! When the *aham* (the 'I') envisions, the *Pudgal Parmanu* takes on that form. When the *Gnani* imparts the Knowledge of the Self, the envisioning of only One's own Real form as the Self happens, so the envisioning of the *pudgal* no longer happens, therefore the *pudgal* also starts to become free. The pure ego [the 'I' with right belief] keeps envisioning Its own Self only. Thus, in a natural way, it inherently becomes that nature. The moment One's own inherent nature as the Self is recognized, from that point on, the ego departs.

The *visheshbhaav* of the Self is the *aham* (the 'I') and the *visheshbhaav* of the *Pudgal Parmanu* is *puran-galan*. The *visheshbhaav* of the Self arises first and then the *visheshbhaav* of the *Pudgal* arises. That is why, if the *aham* leaves, then the *pudgal* will start to decrease, it will start to separate. The *mishrachetan* (the I with wrong belief that arises as when the eternal elements of the Self and inanimate matter come into close proximity with each other) itself has been referred to as the [*vibhaavik*] *pudgal*.

There is a difference between *Parmanu* and *pudgal*. *Parmanu* are the pure subatomic particles of inanimate matter, they are known as the pure *Pudgal*, whereas the other is the *pudgal* which has taken on a completely new form (*visheshbhaavi pudgal*). The pure *Pudgal* is *kriyakaari*. Due to the coming together of the two eternal elements, the *visheshbhaavi pudgal* has formed; this comprises of blood, bones, flesh.

As a result of the engrossment due to close proximity of the two eternal elements, the 'I' (*aham*) has come into being. The 'I' is itself the main pillar of the *vyatirek guna*. If it did not exist, then all *vyatirek guna* would be destroyed!

The wrong belief is itself the ego and the right belief is the pure Soul.

The *bhaav* (*visheshbhaav*; the assumed identification with that which is not One's own) that is being done is due to ignorance of the Self and anger, pride, deceit and greed are a phase of the *pudgal*. Once ignorance leaves, the [*vishesh*] *bhaav* cease to arise.

A *Gnani* has *Swabhaavik bhaav* (the state that is naturally inherent to the Self), whereas an *agnani* (one who has not attained Self-realization) has *visheshbhaav*. The *visheshbhaav* arises due to ignorance of the Self. The original Self does not do anything in this at all.

[2] Anger, Pride, Deceit and Greed, Whose Properties Are They?

The *anvay guna* of the Self means the properties that always remain with It, like infinite Knowledge, infinite Vision, absolute bliss. The properties that have arisen due to contact with the eternal element of inanimate matter have been referred to as *vyatirek guna*; these are anger, pride, deceit and greed.

Who is at fault in this?

The fault is of the one who is suffering!

What is the fault?

The wrong belief!

Which wrong belief!

The belief that ‘I am Chandubhai.’

No one is at fault in this, neither the Self nor inanimate matter. *Chetan* (the developing I; the worldly-interacting self) keeps having *chetan bhaav* (the beliefs of, ‘I am Chandubhai,’ ‘This is mine,’ ‘I am the doer,’ and ‘I am the sufferer of pain and pleasure’) and from that, this *pudgal* has arisen.

The wrong belief of the [developing] I is itself the cause of misery. Once that is removed, it all comes to an end.

The fact that others appear to be a culprit is shown by the anger, pride, deceit and greed that are within you; and they have set in within by believing, ‘I am Chandubhai.’ Once the belief of ‘[I am] Chandubhai’ is fractured, they will vacate the ‘home’.

Does the Self (*Chetan*) have *Chetan bhaav* (the state as the Self; to prevail as the Knower and Seer), or does It have *vibhaav* (assumed identification with that which is not One’s own)? The Self only does *Chetan bhaav*. The Self has both, *Swabhaav* (the inherently natural state as the Self) and *visheshbhaav* (a third identity with completely new properties). This world has come into existence due to the *visheshbhaav* and the developing I does not give rise to the *visheshbhaav* deliberately. It happens on the basis of the pressure of circumstances. Depending on the *bhaav* (inner belief) the *chetan* (developing I) has, that is the kind of *pudgal* that arises. With the inner belief as a woman, the form as a woman is taken on and with the inner belief as a man, the form as a man is taken on. By having the belief as a woman, it means that one has engaged in deceit (*kapat*) and illusory attachment (*moha*), so subsequently the *parmanu* charged

with the belief as a woman arise. By having the belief as a man, it means that one has engaged in anger and pride, due to which the *parmanu* charged with the belief as a man arise.

The *vyatirek guna* are neither in the eternal element of inanimate matter, nor are they in the Self. Whoever accepts them as his own, they are then his. The *aham* (the 'I') believes anger, pride, deceit and greed belong to it, that is why he gains ownership of them.

Due to wrong belief, the *agnani* (one who has not attained Self-realization) believes anger, pride, deceit and greed to be his own. Whereas with the right belief, the *Gnani* believes them to be [the properties] of the *pudgal*; He says, "These are not my properties."

According to the *Gnani*, the world is entirely flawless indeed! Who makes it appear to be at fault? These *vyatirek guna* indeed.

Due to wrong belief, the developing I believes 'I am Chandubhai.' The *Gnani* imparts him the right belief and makes firm his conviction of the belief that 'I am pure Soul'. Thereafter, the developing 'I' becomes aware of both, his *visheshbhaav* (assumed identification with 'I am Chandubhai') and His *Swabhaav* (the inherently natural state as the Self), and His own Real form as the Self comes into experience. This is a very profound Science, the one regarding the cause of the world.

[3] Does Vibhaav Mean Viruddhbhaav?

The original Self has never been the inspirer in any work that happens. The inspirer would be considered guilty.

Who is the inspirer in reality? The effect of one's own karma is verily the inspirer and that happens through *vyavasthit shakti* (the natural energy that brings together the scientific circumstantial evidences to give result). In the past life, the intents may have arisen, the 'seeds' of becoming a doctor may have been sown, which 'sprout' in this life upon

the right circumstances coming together. For the circumstances, the scientific circumstantial evidences, to come together, they are subject to *vyavasthit shakti* and for the ‘seed’ to ‘sprout’ means that the past karma have come to unfold, the effect has come about, and so the inspiration arises from within. The thought arising of wanting to become a doctor is considered an effect of the past karma. There is no doership of the Self in this.

The Self does not do any *sankalp-vikalp* (all the relative ‘I-ness’ and ‘my-ness’ that stem from the belief that ‘I am Chandubhai’) at all. In the same way, the Self does not do any *bhaavkarma* (charging of karma) nor does It acquire karma; otherwise that would become a permanent part of Its inherent nature. So, it is the developing I (*hu*), the one that is the *visheshbhaav*, it is the very one who acquires the karma, and it is also the very one who does the *bhaavkarma*. This is because the *bhaavkarma* arises based on whatever ‘spectacles’ of *dravyakarma* (subtle discharging karma) it [the developing I] has acquired. Right now, understand that all the *bhaav* (inner intents; feelings; state of being) are of the ego only, but its fundamental beginning is through the completely new property (*vishesh guna*) which has arisen and due to that, the *bhaavkarma* begins.

The activities are of the *pudgal* only and they are subject to *vyavasthit shakti*. What happens with this *visheshbhaav*? The eight types of *dravyakarma* are bound; they in turn cause the *bhaavkarma* to arise.

From when did the ‘blindfolds’ of the *dravyakarma* begin? With the *visheshbhaav* itself, these ‘blindfolds’ were bound, which in turn caused one to see incorrectly [contrary to the Real; the relative], and that in turn gave rise to the *bhaav* for the relative. In this, none of the activities are of the Self. It is due to the presence of the Self that the power has been filled in the eight types of karma. In this, there is no doership of the Self. Power *chetan* (the relative self that has been powered

with life energy in the presence of the Self; meaning the developing I) gets filled in the *pudgal*. Based on the false attribution of the developing I, the power *chetan* gets filled in the *pudgal* and the *pudgal* becomes *kriyakaari* ('effective'; such that it can procure results on its own) like that.

The intents of attachment etc., are not of the Self, they are of the *vibhaavik* (unnatural; worldly-interacting) self. In the Self-realized state, the Self is the doer of Its own inherent nature [Knower and Seer] only. And in the state of ignorance of the Self, it is the doer of the *vibhaav* as well as the sufferer. As this talk ended up being taken from a single viewpoint only, a big fiasco has arisen on the *Kramik* path (the traditional step-by-step path to attain the Self). The [original] Self has been deemed a doer and a sufferer over there.

The [original] Self has never become unnatural (*vikaari*). Since the inherent nature of the *Pudgal* is *sakriya* (to be active), it can become unnatural. The presence of the Self is instrumental in this process.

The Self can Know all this through absolute Knowledge, and secondly, It can also Know the *visheshbhaav*.

There are two kinds of *Atma*; one is the Real Self (*Nishchay Atma*), the other is the worldly-interacting self (*vyavahaar atma*). The worldly-interacting self has arisen because of the Real Self. Just as when you look in the mirror, you see two 'Chandubhai's', don't you? The worldly-interacting self has been referred to as the '*pratishthit atma*' (the relative self). The developing I has done the instillation (*pratishtha*) of his own self. If the instillation of, 'I am Chandubhai,' is done once again, then the *pratishthit atma* for the next life will be created. After attaining *Gnan*, the belief of 'I am pure Soul' sets in, so the instillation of the wrong belief ceases to happen. A new *pratishthit atma* is no longer bound, and the old *pratishthit atma* keeps discharging.

If you, the developing I, are engrossed in the relative or worldly activities, then you are the worldly-interacting self, and if You, the developing 'I', are engrossed in the *Nishchay* (the Real), then You are the Real Self. Fundamentally, You are the very same, but Your state is dependent upon what activity You are engrossed in.

The worldly-interacting self or the *pratishthit atma* itself is the ego, in which there is not even an iota of *Chetan*.

There is no proof of the Self, however, there is indeed proof of *anupcharit vyavahaar* (worldly interaction that happens without any effort). Without doing any *upchaar* (visible effort or planning), this body has been created. [Despite the absence of a creator,] People have forced upon the belief that God has made it.

What is *anupcharit vyavahaar*?

From the worldly perspective, *anupcharit vyavahaar* refers to the worldly interactions that arise without any effort on our part.

However, from the Real perspective, all worldly interactions are really *anupcharit*, because they actually end up happening due to circumstances. Hey, even the *visheshbhaav* tends to arise automatically the moment the two eternal elements come into close proximity! In principle, the worldly interactions are nothing but *anupcharit*; however, this is from the *Gnani's* perspective!

In the presence of the sun, the marble heats up, energy (*urja*) is generated. Who does that? Who is the inspirer? No one. The inspiration is not of the Self, or else It would become [karmically] bound. The inspiration is of the power *chetan*. Power *chetan* has arisen because another eternal element has come close by. If it were to move away, then nothing would happen. The *Gnani*, the One who has come to bestow liberation (*mokshadata Purush*), can separate the two [eternal elements] for us.

[4] The Self Got Entrapped First!

The world is without a beginning and without an end (*anaadi anant*). No one is its creator or its sustainer. The world is the puzzle itself. God has not ‘puzzled’ [created] this world at all, only scientific circumstantial evidences.

If you hit hot iron with a hammer, then does the fire get hurt? [Similarly,] Since time immemorial, nothing has happened to the Self nor has the Self done anything. Whatever is happening, it is happening to the ego.

Who has the wrong belief?

The ego has it.

So does the intellect not have the wrong belief?

The intellect has no way of having the wrong belief.

The doer of the wrong belief is also a wrong belief itself. Moreover, one remains within the wrong belief and does the wrong belief.

All these illusions have arisen due to the intellect. Since the ego itself is blind, it is guided by the vision of the intellect and worldly life has come into existence.

Karma has neither a beginning nor an end. In the forming of water, did oxygen come first or did hydrogen come first? Due to the eternal elements of inanimate matter and the Self coming together, the *vishesh guna* of a sense of doership arose, and due to that karma gets bound. It is due to the *gunadharma* of the sense of doership that karma gets bound.

As inanimate matter and the Self come into close proximity, they tend to effect one another. The Self gets affected by inanimate matter and the effect of the Self is taken on by inanimate matter. And actually, the Self does not become one with inanimate matter, however, the belief of the Self changes; a wrong belief gets established.

What karma causes a living being to be in *nigod* (the lowest form of life which is not in worldly nomenclature)? The living beings of *nigod* refers to those that are completely covered with karma. With tremendous karma. They have not yet become free from even a single karma over there. Meaning that, the illumination [the Knowledge of the Self] has not emerged through it at all. There, not even a single sense organ has developed yet. It is only after the *avarana* (veils of ignorance over the Self) decrease that the living being enters into worldly nomenclature (*vyavahaar rashi*) from *nigod*; it develops into a one-sensed living being.

Therefore, the living beings of *nigod*, the one-sensed living beings etc., actually have to suffer extreme karma. As they gradually suffer them, they ascend to a higher life-form. As the *avarana* continue to break and the illumination continues to increase, it further develops moving from a two-sensed, three-sensed, four-sensed, to a five-sensed living being. Due to ignorance of the Self, people praise the animal life-form, they praise the tolerance that a tree has! To believe that one should be like that causes tremendous *avarana* to come over the Self.

Do *vyatirek guna* (completely new properties of the self namely anger, pride, deceit and greed) exist for the living beings of *nigod*?

Vyatirek guna have been there from the very beginning for the living beings of *avyavahaar rashi* (a state of uncategorized souls that have not yet entered worldly interactions). Eventually, when the *vyatirek guna* come to an end completely, One becomes a *Siddha* Lord (absolutely liberated Soul who has become completely free from the cycle of birth and death)!

Amidst the multitude of circumstances, the vision of the self became skewed [the knowledge and vision deviated from its inherent nature], thus everything latched onto it.

If one eye were to be pressed at a certain angle, then one would see two of everything; that is the deluded vision (*mithya drashti*). Similarly, this worldly life has arisen due to the skewed vision arising from the pressure of circumstances. Once the pressure is released, One comes into the form as the original Self.

The wrong belief has arisen due to the pressure of circumstances. Due to the wrong belief, the ego of, 'I am doing it' has arisen. The ego is not any particular thing; it is simply just a wrong belief. Nevertheless, a 'photo' of the [gross] ego can be displayed through the body.

Did the *Gnan* (Knowledge) exist within the Self right from the beginning?

Has it ever been the case that you cannot see yourself in the mirror? It is only sometimes when the mirror is affected by steam [fogged up] that you would be unable to see yourself.

The entire relative part is filled with circumstances. When it is time for one to attain liberation (*moksha*), one comes across all the tools to attain liberation, such as the scriptures, a *Gnani Purush*...

“Even a dream of ten million years comes to an end upon awakening, Similarly, the *vibhaav*, which has been there since time immemorial, clears away upon attaining the Knowledge of the Self.”

*“Koti varsh nu swapna pun, jagrat thata shamay,
Tem vibhaav anaadino, Gnan thata door thay.”*

- Shrimad Rajchandra

[5] Anvay Guna – Vyatirek Guna

The properties which constantly remain with the original Self, the properties which are Its very own, are the *anvay guna* such as, Knowledge, Vision, bliss, energy, divinity (*aishwarya*). The properties that arise in the state as the

relative self are the *vyatirek guna*, namely, anger, pride, deceit and greed.

Virtues are of no value when it comes to attaining liberation, because they are *vyatirek guna*, they are the attributes of the non-Self complex (*paudgalik guna*), they are temporary attributes.

Vyavasthit shakti actually arose after the *vyatirek guna* came into being, not before that.

What would happen if a businessman named Nagindas were to slug down shot after shot of alcohol? He would start to speak things like, “I am the president,” wouldn’t he? He is speaking thus due to the intoxication arising from consuming alcohol; it is an illusion. In this situation, the Self has not become spoilt. The businessman’s knowledge has spoilt. Whereas in the illusion arising when inanimate matter and the Self come together, the [property of] Vision (*Darshan*) spoils, so then it only makes one see contrary to fact.

Maya means ignorance of One’s Real form as the Self. Not knowing who You really are, that itself is *maya*.

What is the difference between egoism and *mohaniya* karma (karma that induces illusory attachment)?

It is because the businessman drunk the alcohol that the effect of the alcohol, meaning the *mohaniya* karma, arose and due to the *mohaniya* karma, the one saying, “I am the president,” is the ego. In this case, people have become intoxicated due to the ‘alcohol’ in the form of the *pudgal* (non-Self complex), that is why instead of speaking as is, people are speaking contrary to fact.

Due to the Self coming across other circumstances and due to the pressure of those circumstances, the illusion has arisen. Amidst the illusion, it is only the belief of the self that changes, not the Knowledge. Therefore, one did not actually have ignorance initially, but it came to be so afterwards, due to the pressure of the circumstances. After having drunk the

alcohol which makes him lose awareness of who he really is, the businessman behaves completely differently, doesn't he!

Ignorance has never arisen for the original Self. The wrong belief has simply arisen due to the *vishesh parinaam* (a completely new effect), and not the other way around, the wrong belief has not given rise to the *vishesh parinaam*. And due to the wrong belief, the entire worldly life has come into existence. Nevertheless, amidst all this, the original Self Itself is free from ignorance, free from the wrong belief, free from all of that, even across the three time periods.

In a glass filled with ice, in just a short while, there is condensation on the outer surface of the glass, then droplets of water form, which then start to slide down, and after that the water also starts to flow down [from the surface of the table]. In this, the ice is as it is, it is not doing any of this. However, all of this tends to happen due to circumstances. Who can be held responsible for that?

[6] Visheshbhaav – Vishesh Gnan – Agnan

The knowledge regarding worldly life is also considered knowledge, it is not ignorance. However, if one wants to attain liberation, then that knowledge is considered as ignorance of the Self and the exact Knowledge of the Self will have to be understood. People refer to *vishesh gnan* (specific worldly knowledge; relative knowledge) as *agnan* (ignorance of the Self).

Vibhaav means that although the original Knowledge and Vision are in their inherently natural state, but this *visheshbhaav* has arisen, *vishesh gnan* has arisen. To know something that is not worth knowing is *vishesh gnan*.

Ignorance is also one kind of knowledge. According to the terminology used by the *Gnanis*, it is not considered as ignorance in the true sense, it is considered as *vishesh gnan*. Ignorance is also illumination, not complete illumination, but partial (*kshayopsham*) illumination.

The *jada Parmanu* are stuck on each and every *pradesh* (spatial unit; the smallest amount of space that a single *Parmanu* occupies on the Self) of the Self. This in turn causes the original properties of the Self to be veiled. In the state of *nigod*, the Self is veiled one hundred percent. As the living being moves ahead on the path of evolution, meaning that as the veils dissipate, the Knowledge of the Self continues to manifest. Gradually, as the veils decrease going from 99% to 98% to 97%... simultaneously the Knowledge of the Self manifests at the gross level from 1% to 2% to 3% to 4%. As is the case when a living being from *nigod* evolves into a one-sensed living being, a two-sensed living being...

However, as long as the veils of ignorance are present, it [the knowledge that manifests through] is referred to as ignorance. Due to ignorance of the Self and the pressure of circumstances, when these two [inanimate matter and the Self] come together, the Self's properties of Knowledge and Vision become *vibhaavik* (deviate from their inherent nature). Of the two properties, first the Vision becomes *vibhaavik*. The [developing] I (*hu*) arises as a result. [The first level of *vibhaav*; *visheshbhaav*.] Thereafter, as the wrong belief of the [developing] I advances, it starts to believe, 'I am Chandubhai, I am doing it.'

That is the second level of *visheshbhaav*, when the wrong belief of 'I am Chandubhai' arises for the [developing] I. Once that wrong belief solidifies, it means that it has converted into knowledge [come into experience]. That is considered as *vibhaavik gnan*, which has been referred to as intellect, and on the other side, in the *jada Parmanu*, the *prakruti* tends to arise.

In worldly language one has to say, "An illusion has arisen for the Self." But truly speaking, illusion cannot arise for the [original] Self. Otherwise, It would never be able to revert back to what It was. What can actually be considered as an illusion? When one feels hurt within, the thought arises in his mind, 'Despite Knowing so much, why do I feel like this?'

Therefore, this is something different, this is not my real form.' This is considered as an [awareness of] illusion arising.

There is a big difference between *visheshbhaav* and *vishesh gnan*. *Visheshbhaav* is not a phase of the Self, rather it arises due to the engrossment arising when the two eternal elements come into close proximity. In fact, *visheshbhaav* is simply the ego. It is actually a *vyatirek guna*. Whereas *vishesh gnan* is knowledge that is not necessary; what is the point in bringing that in the middle? *Vishesh gnan* can arise only if the *vyatirek guna* is present. The *vyatirek guna* does not arise because of *vishesh gnan*. *Gnan* in the general sense has been referred to as *Darshan* (understanding; the property of Vision). *Darshan* is the only thing of value when it comes to *moksha*, whereas *vishesh gnan* goes to see [the details] regarding the *pudgal* (non-Self complex) such as, 'What is this? Is this a neem tree? Is this a mango tree?' That is *vishesh gnan*.

'Knowledge' is just one, but it has many different divisions. Just as when you, the developing I, see this room, It illuminates the room, and when you see the sky, It illuminates the sky, but the Knowledge is the same! As long as this *vishesh gnan* is being seen, the Self cannot be Seen at all. After realizing the Self, both can be Seen.

The Self is Itself nothing but Knowledge; in exactness, It is not the One with Knowledge, but It is Itself Knowledge. If you refer to It as the One with Knowledge, then that would make the Knowledge and the One having the Knowledge, two separate entities. However, in reality, the Self is Itself nothing but Knowledge, It is nothing but illumination (*prakash*)! It is verily due to that illumination that It is able to understand and come to Know everything.

Have the *purush* (the relative self; the developing 'I') and the *prakruti* (the non-Self complex) arisen due to the coming together of inanimate matter and the Self? No, the *prakruti*

came into being later. The result of the *vishesh parinaam* is the *prakruti*.

As the *visheshbhaav* of the self fell onto the five eternal elements, the *prakruti* arose and thereafter it keeps giving effect constantly. Once the *prakruti* and the *Purush* (the Self) are separated, the real *Purusharth* (the Real spiritual effort to progress as the Self) begins. The Self in Its inherently natural state is the *Purush*, and the *prakruti* is the illusion.

Since the [vibhaavik; charged] *parmanu* are *prasavdharmi* (having a potential to give rise to many more from one), the moment the knowledge of the eternal element of the Self deviates from Its inherent nature, the *prakruti* forms. The *prakruti* that is overtly visible is its division that is undergoing dissolution. Nevertheless, the fundamentally pure eternal elements, the pure Self and pure inanimate matter, remain the way they are.

This *prakruti* that is *prasavdharmi*, its energy is far greater than that of the absolute Self, but it does not have *Chaitanya shakti* (the energy of Knowing and Seeing). The *prakruti* becomes charged simply upon coming into contact with the Self.

When the Knowledge, the experiential awareness as the Self (*bhaan*), and the Conduct as the Self become one, that is when One becomes the complete, absolute Self.

Iron rusts due to the salty air of the ocean. Who is the doer in that? How did that happen? It is simply the scientific law of nature that when two things come together, a third effect, a completely new effect, a *vishesh parinaam* arises; no one is at fault in that. In this example, the ‘rust’ is verily the ego, through which the *prakruti* is bound, and the ‘iron’ is to be understood as the Self. Nothing at all happens to the original eternal elements. Iron is functioning as iron and rust is functioning as rust.

If You constantly keep Seeing what the *antahkaran* (mind, intellect, *chit* and ego complex) is doing, then that Knowledge will eventually reach absolute Knowledge.

[7] Vibhaav Arises From the Samsaran of the Six Eternal Elements

In this universe, inanimate matter and the Self have both been together right from the beginning. The six eternal elements are indeed together. If the six are separated, only then will they return to their own *gunadharma* (intrinsic properties that have a specific function). *Vidharma* (an additional function; deviation from the original function) has seeped into all six eternal elements, but of these, four have not become *vidharmi* (to display an additional function; to deviate from the original function). Despite remaining in close contact [with each other], they are able to remain in their *swadharma* (one's original individual functions). Whereas the Self and the *Pudgal*, with respect to their *vibhaavik* states, have both become *vidharmi*. The other four do not become so. The Self being *vidharmi* means that it has acquired the illusion that, 'I am doing this' and the *Pudgal* being *vidharmi* refers to those *parmanu* which have become *prayogsa*, the ones that do not have blood, pus, or flesh. In this, the *vidharmi pudgal* and the *vibhaavik pudgal* are two different things entirely. In the state of *vibhaav*, first the *aham* meaning the 'I' arises, thereafter due to a sense of doership, due to the belief of, 'I am doing it' a transformation takes place in the *pudgal parmanu*, that is referred to as the *vibhaavik pudgal [mishrasa]*. This *vibhaavik pudgal* is considered to have advanced a lot further into the gross level than the *vidharmi pudgal*. And that is the one that has blood, pus, and flesh.

In the world, the six eternal elements come together and separate; this process carries on constantly. The eternal elements remain in a mixture form; they do not become a compound. If they were to become a compound, then it would mean that they have borrowed [properties] from one another.

The six eternal elements are the reason the world is in existence. The fundamental cause in making all of this arise is really the *Pudgal Parmanu*. Everything that can be experienced through the five sense organs is an influence of the *Pudgal Parmanu*. The *visheshbhaav* arises due to the *Pudgal Parmanu*'s property of having a visible form.

The *Parmanu* are an eternal element. The *pudgal* is not an eternal element; it is a *vishesh parinaam* (a completely new effect). It is due to the *vishesh parinaam* of the Self that this *vishesh parinaam* appears to exist in the *Parmanu*. Similar to whatever actions we do in front of a mirror, the reflection in the mirror mimics those, does it not?

It is only due to the two, inanimate matter and the Self, that the *vibhaav* arises. The other eternal elements come together but they do not help in the causing of the *vibhaav*, they are present in a state of neutrality (*udaseen bhaav*).

After the *vibhaav* has arisen from the coming together of the two eternal elements, the other four eternal elements help these two whilst remaining in a state of neutrality, meaning that they help not only a thief but also the one making a donation.

Among the six eternal elements, none of them have an opposing function to another. Yes, each one has its own individual functions, which are unique and independent to it. One eternal element's individual functions do not inference with the other eternal element's functions.

All this is *nimit-naimittik* (based on evidences that are instrumental in the process). Otherwise, an obligation would be bound towards each another, and when would they ever be able to repay it?

This *Akram Gnan* of Dada's is the Knowledge of the Self that is 'effective' [such that it procures results on its own]. The moment It enters within, It separates the two [inanimate matter and the Self]! This Knowledge does not fall under

vyatirek guna, this Knowledge is a *guna* (property) of the original Self.

Vyavasthit shakti is encompassed within the six eternal elements; there is nothing else besides them.

It is due to the *sansarg dosh* (the fault of engrossment that arises when two eternal elements come into close proximity with each other) with a mirror that one sees another ‘Chandubhai’ like himself, isn’t it? When the time ripens, it comes to an end. The inherent nature of circumstances is to dissociate.

No one is at fault in causing this wandering around in worldly life. All this has come to be due to the arising of the *visheshbhaav*.

Is the *samipyabhaav* (the engrossment that arises when the two eternal elements, the Self and inanimate matter, are in close proximity) also subject to *niyati* (natural progression of evolution of a soul)? It is due to *niyati* that all of these eternal elements come together. Thereafter, the *visheshbhaav* arises. *Niyati* is there by natural law. It is a [natural] track [of evolution of a soul] in this world. All of mankind are moving ahead on this track, on this track of *niyati*!

The path of evolution of a soul is actually moving along according to *niyati*. No change can happen in this. [More details on *niyati* can be found in Aptavani 11 Purvardh Gujarati book from page 270 onwards.]

When both, the ocean and the sun, get together, water vapor is formed. Who is the doer in that? Each one maintains its own individual *gunadharma* (intrinsic properties that have a specific function) and a new *vyatirek guna* (completely new properties of a third component that arise when two elements come together) forms. In the same way, in this world, upon the coming together of the Self and inanimate matter, the *vyatirek guna* tend to arise, the ones that are referred to as anger, pride, deceit and greed.

The world has come into being due to the presence of the Self. Nothing can happen without Its presence. There is an entire Science behind this! The Self has not done anything in this!

What role does the presence of the Self play?

The wrong belief → Arises only in the presence of the Self

The right belief → Arises only in the presence of the Self

The state as the absolute Self → Manifests only in the presence of the Self

[8] Anger and Pride Is to 'I', As Deceit and Greed Is to 'My'

Inanimate matter + the Self → *Visheshbhaav*

What arose in the *visheshbhaav*?

- 1) [The wrong belief of] 'I am something'
- 2) [The wrong belief of] 'I am the doer' and 'I am the knower' of all this!

Due to that, the entire worldly life has come into existence...

The root cause of the 'I' is ignorance of the Self.

The 'I' refers to the *aham*, which then advances to become the ego (*ahamkaar*); all of that is the *vyatirek guna*.

The *vyatirek guna* comprise of the anger, pride, deceit and greed that have arisen. From anger and pride, the 'I' arose; and from greed and deceit, the 'my' arose. From those four, these two arose, the 'I' and the 'my'.

When the body dies, at that time the ego of that lifetime comes to an end and simultaneously another one for the next lifetime gets ready. The new one that has arisen in the form of causes, that ego then goes forward to the next lifetime. A tree forms from a seed and the tree gives rise to a new seed...

Actually, it cannot be said that the ego has a beginning. Everything has indeed existed from time immemorial. It is just to explain in general that ‘we’ say that it [the worldly-interacting self] believed, ‘I am this’ and ‘this is mine’, which were the causes, and from that, the effects started to arise. And due to another eternal element coming together with the Self, these wrong beliefs of ‘I am this’ and ‘this is mine’ arose, and from that the anger, pride, deceit and greed came into being.

The light [Knowledge of the Self] of the original Self is there, but people passed on the ignorant belief of, ‘You are Chandubhai.’ Therefore, you also believed, ‘I am Chandubhai’; hence, the ego is said to have arisen, and that ego became the representative of the light of the original Self. And to see through the light of the representative means to see through the intellect.

The *kashays* (the inner enemies of anger, pride, deceit and greed) are the production and the mind, intellect, *chit*, and ego are the effect of the *kashays*. Production means causes; to become the form as the relative self, to become the form as the sufferer (*upadhi swaroop*).

What came first in this? The effects [mind, intellect, *chit* and ego] or the causes [anger, pride, deceit and greed]?

In this, the first thing to arise, the main thing is the production i.e., the anger, pride, deceit and greed. Through them, karma started to be charged; that verily is *bhaavkarma*.

From the anger that arose, if it gets used, then karma get charged and if it remains unused, then there is no problem. Once the karma are bound, at the time of discharging, their effects unfold. That verily is the [discharge] ego; all that which is within the *antahkaran*, the entire complex of the mind, intellect, *chit*, and ego is encompassed in that.

For the *agnani* (one who has not attained Self-realization) new [karma] are charged through the ‘effective’ [discharge] *antahkaran*, whereas for the Ones who have attained the state

as a *Gnani* (*Swaroop Gnani*; *mahatmas*), the charging comes to an end. In their case, the entire *antahkaran* is ‘effective’. First the effect unfolds within the *antahkaran*, and thereafter it unfolds in the *bahyakaran* (the external instruments of the mind, speech, and body).

First the anger unfolds within at the subtle level, and when it is expressed overtly, that is anger at the gross level. Both are nothing but ‘effective’.

Who arose first in this?

The ‘parents’ are the anger, pride, deceit and greed and their ‘descendants’ are the mind, intellect, *chit* and ego.

The living beings of *avyavahaar rashi* (a state of uncategorized souls that have not yet entered worldly interactions) are in a state of very dense *vibhaav*. The karma that a living being has in the *avyavahaar rashi* have to be endured in the *vyavahaar rashi* (a state where living beings have worldly nomenclature and have entered into worldly interaction). Moreover, the *aham* (the ‘I’) of all these [souls] has been in existence right from the beginning. From the very moment the *visheshbhaav* arose!!!

The Self has not taken birth. The ego takes birth and dies. The veils over the Self increase and decrease.

As long as you prevail as the I, you will not get the experiential awareness of Your Real form as the Self, and until then the I will indeed remain separate. The I is itself the *vyatirek guna*.

The ego is the *vibhaav* of the Self.

Chetan (the property of Knowing and Seeing) is the same in each person, but the inanimate matter (*jada*) can never be the same.

The fundamental cause for the *vishesh parinaam* to arise is the coming together of the two eternal elements.

Upon coming into close proximity, a wrong belief has arisen for the self, and from that wrong belief, anger, pride, deceit and greed have arisen. As the wrong belief advances, the *antahkaran* arises. It is actually the ego that has given rise to the mind. The mind is its descendant! In the past life, the ego created the mind, from which the thoughts are arising in this life.

The inanimate matter and the Self which when they were together were giving rise to causes, the *Gnani* separates them for You [*mahatmas*]. Therefore, the anger, pride, deceit and greed no longer arise for You. That is why the causes come to a stop. That is indeed why He is called a *Gnani*. The one for whom the two eternal elements remain together is an *agnani*. For the *Gnani*, the mind is a *gneya* (an object to be Known). Therefore, new effects do not arise. 'He' simply keeps Seeing the effects from the past life as separate. Before, one used to become engrossed in the mind, that is why thoughts were arising. If they are Seen as separate, then thoughts will not arise [in the next life].

It is the ego that is feeling the misery, that is why it wants to become free from that. Who supports the *hupanu* (the prevalence of the I; the sense of 'I-ness') and the sense of 'my-ness' (*marapanu*) that have arisen? It is the presence of the Self.

After attaining the Knowledge of One's Real form as the Self, anger, pride, deceit and greed are considered to be the properties of the *pudgal* (the non-Self complex). In a state of ignorance of the Self, they were believed to be the properties of the Self, but actually they are not. The ego simply takes them on. After attaining the Knowledge of the Self, if One remains in the *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*), then the *kashays*, and everything else do not affect Him.

Would the Self who is the embodiment of infinite bliss ever have any worries? It is just an illusory belief that the Self

has worries. Who has that belief? The ego, the one who pretends to be innocent by proving others to be guilty.

[9] The Real Forms of Swabhaav and Vibhaav

Each eternal element is eternal, permanent, and is constantly bringing about a change whilst remaining steady within its own individual inherent nature only.

All the circumstances of the world function as per their inherent nature.

Even after the *vibhaav* has arisen, the inherent state as the Self remains within Its own properties, and completely new properties of its own arise for the *vibhaavik* self.

This world is functioning as per its inherent nature whereas clashes have arisen due to *vibhaav*. *Swabhaav* (the inherently natural state as the Self) takes One to *moksha*, whereas *vibhaav* makes one wander in worldly life.

To make an effort is *vibhaav*, whereas to prevail in the state as a non-doer is *Swabhaav*. Effort is not required to come into *Swabhaav*, but it is required when coming into *vibhaav*.

The Real *dharma* (nature) [of the Self] is Its *Swabhaavik dharma*. The relative *dharma* [of the Self] is its *vibhaavik dharma*; where in, one has to engage in penance, renunciation, and acquisition.

When the Self comes into Its inherent nature, that is called *moksha*.

The fundamental authority of the Self is to remain in the inherent nature as the Self only; it is not to remain in *vishesh parinaam*. The *vishesh parinaam* is due to the unnatural authority of the Self, it is subject to the circumstantial authority of the Self, not Its fundamental authority.

The Self is the doer of the karma that is inherently natural to Itself, not of any other karma. Just like the light (*prakash*)

which naturally illuminates everything, that is how it is for the Self. It is due to illusion that It has been referred to as a doer.

The state as the non-Self (*par swabhaav-bhaav*) means *parparinati* (to believe ‘I am doing’ in what are the results of the non-Self). Another entity is the doer yet one believes, ‘I am doing it’; that is *parparinati*!

Absolutely revered Dadashri expounds this spiritual Science after having Seen it as it is. The Self is not doer of anything at all, yet without an [evidentiary] doer, nothing can ever happen.

The developing I (*pote*) ‘paints’ [charges, causes] the worldly life, and then nature brings that into effect [in the next life].

The [original] Self exists in every living being, but it is the external part [the worldly-interacting self] that continues to develop, that is the one that goes towards the inherent nature as the original Self (*Swabhaav*). The *vibhaav* goes towards *Swabhaav*.

The one standing in front of the mirror and the reflection in the mirror, both appear identical; similarly, when the I [worldly-interacting self] becomes just like the original Self, that is when One becomes free. Worldly life arose because the two were different.

One will have to purify the ego and come into the state as the Self.

All types of worldly knowledge come forth from the Self Itself.

The *Pudgal* is dependent on its own elemental matter. Each eternal element is dependent on its own individual elemental matter. Neither does any eternal element ever merge with another eternal element, nor does it ever leave its own inherent nature.

Vibhaav means the Self's *paudgalik gnan* (relative knowledge) and the other is the Self's *swabhaavik Gnan* (Knowledge of the Self; Real Knowledge)

To prevail in the inherent state as the Self, to prevail as the Knower and Seer, that precisely is *Charitra* (the Conduct as the Self). If someone curses at you, then the Self prevails as the Knower and Seer of the effects that arise within.

Vibhaav gives rise to *bhaavna* (discharge intent) and *bhaavna* gives rise to *vaasna* (subtle desires). The *bhaavna* for worldly happiness, that verily is referred to as desire.

Do the *Pudgal Parmanu* become unnatural (*vikaari*)?

No, they do not become unnatural of their own accord. The *Pudgal Parmanu* have the inherent nature to be active (*sakriya*), meaning that they are not *akriya* (without activity). *Sakriya* means that they are active by their inherent nature (*kriyavaan*); however, the reason for them becoming unnatural is that one has believed the *vyatirek guna* (the completely new properties of the self namely anger, pride, deceit and greed) to be his own. Moreover, these *vyatirek guna* are with power *chetan* (the relative self that has been powered with life energy in the presence of the Self).

Raag-dwesh (attachment and abhorrence) arise due to the *vibhaavik* state of the self, whereas there is *vitaraagata* (a state in which there is a total absence of attachment and abhorrence) in the inherently natural state as the Self!

The tracks of both, the Self and inanimate matter, are different, and on top of that, they also flow in their own individual tracks. If they flow as one track, then that results in *vibhaav*.

The final state of the Self is for It to revert to *Swabhaav* from *vibhaav*.

When an eternal element goes towards its own inherent nature, that is its *dharma* (true nature of a thing). When the

Self goes towards Its own inherent nature as the Self, that is *Atmadharma*, that verily is *moksha*.

Besides, there is no *dharmadhyān* (a virtuous internal state of being that prevents one from hurting oneself or others) or any other kind of *dhyān* (internal state of being) in the inherently natural state as the Self! All four internal states of being, even *shukladhyān* (an internal state of being that renders the constant awareness of ‘I am pure Soul’), is a state of *vibhaav*.

Shukladhyān prepares One to attain the absolute state. It is the direct cause for *moksha*. But ultimately, even that state of being comes to an end.

“Why then relish a lifestyle that involves frightful spiritual death in every moment.”

“*Kshan kshan bhayankar bhaav marane, kah aho raachi rahyo.*”

- Shrimad Rajchandra

The death of *Swabhaav* and the birth of *vibhaav* (the wrong belief of, ‘I am Chandubhai’). When the I prevails as the *avastha* (temporary state; circumstance; situation), that is the birth of *vibhaav*. Whereas when the ‘I’ prevails as the Knower and Seer of the temporary state, then that is the birth of *Swabhaav*.

The only way to come into *Swabhaav* is to apply Dada’s five *Agnas*.

[10] In Vibhaav, Who Is Chetan? Who Is Pudgal?

The Self is permanent (*avinashi*), You, the developing ‘I’, are permanent, but the wrong belief of, ‘I am Chandubhai’ gets established in you, the relative self, and that is why you are temporary (*vinashi*).

In *vibhaav*, it is the *aham* (the ‘I’) that arises first. *Puran* (charging; influx) is being done by the *aham*! It says, “I am

the one undergoing *galan* (discharge; outflux), and the one doing *puran*,” and at the time of suffering, it also says, “I am the one suffering.”

At the time of *puran*, by believing, ‘It is indeed I who is charging,’ *prayogsa* (the charging phase of *parmanu*) takes place. And when one believes, ‘I am experiencing it,’ it is *mishrasa* (charged *parmanu* ready to give effect). Those who have attained *Akram Gnan* do not have any *visheshbhaav* whatsoever; it gets fractured! That which remains are akin to ‘scars’ [effect of past life karma], meaning, the discharge illusory attachment (*charitra moha*).

After the *visheshbhaav* has arisen, the effects of the *visheshbhaav* continue to persist. It is only once the awakened awareness as the Self is attained that the continuity of the *visheshbhaav* ends.

The *visheshbhaav* gives rise to the *bhaavaks* (those that cause intents to arise). The *krodhak* gives rise to the anger (*krodh*), the *lobhak* gives rise to the greed (*lobh*), but the *pratishthit atma* (the relative self) believes it is the one who has done that. The more the *bhaavak* makes one do *bhaav*, the stronger it starts to become.

The Self remains in Its inherent nature, and the *vibhaav* has arisen. The *visheshbhaav* has arisen due to external circumstances, it has not arisen from the Self. The Self never goes outside of Its inherent nature.

Both, the Self and the *saiyog* (the coming together of the circumstances and the Self), are infinite.

The *saiyog* gave rise to the ego, it is also the basis for which it has persisted. For the one whose ego has departed, all the *saiyog* go away!

Once all the *vibhaavik pudgal* (the non-Self complex of input and output that arises as a result of the coming together of two eternal elements, the Self and inanimate matter) get purified and separate from the Self, that is when the Self

becomes completely free. After attaining *Gnan*, as One continues to clear the files with equanimity, He eventually becomes free.

The pure Soul is indeed who You are; that precisely is Your Real form (*Swaroop*). You, the developing I, had become separate from It [the pure Soul], so now [after attaining *Gnan*] by Seeing the Real form as the Self, You can become that form. By worshiping the properties of the Self, You can become that form.

[The belief of] ‘I am Chandubhai’ is itself *vibhaav*, and that itself is *bhaavkarma* (charge karma). [The belief of] ‘I am pure Soul’ is in fact One’s own *Swabhaav*.

When anger arises, the [relative] self becomes engrossed in the *parmanu* of anger that arise in the mind, so that is referred to as anger. The moment one becomes engrossed, the *vishesh parinaam* arises. Its subsequent effects are referred to as *parparinaam* (the results of the non-Self). Experiencing pleasure, experiencing pain, this worldly life, all of that is nothing but *parparinaam*.

The *vishesh parinaam* cannot Know that which is pure [the Self], however, it can recognize a *Gnani*.

Can *Pragnya* be a *vishesh parinaam* of the pure Soul? No. *Pragnya* is in fact the direct energy of the original Self, that arises after Self-realization. ‘It’ is the pure Soul’s own property (*guna*), arising directly from Its presence. *Agnya* (the energy of ignorance) is a *vishesh parinaam*, whereas *Pragnya* is the Self’s own *parinaam*.

It is simply through a change in the belief that the *vibhaav* of millions of years goes away. The moment one has the belief of, ‘I did this’, all the *kashays* latch onto him.

Whenever a *vishesh parinaam* arises, set this understanding, ‘This [effect] is not Mine.’ That way, it gets cleared.

[11] When Vishesh Parinaam Comes to an End ...

It is in milk's inherent nature (*swabhaav*) to spoil, but when it becomes yogurt, that is *vibhaav*.

An eternal element is permanent, its own effects or properties (*parinaam*) are also permanent, only its *vishesh parinaam* are temporary (*vinashi*). That is all one needs to understand in exactness.

Dadashri says, "For 'us', the Self remains in *Atma parinaam* (the properties of the Self; the effect as the Self). The mind remains in the properties of the mind or in the effect as the mind." When there is engrossment with the mind, the *vishesh parinaam* arises. When the Self comes into *Swaparinaam* (One's own individual effect or properties), that Itself is the absolute Self (*Parmatma*)! When both come into their own individual properties or effect and when both dwell in their own individual properties or effect, that is called *moksha*!

When One Knows, 'This is a *vishesh parinaam*,' that itself is *Swaparinaam*. That is where *vishesh parinaam* comes to an end.

If one takes on the *visheshbhaav* (an assumed identification with that which is not One's own), then he becomes a *jeev* (worldly being), whereas if He remains as the Knower and Seer of the *visheshbhaav*, there is eternal bliss (*parmanand*).

The mechanical *chetan* (the self that is mechanical but appears to be living) arose as a result of the *vishesh parinaam*. If you believe the *pudgal* which undergoes *puran* (influx) and *galan* (outflux) to be who you are, then you will become bound!

The circumstances that arise due to the *vishesh parinaam* can be erased by doing *pratikraman* (a three step process of reversal from hurting another living being through thought, speech or action by confessing the mistake to the Lord within

[*alochana*], asking for forgiveness for it [*pratikraman*] and resolving to not repeat that mistake [*pratyakhyaan*]). Otherwise, why would a true scientist need to do *pratikraman*? It is just that *mahatmas* (Self-realized Ones in *Akram Vignan*) make mistakes, that is why *pratikraman* should be done.

There is no such thing as ‘good’ or ‘bad’ in *vishesh parinaam*. It is because one has partiality that such things happen. Everything besides the state as the Self (*Atmabhaav*) is *vishesh parinaam*.

To Know and See is *Swaparinaam*; however, to know and see through the intellect is considered as *vishesh parinaam*.

It is only after One first understands or has the conviction (*pratiti*) that, ‘The *aham* is false knowledge,’ that it begins to be destroyed, and as that happens, the *visheshbhaav* dissolves gradually. The moment the *ahambhaav* (the state as the ‘I’) comes to an end, the *visheshbhaav* also comes to an end!

As the *vibhaav* comes to an end gradually, the *Swabhaav* increases gradually.

Pragnya is not *vibhaav*. *Pragnya* is the One who Knows, ‘To what extent the *visheshbhaav* has decreased and to what extent the *Swabhaav* has increased.’ *Pragnya* also increases and decreases. *Pragnya* only lasts until *keval Gnan* is attained, and the *vibhaav* can persist only upto that instant.

What does Dadashri say about His own Knowledge-laden speech? Despite being such that it gives immense clarity, it has arisen from the *vyatirek guna*. It is not relative [speech]; it is Real-relative [speech].

Real-relative, relative, and the third is relative-relative.

‘I am verily within all,’ is what prevails for the *Gnani*, so how can any divisiveness ever persist?

What is the reason Dadashri remains ever fresh?

It is because the *parbhaav* (the state as the non-Self) has been destroyed and the awakened awareness as the Self prevails constantly. For the One who does not have the subtlest liking (*ruchi*) towards *parbhaav*, not even the slightest iota of subtlest liking towards it, what else could it possibly be besides the fact that the absolute Self (*Parmatma*) Itself has manifested in Him?

Mahatmas should keep their vision towards bringing an end to *parbhaav*.

Once the *parbhaav* comes to an end completely, One then clears His karmic account by prevailing in *Swakshetra* (the realm as the Self) and thereafter goes to *Siddha Kshetra* (location at the crest of the universe where all absolutely liberated Souls reside). *Swakshetra* is the gate to the *Siddha Kshetra*!

Before going to *Siddha Kshetra*, all the *parmanu* over the Self shed off. Then *dharmastikaya* (the eternal element that supports motion) drops off the Self over there. There are no *saiyog* (the coming together of circumstances and the Self) over there, that is why *vibhaav* does not ever arise.

[12] The Awakened Awareness Towards the ‘I’

Agnan (ignorance of the Self) was there right from the beginning; it is there at the subtle level and the moment external circumstances are encountered, it becomes visible overtly.

In the phrase, ‘I am the Self,’ who is ‘the I’ (*hu*) and who is ‘the Self’?

‘The I’ is the ego and ‘the Self’ is the original eternal element.

I + my = the ego, I – my = the Self. When not a single *parmanu* of ‘my’ remains, then that ‘I’ is referred to as the Self.

The ego can never be considered to be natural (*swabhaavik*), it is only unnatural (*vibhaavik*). Is [the belief of,] 'I am pure Soul' considered as egoism? No. What is it, then? To believe 'I am this' for that which You are, is not egoism. To believe, 'I am this' for that which You are not, is called egoism. Everyone certainly has the experiential awareness (*bhaan*) of their own existence (*astitva*), that 'I exist'. But once the experiential awareness of 'who am I' is attained, that is referred to as *vastutva*; precisely the experiential awareness of, 'I am the pure Soul'. After Self-realization, *purnatva* (the absolute state as the Self) is attained gradually, that is when the 'I' dissipates entirely.

The 'I' (*Hu*) is definitely the pure Soul. But then, It had the illusion of 'I am doing it', so that gave rise to the ego. So, the 'I' gave rise to the ego of, 'I am Chandubhai'. Now that ego was rendered blind due to the ignorance that was passed on to him [through societal influence]. On top of that, the 'spectacles' [of *dravyakarma*; subtle discharge karma] of the past life karma got added on, therefore the ego started to believe, 'She is my wife, these are my children.'

For whom did the ego arise? For ignorance (*agnan*). How did the ignorance come into being? Due to the pressure of circumstances. Just like an intoxicated person believes himself to be a king [due to the circumstance of the alcohol he has drunk]!

No matter how many veils of ignorance (*avarana*) come over the Self, even then the developing 'I' remains as the illuminator (*prakashak*) only, so then what is the problem? But how does that benefit the ego? It is only if the ego can taste [experience] the sweetness that it will say, "This is sugar," and only then can final closure come about. Hence, it is the ego that has to be brought to a final closure, the Self is already settled.

'You', the developing 'I', are not this form that has a name (*naam-roop*), You are not this worldly form

(*vyavahaar-roop*), so then what are You really in terms of Your function? ‘You’ are only in the form as *Gnan* (Real Knowledge) and *agnan* (relative knowledge). The circumstances are in fact encountered based either on the *Gnan* or the *agnan*. The One with higher [spiritual] knowledge, brings forth divine karma. If one does not have a higher [spiritual] knowledge, then the karma bound are also less divine. Even this ego is not who You, the developing ‘I’, are; You are the entity whose form is *Gnan-agnan*! The developing ‘I’ verily refers to *Gnan* or *agnan*. That precisely is one’s *upadaan* (level of spiritual development). But because this extremely subtle concept cannot be understood, you end up accepting the representative of the *Gnan* and *agnan*, meaning the ego [to be who you are]. So in the broad sense, we say, “The ego binds karma,” but karma are actually bound on the basis of this *Gnan* or *agnan*. That can also be referred to as one’s *upadaan*; and wherever the *Gnan* and *agnan* are together, there the ego definitely exists. The moment the *agnan* leaves, it means the [charge] ego has come to an end. As long as the [charge] ego is present, the *Gnan* and the *agnan* remain present together. That is referred to as *kshayopksham* (partial annihilation of karma).

After attaining *Gnan*, the *Purush* (the Self) verily is the division that is *Gnan*, and the *prakruti* (the non-Self complex) is the division that is *agnan*. The Knowledge Itself is the Self and when It comes into *Vignan Swaroop* (the Real form as Science; the Real form as absolute Knowledge; the absolute Self), then that Itself is the absolute Self. The source of both the *Gnan* and the *agnan* is Science (*Vignan*; the absolute Self)! The Self that is nothing but Science. From It, the light in the form of *Gnan* and the darkness in the form of *agnan* have come into being.

There is a great difference between *ahamkaar* and *aham*. The ‘I’ (*Hu*) and the *aham* are one and the same. In *visheshbhaav*, first the *aham* arises. The *hupanu* (prevalence of the I) is itself the *aham*, and to display that *hupanu*, to

express it as, “I am Chandubhai,” that is the *ahamkaar*. Initially, the belief arises that ‘I am something, I am something else besides the original Self’; that is considered the beginning of the *aham*, of the ‘I’. As long as the stage is that of *aham*, it is just that the awareness of its existence is elsewhere; the awareness of *kartutva* (a sense of doership) has not yet developed at this point. It is only to the extent of the belief, meaning that in the Knowledge and Vision that is present, only the Vision part has changed. Thereafter, it advances further out of the state of the ‘I’ and believes, ‘I am Chandubhai.’ When that happens, the *aham* turns into *ahamkaar*. So that means, the *aham* is being expressed outwardly; it does not remain limited to just that. It then advances further. Even though it has nothing to do with an object, yet it believes, ‘This object is mine,’ that is pride (*maan*). To believe, ‘I am the President,’ ‘I am a doctor,’ is considered as pride. That is to say, when *malikipanu* (a sense of ownership) arises, it is considered as pride. When the outward expression of the I is done without a sense of ownership, when one makes a big deal of something, when the prevalence of the I is expressed excessively through speech, then that it is considered as egoism (*ahamkaar*). It is only when one has a sense of ownership that pride comes into the picture. Now, when one advances further beyond that, when ‘my-ness’ (*mamata*) gets added to the sense of ownership and one shows off to others by saying, “This bungalow is mine, this car is mine, these are my wife and children,” that is *abhimaan* (excessive pride due to material possessions). The point from which the I expresses outwardly and goes towards pride, it is considered as having come into [*vibhaavik*; relative] *gnan*. As long as it is the stage of egoism, it is just at the belief level, one simply has [*vibhaavik*] *darshan* (a wrong belief). When the state of the I is expressed outwardly, it is pride; that is when it has come into *gnan* (relative knowledge).

[When one says,] “I came down from upstairs,” in this situation, the developing I is not at all the one coming down, it is the body that comes down. Nevertheless, the belief of, ‘I came down,’ has been referred to as egoism. And when one goes further and states, “I came down,” that is referred to as pride; that means one has moved beyond the belief level, one has come into the knowledge level.

What is the difference between *potapanu* (‘I-ness’ that has come into conduct) and *ahampanu* (the sense of ‘I am’)?

The *aham* is just at the belief level only. Meaning that one simply has a [*mithya*; wrong; relative] belief only. Whereas with *potapanu*, it has come into conduct. Meaning that one has advanced even further, one has gone beyond the [wrong; relative] knowledge level and has come into the [wrong; relative] conduct level. After attaining the Knowledge of the Self, the prevalence of the I that is at the belief level, goes away. However, after that, the *potapanu* still remains at the conduct level. That is precisely why ‘our’ *mahatmas* have tremendous *potapanu*. The one who is naïve has less *potapanu*.

The ‘I’ is adjustable everywhere. The ‘I’ arises, the ‘I’ then becomes Chandubhai, going further, the I becomes someone’s son-in-law, the I becomes a nephew, the I becomes a doctor, and upon attaining the Knowledge of the Self, in just two hours, the ‘I’ becomes a pure Soul! There is not a single spare part in the ‘I’. ‘It’ has never changed even after having gone through infinite lifetimes. Whereas the *potapanu* cannot adjust to anything else besides itself. In this way, the I and the *potapanu* are two completely different things.

The I is not the *potapanu*; rather, the one who assumes identification with everything, that verily is the *potapanu*.

As a result of not understanding who the ‘I’ is, the ‘I’ is being falsely attributed to be something else, thus giving rise to the *vikalp* (the belief that ‘I am Chandubhai’ and all the

relative ‘I-ness’ that stems from it). So, the entire solid entity of *vikalp* has been referred to as *potapanu*. In that, the less the *vikalp* one does, that many are reduced and the more the *vikalp* one does, they increase by that much.

The *vikalp* arises from the ‘I’, yet the ‘I’ remains completely pure. The *potapanu* does arise, but the ‘I’ has nothing to do with the *vikalp*, it is only the *potapanu* that has anything to do with that.

In reality, the ‘I’ is not doing the *potapanu*, rather the ‘I’ is being falsely attributed elsewhere; therefore, *potapanu* arises for the one who made the false attribution. And the one who makes the false attribution is *agnan* (ignorance of the Self; relative knowledge). Due to *agnan*, the false attribution of ‘I am Chandubhai’ is made; and when that very ego gets the experiential awareness of, ‘I am pure Soul,’ it [the charge ego] comes to an end and thereafter, the *jagruti* (awakened awareness as the Self) arises.

After attaining *Gnan*, who is the one that becomes engrossed? The [subtler] ego; and the one who prevents engrossment from happening is the *jagruti*, it helps in maintaining the separation. The original Self never ever becomes engrossed.

So when we say, “You are becoming engrossed,” in that case, to whom is the ‘you’ referring? The ‘I’ has always been there right from the beginning. Before, that I used to prevail as the *pratishthit atma*, now after *Gnan*, that ‘I’ prevails as *jagruti*, that verily is the *jagrat Atma* (the awakened Self). That is the One who does not become engrossed thereafter.

After attaining *Gnan*, the *pratishthit atma* remains in the form as a *gneya* (object to be Known), in the the form as *nishchetan chetan* (an energized entity that appears to be living but is lifeless), in the form as discharge; and the *jagruti* is the Knower of that. Before attaining *Gnan*, one was believing that the *pratishthit atma* itself was the Knower.

When complete *jagruti* prevails, there the 'I' becomes one with the original Self; It becomes the absolute Self. Otherwise, until then, It prevails as a separate entity. 'It' prevails as the *Antaratma* (an interim state of the Self, beginning with the conviction of, 'I am pure Soul' and ending with the absolute experience), whilst maintaining separation [with the non-Self complex].

Where is the I located within this entire body? Doesn't that I cry out when the body is pricked with a needle? Wherever there is a sensation of pain, that is where the I exists. The I of a driver of a huge bus, where would it be? [It would be spread] Throughout the entire bus! The prevalence of the I spreads out to that extent.

The Self's energy of Knowing has entered into the *prakruti*. It is referred to as power *chetan*. How does that power get filled? In the *visheshbhaav*, the I arises. The moment the I believes, 'I am doing it,' power gets filled. The moment the I believes, 'I know it,' power gets filled. That continues happening... the sense of doership has arisen simply due to a wrong belief.

Who is the Knower of, 'I am pure Soul'?

It is that very 'I' that Knows that. The I who was believing 'I am Chandubhai,' the knowledge of that I changed, and that 'I' now has the Knowledge that, 'I am pure Soul,' so that 'I', the one that was previously being referred to as the ego, is the One who is the Knower. And the ego is always together with the intellect. The intellect alone cannot Know [the Self].

That which remains after attaining *Gnan* is the discharge ego; the charge ego comes to an end. When *Gnan* is attained, the ego itself, the one that is together with the intellect, comes to understand, 'This very existence of mine is wrong and the pure Soul is the fundamental inherent nature.' Therefore, the ego entrusts everything to It. Upon attaining *Gnan*, the ego

gets the sudden realization, ‘Where am I in this? What is it that belongs to me or what is my scope in this?’ It is at that very moment that it understands the line of demarcation between itself and the Self, and it then entrusts the ‘throne’ to the original Self.

It is only if it is understood in this way that it can be said that the ego is the Knower of the Self! Out there in the world, this concept may be taken the wrong way that, ‘How can the ego be the Knower of the Self?’ However, this process happens only at the time of attaining *Gnan*. So the *Gnan* is not attained first, rather the [charge] ego leaves first, and that too, only because of the power and influence of the *viraat Swaroop* (the Real form of the One whose own ego has exhausted and can take away the ego of others; the *Akram Gnani*) during the *Gnan Vidhi*!

After attaining *Gnan*, the developing I, who previously had *mithya drashti* (the wrong belief of, ‘I am Chandubhai’), is the very one who acquires *samyak drashti* (the right belief of ‘I am pure Soul’). Both beliefs belong to the I, meaning the ego itself. Before, through the wrong belief, the developing I was seeing the *drashya* (object to be Seen), whereas after *Gnan*, through the right belief, the developing ‘I’ Sees the Seer (*Drashta*). The original Self does not have any belief. The objects to be Known naturally and spontaneously get illuminated within the original Self, in Its Knowledge! The ego is the one who attains the *Gnan*, it is the one whose belief sets in the Self and that is the very moment it becomes pure and it dissolves into the pure Soul. Just like a piece of sugar dissolves when it is put in the water; that is how this is!

The One saying, “I am pure Soul,” is that the ego? No, the [discharge] ego is not the One saying that, rather it is the ‘I’, the ‘I’ is saying that. The [discharge] ego remains separate; nothing remains for it to do in this. Here, the discussion is about the *aham*, which is the stage prior to the ego. Now, ‘I am pure Soul’ is not just in the form of words

but rather, a process that is taking One towards It. As the faith (*shraddha*), as the belief has changed, the veils over the Self start to clear away. Thereafter, the ego that remains is the discharge ego. The one who had gone the wrong way was the charge ego, the living ego. And now the ego that is required to turn back from the wrong way is the lifeless ego. How can one possibly turn back without the ego?

After attaining *Gnan*, the [charge] ego becomes pure [because the wrong belief gets fractured], yet the *parmanu* of anger, pride, deceit and greed remain to be emptied out. When they empty out in their entirety, then the [discharge] ego becomes completely pure. Then it's inherent nature matches the Self's inherent nature [the 'I' becomes pure and becomes established as the pure Soul]! Until then, they remain separate.

As long as there are any other *parmanu* in the 'I', It remains separate [from the original Self]. Once all the *parmanu* have discharged, the 'I' becomes established as the pure Soul; that itself is *moksha*, that indeed is *charam shariri* (the One having a final body before attaining ultimate liberation). On the *Kramik* path, the 'I' becomes pure right at the end.

In order for the *prakruti* to discharge, the 'I' is only needed in the discharge form. The 'signature' of the 'I' is not required; the presence of the 'I' is more than enough. The drama that had been 'rehearsed' whilst being in *kartabhaav* (the state as the doer), has to be 'acted out' whilst being in *bhoktabhaav* (the state as the sufferer), only then does the ego become pure. In the state as the sufferer, it is the discharge ego.

If one recognizes the ego, then one can become the absolute Self. When one properly recognizes the one who is saying "I", it means one has recognized the entire *pudgal*, then One will have indeed become the absolute Self!

As the ego worships or goes towards that which is pure, it gradually purifies and becomes completely pure. 'It' becomes whatever It envisions. Once It becomes pure, It becomes one with the absolute Self!

[On the *Kramik* path] Depending on how one interacts in worldly life, that is the kind of worship that he will go towards. It is only in the final lifetime, when his worship goes towards 'the Real is of use and the relative is to be discharged,' that he becomes free.

[Section - 2]

Dravya – Guna - Paryay

The six eternal elements that exist in the universe, all six exist together with their own exclusive, independent elemental matter (*dravya*), properties (*guna*) and phases (*paryay*). Of these six eternal elements, the Self is the one eternal element that We Ourselves indeed are in the Real. In this section, specific clarity regarding the elemental matter, properties and phases of the Self alone have been explained in detail.

For the One concerned only with attaining the Self, before reading the current section, it is very essential to clearly understand the following two concepts and then proceed with the study.

With respect to Its elemental matter, properties, and phases, the original Real Self (*darasal Atma; Nishchay Atma*) is pure throughout all three timespans, the past, the present and the future; pure exactly like that of the *Siddha* Lords (absolutely liberated Souls who have become completely free from the cycle of birth and death). Now, nothing more remains to be understood about It at the present stage.

The phases of the developing I [the *vibhaavik atma*; the worldly-interacting self] which have arisen as a result of the *vyatirek guna* of the relative self, are considered to be impure. After attaining the awareness of One's Real form as the Self, these are the very phases that remain to be purified. Through the constant awareness of the five *Agnas*, the pure applied awareness as the Self, etc., every impure phase becomes purified and the absolute state as the Self arises. As the state becomes akin to that of the original Self, the phases of the relative state gets destroyed completely. Moreover, the developing 'I' becomes the form as the original Real Self, It Itself becomes the Real form as absolute Knowledge (*keval Gnan swaroop*), and ultimately the Self remains only as the

elemental form, as nothing but the light of absolute Knowledge (*keval Gnan prakashak*)! Here, detailed explanations have been given on how to purify the impure phases of the relative self and reach the ultimate goal of attaining absolute Knowledge. Those concerned with attaining the Self should understand the matter accordingly and take it up as a study. And whilst studying it, as things start to become clear, then lo and behold, the inherent nature as the Self will start to manifest, and the veils of ignorance over the Self will clear away very naturally and easily! Our heads bow down with reverence in our hearts, our innumerable salutations to the *Akram* scientist, the absolutely revered Dadashri. So fortunate are we to have such a *Gnani* amidst us and to have access to this speech that gives the clarity all the way to absolute Knowledge!!!

In this volume, wherever there is mention of the impurity of the phases of the self, the One doing the Real effort to progress as the Self [the reader] is to understand that the discussion is about the impure phases of the relative self.

[1] The Terminology Regarding Dravya-Guna-Paryay

Dravya refers to an indestructible, eternal element (*tattva*). A *dravya* is always inclusive of its own independent elemental matter (*dravya*), properties (*guna*) and phases (*paryay*). A *dravya* comprises of the inherent nature (*swabhaav*) of the eternal element and the properties of the eternal element; these two fall under *dravya*, and the rest falls under *paryay*.

One *dravya* cannot interfere with another *dravya* whatsoever. One original eternal element does not have anything to do with another original eternal element. Meaning that, they have their own individual elemental matter, properties and phases and they are separate from the other eternal elements, meaning that have no connection with each other.

[Suppose] The sun is akin to the elemental matter, meaning the eternal element (*dravya*; *vastu*). To illuminate (*prakash*) is its property and the rays which project outward are the phases. The elemental matter and the properties are indestructible; the phases are destructible. A phase arises, remains for a specific duration of time, and then comes to an end. There is a great difference between remaining for a specific duration of time and having permanence (*dhruv*). That which exists permanently is considered *dhruv*. However, even in something that remains for a specific duration of time, it definitely has changes happening within it from one moment to the next; yet because those changes are extremely subtle, they are not overtly noticeable. However, the process of getting destroyed is certainly going on at the subtle level. Just as when a piece of wood is being sawed, one ultimately ends up with two separate pieces; but in the interim, while it was being cut, was it not going towards becoming separate in every instance? For that which prevails for a specific duration of time, the term ‘to last’ is used, whereas for that which is *trikaalvarti* (that which prevails in all three time periods: the past, the present, and the future), the term ‘permanence’ is used. Even though infinite phases have been changing since time immemorial, even though the phases arise and dissipate, yet the original Self has permanence at all times. Absolutely no change occurs in It.

Even the properties of the original eternal element are indestructible, they are permanent. They are referred to as *anvay guna*, the properties which remain the way they are even in *Siddha Kshetra*. After the two eternal elements come together, the *vibhaavik guna* that arise are known as *vyatirek guna*; which are anger, pride, deceit and greed. They are destructible, they are temporary.

The phases are very subtle; all those which are overtly visible are temporary states (*avastha*). When something comes at the very gross or overt level, it is called a temporary state. For example, an hour is considered a temporary state

and a split second is considered a phase. Having said that, a phase does not have as much overtness as a split second. Everything that can be perceived through the five sense organs are temporary states, while that which is beyond the five sense organs is a phase. Besides a *Gnani Purush* or a *keval Gnani*, no one can See a phase.

Knowledge is a property of the Self, and that too, only absolute Knowledge (*keval Gnan*), not the knowledge regarding the *shubha* (auspicious; good) and *ashubha* (inauspicious; bad). Pure illumination, that verily is the Self, that verily is Knowledge! When Knowledge is in It's absolute form, only then can It be considered to be in the elemental form (*dravya*), and as long as It has not become absolute (*keval*), It is considered to be in the form as Knowledge [a property]. The *dravya* is the form that is filled only with the properties, the properties of pure Knowledge, Vision, energy, bliss. Amongst those, It has this special *Gnayak swabhaav* (inherent nature of being the continuous Knower). *Gnayak swabhaav* means to have the inherent nature of Knowing only. In the form as a *dravya* (elemental matter), the Knowledge and the Self have an inseparable (*avinabhaav*) relationship. As long as the Knowledge has not become completely pure, It is considered to be in the form as a property; the Knowledge remains separate from the Self; and the moment complete absolute Knowledge (*keval Gnan*) manifests, the elemental matter of the Self and the Knowledge, become one and the same.

The properties of the Self and the properties of the *Pudgal* are completely different, and they are infinite. Even from the context of the total count of their properties, they are not the same.

The *vibhaavik* self has eight main properties, *Gnanavarana* karma (Knowledge obscuring veils), *Darshanavarana* karma (Vision obscuring veils), *mohaniya* karma (veils that induce illusory attachment), etc. They have

arisen due to veils. Once they are purified, pure Knowledge, pure Vision, the bliss as the Self, etc., manifests, which then fall under the category of properties that are inherently natural to the Self.

The properties of the [inherently natural state as the] Self are Knowledge, Vision, energy, and bliss. The properties of the *vibhaavik* state as the self, the *ghati* karma (karma that are destructive to the state as the Self), cause these four properties to be veiled. In the same manner, the *aghati* karma (karma that are not destructive to the state as the Self), namely *naam* karma (name-form determining karma), *gotra* karma (status determining karma), *vedaniya* karma (pain and pleasure inducing karma), and *ayushya* karma (life-span determining karma), all those come into being due to the phases.

The *Siddha* Lords prevail as the Knower and Seer of every single living being of the entire world. Knowledge and Vision are Their properties. However, They do not See outside of Themselves; all the objects to be Known are illuminated or Seen within Themselves only. Just as one can see in the mirror, in the same way, They can See everything within Their own elemental matter.

Who attains *Atma Darshan* (the realization that the Self is distinct from the body)? Is it the phase? No. The *vibhaavik* I (the I that has deviated from its inherent nature) attains the right Vision. Instead of 'I am Chandubhai,' the experiential awareness of, 'I am the pure Soul,' gets established. With that, the impure phases become pure. Therefore, the 'I' gains the combined experience of the original elemental matter, Its properties, as well as Its phases.

As long as the impure phases exist, it is the *chit*; *Pragyna* (the direct light of the Self) is considered as separate from that. Once all the phases become completely pure, that is considered as absolute Knowledge; thereafter none of this remains separate.

When all the discharge karma are exhausted by applying the *Gnani's Agnas* or by remaining in the pure applied awareness as the Self, then that will result in purified properties, otherwise they will not be purified.

The pure *chit* is in the form as a phase, whereas the pure Soul is in the form as the elemental matter and properties, but ultimately, they are all one and the same eternal element.

A phase is not a property of the Self; it is actually a temporary state of the properties of the Self. The elemental matter or the properties do not change, the phases change.

Auspicious and inauspicious [*bhaav*; activities; karma] cannot be considered as phases, they are considered as *udaykarma* (the unfolding of karma).

The overtly visible temporary states such as childhood, youth, old age, are called temporary states; they cannot be referred to as phases.

The original eternal element does not have phases. The phases are of the properties of the original eternal element. The properties of Knowledge and Vision do not change; the phases [of those properties] change.

At present, you, the developing I, are in the form as a phase. [This is because you believe, 'I am Chandubhai.']

Human beings are not a part of the *mishrchetan* (the I with wrong belief that arises as when the eternal elements of the Self and inanimate matter come into close proximity with each other). If that were the case, then that would be considered their original form. However, human beings are in the form as a phase. As long as the developing I has this wrong belief of, 'I am Chandubhai,' his knowledge is wrong and his conduct is wrong, and until then, he is in the form as a phase. If all three become right, then One is considered to be in the Real form as the Self indeed. Just as when the phases of the moon come to an end, it results in the full moon. In the same

way, when the phases of the [*vibhaavik*] self come to an end, *keval Gnan* manifests.

People say that “It is *shunya* as the eternal element and complete as the phase.” What does that mean?

It is complete with respect to the *paudgalik paryay* (worldly phases; the phases of the non-Self complex), the ones that have resulted in one becoming engrossed in the form as the object to be Known; and with respect to the eternal element, it is *shunya* (zero). That is what that statement means.

Truly speaking, the worldly-interacting self, the relative self, is complete with respect to the phases and it is *shunya* with respect to the elemental matter. While the original Real Self, is in fact neither *shunya* nor complete.

Here, when any reference is being made to the phases of the *atma*, it refers to the phases of the worldly-interacting self. And the phases will arise for the Real Self as well, however those ones are pure, while the phases of the worldly-interacting self are impure.

There is a difference between the phases of the non-Self complex and the phases of the Self.

The phases of the non-Self complex are inanimate (*jada*) whereas the phases of the Self are animate (*chetan*). The phases of the non-Self complex are in the form as an object to be Known (*gneya*), and the phases of the Self are in the form as the Knower (*Gnata*).

As the object to be Seen keeps changing, the function of Seeing (*jovapanu*) of the Self keeps changing. If another object to be Seen appears, then the Self Sees that. As the object to be Known and the object to be Seen change, a change occurs in the Knowing and Seeing.

The absolute Self also has phases, Its phases are pure; whereas the phases of the *vibhaavik* self are different, they are impure. They have been referred to as phases that have

resulted out of *sangdosha* (the fault of association with the non-Self). The moment this association is separated, those phases become pure. All of this has been flowing just like a stream since time immemorial, based on *niyati*.

When speaking, one has to say ‘The world has arisen due to this fault of association with the non-Self.’ However, in reality it has not actually arisen. Do people not say that the sun rose and it set? But would the sun be seeing itself as rising and setting? That is how this world is!

[2] The Connection of the Properties and the Phases With the Objects to Be Seen

For *mahatmas*, the Self-realized Ones in *Akram Vignan*, the question that keeps arising within is, ‘When I am trying to See, that function as the Knower and Seer (*Gnata-Drashtapanu*), is that Seeing happening through the intellect (*buddhi*) or as the Self?’ How can that demarcation be made? For the most part, it seems as though the seeing is generally happening through the intellect. Now in order to bring closure to this query, understand that when you say, “I am trying to See,” there the word ‘trying’ means that the seeing is happening through the intellect. The Seeing and Knowing as the Self is *sahaj* (natural and spontaneous). Then again, when You feel from within, ‘It seems like the intellect is seeing,’ in that case, You are Seeing as the Seer (*Drashta*), not as the Knower (*Gnata*). When it does not seem that way to You, but rather it has come to be Known by You, only then can it be considered that You have Seen it as the Knower.

The Knower and Seer of the intellect is the Self [the pure Soul]; That Itself is *Pragnya*. While God, the original Self, remains completely separate from all of this!

The knowing and seeing that happens through the intellect, is limited only to that which can be perceived through the sense organs. Whereas the Knowing and Seeing of the Self extends to Knowing and Seeing the elemental

matter of the eternal elements, their properties, and their phases. The intellect is able to see the phases of the mind only up to a certain extent. Whereas the Self actually Knows not only all the phases of the mind, but also all the phases of the intellect, as well as all the phases of the ego. 'It' Knows the things that are beyond the [reach of the] intellect.

The one seeing 'Chandubhai' [Mangaldas] is the intellect, and the One Seeing the intellect is the Self; and beyond the state as the Self is the state as the absolute Self. First, One attains the state as the pure Soul, which then progresses towards the state as the absolute Self. The One who becomes the absolute Self, for Him absolute Knowledge manifests. In order to attain that state, the *upayog* (applied awareness as the Self) of Knowing and Seeing should remain constantly. [Refer to Aptavani 13 (P), Chapter 7 - The Seer-Knower and the Knower of that Seer-Knower, for a more detailed *satsang*.]

The Seer who can See the Self as separate from the body is *Pragnya*. There are two entities that do the Seeing; the first one is *Pragnya*, and the second one, after *Pragnya's* work is over, is the [absolute] Self! Thereafter the developing 'I' will have become the continuous Knower (*Gnayak*)! Thereafter, It Knows all the other eternal elements, It Knows what all are their *gunadharma* (intrinsic properties that have a specific function).

The Knowledge that shows one his own mistakes is not [the property] Knowledge, rather, it is a phase of that Knowledge.

Pragnya is not a phase of the Self.

Whatever the [*vibhaavik*] self sees externally, those are all phases. The phases are temporary. The Self does not have one phase, countable phases, innumerable phases, rather, It has infinite phases.

There are two types of phases of the Self:

1. The phases of the state as the inherently natural Self (*Swabhaav*):

- are pure,
- are not [wrong] beliefs,
- are without *sankalp-vikalp* (all the relative 'I-ness' and 'my-ness' that stem from the belief that 'I am Chandubhai'),
- are temporary.

2. The phases of the state as the relative self (*vibhaav*):

- are impure,
- are a wrong belief,
- are with *sankalp-vikalp*,
- are phases that have arisen from the *vyatirek guna* of the self [from the I] which in turn arose due to the fault of the association between the two eternal elements,
- are temporary.

'Knowledge' is a property of the Self and to Know through that Knowledge is referred to as a phase [of that property] of the Self. As the object to be Known changes, the phase of Knowledge also changes. It is only through the phases of Knowledge that the objects to be Known, those that are of the non-Self, can be Known by You. Thereafter, the phase comes to an end.

The Self even has Its own independent phases, even where It does not come into any direct contact with the *Pudgal*! Phases actually exist in *Siddha Kshetra* as well. Wherever the Self exists, there Its phases will definitely exist. The properties, the phases, and the elemental matter, all of them exist together.

There are two divisions of the Seer (*Drashta*) and two divisions of the object to be Seen (*drashya*). In this way, there are a total of four divisions.

Two kinds of Seers:

1. *Pragnya* or the pure Soul.
2. The phase of the *vibhaavik* self or the *vibhaavik* I, namely, the intellect.

Two kinds of objects to be Seen:

1. The *pratishthit atma* [Chandubhai].
2. The activities of the *pratishthit atma* [that which Chandubhai is doing].

The object to be Known and the object to be Seen is actually the same thing; however, when You feel, ‘it is something like this,’ You are the Seer and when You come to Know what it is, then You are in the state as the Knower (*Gnatapad*). Whereas the original Self, God Himself, remains *vitaraag* (absolutely free from attachment and abhorrence); It does not See the phases of the *pratishthit atma*, rather, It Sees and Knows only the eternal elements, It Sees and Knows their properties and phases only.

The phases of the Self are also *vitaraag*; the ones that Know, ‘this is attachment’ and ‘this is abhorrence’. Therefore, as the attachment and abhorrence is merely being Known, there is no ‘living’ ego in this, [after attaining this Knowledge of the Self, the ‘living’ ego is destroyed] that is why although it is the intellect that is Seeing, but attachment and abhorrence do not arise for it, and it prevails only as the Seer. Whereas God, meaning the original Self, remains *vitaraag* amidst all of this. ‘It’ has neither attachment nor abhorrence.

The Knowledge of the original Self is pure, Its phases are pure, whereas the Knowledge of *vibhaavik* self is pure, but its phases are impure.

[After *Gnan*] As an impure phase of the *vibhaavik* self, it is the intellect without the ‘living’ [charge] ego, therefore, it does not have attachment and abhorrence. However, in the stage lower than that, where the intellect is with the ‘living’

ego, it has attachment and abhorrence. If the ego does not become engrossed, the intellect will See, ‘This is attachment and this is abhorrence,’ however, attachment or abhorrence do not arise for it.

So here, the intellect, which is a phase of the *vibhaavik* self, is of two types:

- | | |
|-----------------------------------|---|
| 1. The intellect without the ego: | It Sees and Knows, ‘This is attachment and this is abhorrence,’ however, attachment and abhorrence do not arise for it. |
| 2. The intellect with the ego: | It sees and knows, ‘This is good and this is bad,’ and attachment and abhorrence arise for it. |

When purity is attained with respect to the objects to be Known, then One will have become completely pure, with respect to the phases as well as the object to be Known. [As One becomes free of the state of engrossment in the objects to be Known, as One prevails as the Knower of the object to be Known with *vitaraagata*, the developing ‘I’ continues to become purified with respect to the objects to be Known.]

From where did the intellect arise? It arises as a phase of the *vibhaavik* self. When You can See the pure even in the phases, that is when You will be considered to have become the original pure Soul.

Regarding ‘his’ own phases, Dadashri says, “However much the shortcomings ‘we’ have, only those many phases of ‘ours’ are spoilt. If all those phases become pure, then ‘our’ Knowledge will have become completely pure. After that, ultimate liberation will come about.”

When would One have *vitaraagata* in the phases? When One will have become completely pure. When all the karma have been cleared [with equanimity]. First, One becomes pure

internally, then after a long time, that purity is reflected on the outside.

The Real form of the elemental matter as the Self is Knowledge [the property] and the phases [of that property].

The phase is the one seeing the form as a temporary state. However many the *Gnanantaray* (obstructions to the Knowledge of the Self) that are still left, [in those many situations,] One Sees through the phases. And when the developing 'I' Sees in His Knowledge, at that time only the entire Real form as absolute Knowledge is Seen.

Absolute Knowledge is never in the form as a phase. 'Knowledge' has been referred to as a property [of the Self] from the context of worldly life. The original property [of Knowledge] of the Self extends all the way to Seeing *Vignan* (absolute Knowledge; Science).

Can the intellect be referred to as *matiGnan* (Knowledge regarding the Self that has digested and is in experience)? No. The intellect definitely cannot be considered as being a part of Knowledge of the Self!

Intellect means egoistic knowledge (*ahamkaari gnan*), therefore the phase as the *vibhaavik* self is egoistic knowledge.

In short, the *vibhaavik* self [meaning the developing 'I'] is destructible in the form as a phase, while in the form as Knowledge, It is indestructible. After absolute Knowledge [manifests], the developing 'I' does not exist in the form as a phase.

'Even with respect to the phases, I am completely and totally pure.' Here, the reference is to the phases of the inherently natural Self; moreover, the original Self can never have any unnatural phases at all. Only the unnatural phases are impure and those need to be purified in order to attain the absolute state.

Dadashri says, “Even ‘we’ have four degrees of the intellect remaining to be exhausted. Those many phases are still impure. Once those phases become pure, absolute Knowledge (*keval Gnan*) will manifest for ‘us’.”

After absolute Knowledge manifests, the body and the speech remain; however, they remain in their own inherent nature. Therefore, the [absolute] Self has no ‘touch’ [impurity] with the external, whereas in the relative self, the ‘touch’ is there one hundred percent.

Absolute Knowledge Sees everything, It Sees all the phases of the *Pudgal*, but It does not have attachment or abhorrence; [only] *vitaraagata* (a state in which there is a total absence of attachment and abhorrence).

After attaining the Knowledge of the Self, You have definitely become the pure Soul, however the phases remain to be purified. From the moment the belief of the I [the first level of *vibhaav*] became impure, the I became the worldly-interacting self. Until absolute Knowledge manifests, the I remains just in the form as a phase, in the form as a phase of Knowledge and Vision, and until then the *kashays* remain. The moment absolute Knowledge manifests, a *kashay* free state results. Thereafter, the ‘I’ no longer exists in the form as a phase. Thereafter, the ‘I’ is actually in the form as absolute Knowledge. Until absolute Knowledge manifests, the phases of *kashay* and *kashay* free phases do remain. However many phases become pure, however much the ‘I’ becomes *vitaraag*, that much is considered as One’s *upadaan* (level of spiritual development); that itself is the *Purusharth* (Real spiritual effort to progress as the Self).

Even the absolutely liberated Souls have elemental matter, properties and phases. The *vibhaavik gnan* phases see external to the Self, whereas the property of Knowledge is not separate from the elemental matter. The pure [Knowledge] phases of the absolutely liberated Souls See within

Themselves, not externally; everything is illuminated within Their own elemental matter.

The temporary states [phases in this context] of the Self keep changing within Its boundary; at that time, because the *pudgal* is in Its close proximity, it [the *pudgal*] imitates those [the phases of the Self]. Even the temporary states of the *pudgal* continue to change naturally; amidst them, the [wrong] belief of, ‘It is I who is changing,’ arises for the developing I. The *vyatirek guna* which have arisen due to *samipyabhaav* (the engrossment that arises when the two eternal elements, the Self and inanimate matter, are in close proximity) become a *nimit* (active evidence) for the temporary states of the *pudgal* to change.

Due to the pressure of *jada* (the eternal element of inanimate matter), the state as the *vibhaavik* self arises, and that is precisely where the I arose, that itself has been referred to as the ego of the *bhrant bhaav* (illusory state). Then as the I further developed the belief of, ‘I am Chandubhai,’ that has been referred to as the ego of the *pudgalik bhaav* (worldly state).

The results of the non-Self, otherwise known as the phases of the *pudgal*, whose are they?

From the *Pudgal* (the eternal element of inanimate matter) only phases of the *pudgal* will arise, and from the *Chetan* (the Self), only phases of *Chetan* (the property to Know and See) will arise. The entire world is functioning due to nothing but the inanimate phases. Those phases do not affect the *Gnani* whatsoever, but they do affect the *agnani* (the one who has not attained Self-realization).

As the ultimate essence of everything, absolutely revered Dadashri says, “If a *mahatma* cannot understand [the concept of] phases, will He not be able to attain liberation? He will be able to. The reason being, liberation will be attained by applying the five *Agnas* of the *Gnani*.”

This ‘phase’ is very subtle concept. There is no need to delve too deep into this. We want to ‘spin’ it [look at it in the broad sense], the ‘weaving’ [minute details] can be looked into later.

You [*mahatmas*] should say, “I am completely pure with respect to the elemental matter, the properties and the phases.” Nonetheless, You may not even understand any of them, and the One who can understand them, will have come into the form as absolute Knowledge!

[3] The Beginning and the End of a Temporary State

The phases of the Self keep changing whilst remaining in their own *pradesh* (region; location). The Self in Its inherently natural state is the same as ever, It is immiscible (*tankotkirna*).

The *Pudgal* has temporary states and the [*vibhaavik*] self has temporary states as well. By combining the two, the developing I labors in vain.

In reality, to whom do the karmic particles adhere and how do they adhere? In reality, the karmic particles do not adhere to the elemental matter, the properties or the phases of the Self. If they were to adhere, then they would never detach afterwards! So, in actuality, one says, “I did this and this is mine,” due to *bhrantiras* (the wrong belief of ‘I am Chandubhai’ that perpetuates the illusion of, ‘This is mine, and I am the doer’). So *bhrantiras* sets in between the Self and the *Pudgal*. The adherence is simply due to that, that is all. Once the *Gnani Purush* dissolves the *bhrantiras* for you, then the [experiential] awareness of, ‘I have not done it and this is not mine,’ arises; and thereafter the eternal elements separate.

Temporary states have a beginning and an end. [The life-form as] A human being, a woman, a man, a donkey, a cow, a buffalo, these all are phases of the [worldly-interacting] self. Just like the second day, the third day etc., of the lunar calendar are the phases of the moon! One’s next life-form is

based on the attribute that is developed to a specific extent in this life as a human.

In all this, the Self remains exactly the same.

In Hinduism, they describe the *panch mahabhoot* (the five elements namely earth, water, fire, air and space) and the sixth element as being the Self; whereas Lord Mahavir has talked about the six eternal elements (*tattva*), which are completely different.

- 1) In Hinduism: The five elements include earth, air, space, water, fire (these do not include the Self).
- 2) Lord Mahavir: The six eternal elements include the Self, inanimate matter, *dharmastikaya* (that which supports motion), *adharmastikaya* (that which supports inertia), *aakash* (Space), *Kaal* (Time).

In the five elements, earth, air, fire, water, these four are not at all the original eternal elements, they are just the temporary states of just one eternal element, the original eternal element of inanimate matter. Whereas Space is different; it is considered an entirely separate eternal element.

If the body is made up of just these five elements, then how does movement take place in it? Which element is responsible for that? Hence, there is some misunderstanding here. What all does the body consist of? Earth, water, air, fire, the eternal element of Space, the eternal element that supports motion, the eternal element that supports inertia, the eternal element of Time and the ninth one is the Self, Itself.

The body, the mind, the ego, all of them are made up of the eternal element of Space, and the other four out of the five elements [*panch mahabhoot*; which are the temporary states of the inanimate matter], as well as the eternal elements of

Time, *gatisahayak* (the eternal element that supports motion) and *sthitisahayak* (the eternal element that supports inertia). The ego gets destroyed. The Self is not merged in the ego, rather Its influence falls upon it.

In human beings, an imbalance of five elements has occurred. Due to the unfolding of karma, one ends up eating more or less food, which in turn gives rise to the imbalance!

Why is it that after death, the body is surrendered to [the element of] fire?

It is because fire is the only element that destroys it the most speedily. Nonetheless, even earth or water do destroy it gradually.

Since time immemorial, one has repeatedly labored in vain with this very same ‘earth’ again and again!

Water, air, earth as well as fire, they comprise not only of the eternal element of inanimate matter, rather they all are living beings. The red and blue color of the fire that is seen, those are all living beings. They have been referred to as *teukaya* living beings, whose bodies are in the form as fire. In the same way, the other elements [air, water, earth] are also nothing but the bodies of those living beings.

These two eternal elements, the Self and animate matter, have given rise to what a colossal worldly life!

Every eternal element keeps on undergoing transformation. Transformation means genesis (*utpaat*), dissipation (*vyay*), and permanence (*dhruv*). The arising and the dissipation is from the perspective of the phases and to remain steady is from the perspective of the eternal element’s inherent nature.

For example, You Yourself are the pure Soul, You have permanence and You are eternal, whereas the temporary states, meaning the circumstances (*saiyog*), arise and dissipate. The arising and the dissipation [of circumstances]

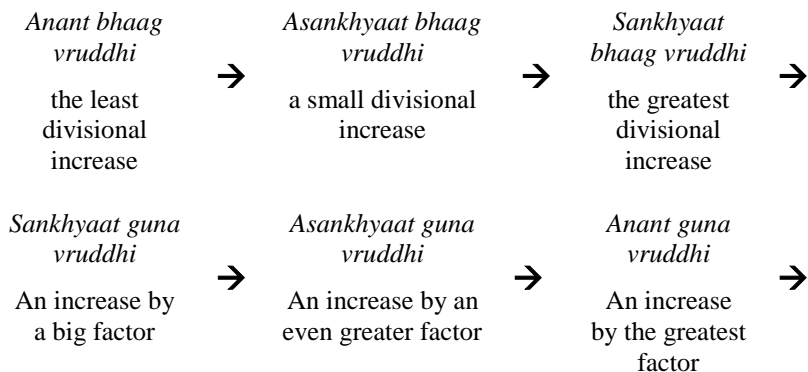
are both nothing but temporary states, whereas the Self is steady indeed, at all times.

The gross and the subtle temporary states can be Known only through the *Swabhaav* (inherently natural state as the Self). The Self is in the form as Knowledge. Through Its *swabhaavik Gnanprakash* (naturally illuminating Knowledge), It keeps Seeing the temporary states arising outside. The temporary states arise, they last for a while and then they come to an end. In ‘a temporary states lasts’, the meaning of the word ‘last’ is not in the sense of permanence. Because even when the temporary state is lasting, yet at the subtle level, the process of it coming to an end is certainly ongoing. The word ‘permanence’ (*dhruv*) means that it remains the very same form as it is. In the Gita, it has been mentioned, “I create, maintain and destroy the universe.” The subtle meaning of this statement is this, ‘The ‘I’ refers to the Self and Its phases arise and come to an end, whilst the Self Itself has permanence.’

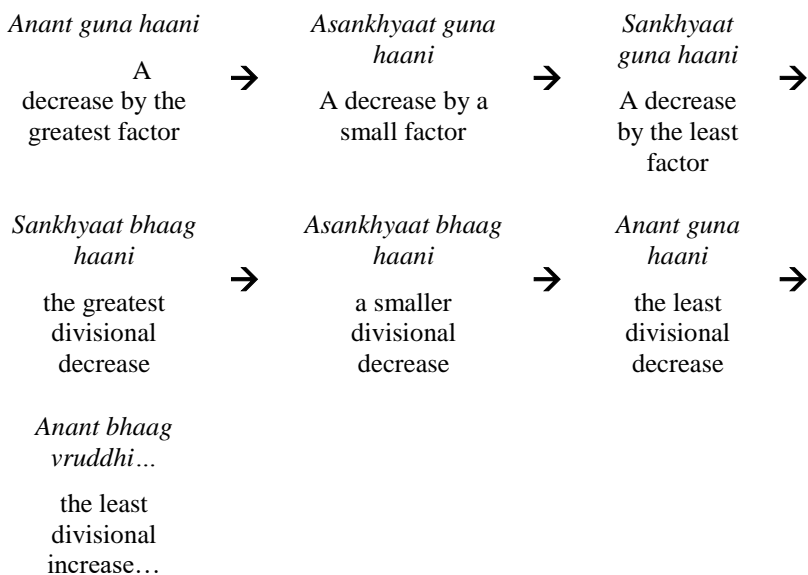
Neither the properties of the Self nor Its original elemental matter changes, however, the phases of the properties do change; that is referred to as the *dharma* (function) of the properties. *Gnata-Drashtapanu* (the function as the Knower and Seer) is the *dharma* [of the properties of Knowledge and Vision]. How does this start? From *anant bhaag vruddhi* (the least divisional increase), meaning the increase is in the least proportion. [Then] *Asankhyaat bhaag vruddhi* (a small divisional increase) means increase by a very small proportion. [Then with] *Sankhyaat bhaag [vruddhi]*, the increase is in a higher proportion than that. Similarly, the reverse should be understood for the decrease.

The decrease or increase happens in the phases.

When the increase takes place:



When the decrease takes place:



Here, the movement amongst people initially starts with *anant bhaag vruddhi* (the least divisional increase). So that is illuminated within in the elemental matter of the *Siddha* Lords (absolutely liberated Souls who have become completely free from the cycle of birth and death).

At the time of increase

<i>Anant bhaag vruddhi</i> The least divisional increase	3 to 4 o'clock in the morning	Out of one lakh people, 10 to 20 people are Seen moving around.
<i>Asankhyaat bhaag vruddhi</i> A small divisional increase	5 to 6 o'clock in the morning	Out of one lakh people, the movement of 50 to 100 people is Seen to increase.
<i>Sankhyaat bhaag vruddhi</i> The greatest divisional increase	7 to 8 o'clock in the morning	Out of one lakh people, the movement of 500 to 700 people is Seen to increase.
<i>Sankhyaat guna vruddhi</i> An increase by a big factor	9 to 10 o'clock in the morning	Out of one lakh people, the movement of 2 to 3 thousand people is Seen to increase.
<i>Asankhyaat guna vruddhi</i> An increase by an even greater factor	10 to 11 o'clock in the morning	Out of one lakh people, the movement of 12 to 15 thousand people is Seen to increase.
<i>Anant guna vruddhi</i> An increase by the greatest factor	11 to 12 o'clock in the morning	Out of one lakh people, the movement of 60 to 70 thousand people is Seen to increase.
(At the most, the increase in the movement will be up to 70 to 80 thousand.)		

At the time of decrease (when the time of decreasing arrives)

<i>Anant guna haani</i> A decrease by the greatest factor	5 to 6 o'clock in the afternoon	Out of one lakh people, 60 to 70 thousand people will be Seen to decrease.
(When people start to go home from work, the roads start to empty.)		
<i>Asankhyaat guna haani</i> A decrease by a small factor	6 to 7 o'clock in the evening	Out of one lakh people, 12 to 15 thousand people will be Seen to decrease.
<i>Sankhyaat guna haani</i> A decrease by the least factor	7 to 8 o'clock in the evening	Out of one lakh people, 2 to 3 thousand people will be Seen to decrease.
<i>Sankhyaat bhaag haani</i> The greatest divisional decrease	9 to 10 o'clock at night	Out of one lakh people, 500 to 700 people will be Seen to decrease.
<i>Asankhyaat bhaag haani</i> A smaller divisional decrease	10 to 11 o'clock at night	Out of one lakh people, 50 to 100 people will be Seen to decrease.
<i>Anant bhaag haani</i> The least divisional decrease	12 to 1 o'clock at night	Out of one lakh people, 10 to 20 people will be Seen to decrease.

This decrease [in movement] keeps on happening in this way, but at 3 to 4 o'clock in the morning, it starts to increase. The whole cycle repeats as per the above order. (The proportion of people given here is just used as an example to help us understand.)

Nothing remains for the Self Itself to ‘do’. The function [of Its properties] keeps changing. Everything simply gets illuminated within Itself. What burden would It have in this? If someone makes silly gestures in front of the mirror, then out of the two, who would incur a loss?

[4] The Developing ‘I’ Is the Seer of the Temporary States

In reality, it is not the temporary state (*avastha*) that is entangling the developing I. You believe the temporary state to be Your own inherent nature; it is verily due to this belief of yours that the entanglement persists. *Swabhaav* means the state as the Self. You believe, ‘I am definitely this temporary state,’ that is why worldly life persists. The inherent nature of the Self is to See and Know. ‘You’ are to just keep Seeing the temporary states [as being separate from the Self].

It is due to believing the temporary state to be unchanging (*nitya*), that all the miseries exist. Why should one get scared when fog appears? It will clear away after a while. An eternal element is unchanging; a state is temporary (*anitya*). Everything that is overtly visible, all of those are nothing but the temporary states of the original eternal elements, those are not the original eternal elements. If one could See that, then his [spiritual] work would certainly be done.

Everyone in the world has *avastha drashti* (the wrong belief of ‘I am Chandubhai’; the relative viewpoint). Here [in the *Gnanvidhi*], after attaining the Knowledge of the Self, *tattva drashti* (the right belief of ‘I am pure Soul’; the Real viewpoint) gets established. The Real Self Sees only the real eternal elements, whereas the worldly self sees the temporary states [of the eternal elements].

After attaining the Knowledge of the Self, even if You were to get engrossed in an object to be Known (*gneya*), as You have the right belief of ‘I am pure Soul’, You will immediately understand, ‘This belongs to Chandubhai, this is not mine.’

The presence of an eternal element ‘radiates’ through the temporary states. Just as when the sun is behind the clouds, yet its presence still radiates through its temporary state [the rays of sunlight].

If you see with *avastha drashti*, you will get influenced by it, attraction and repulsion will occur; but that will not happen with *tattva drashti*.

The moment the belief of ‘I am this’ sets in for a temporary state, the property of magnetism immediately arises in it. Liberation (*moksha*) can be attained with *tattva drashti*. The One who Sees with *tattva drashti* benefits. ‘You’ will be able to See the Self in others. Whereas the one seeing through *avastha drashti*, will become lost in whatever he is seeing. The One with *tattva drashti* can See the ‘ghee’ (clarified butter) inside the milk, He can See the ‘oil’ within the sesame seeds [He can extract the essence from what He has Known]!

Without attaining *tattva drashti*, ‘*Gnan kriya bhyam moksha*’ (the activity of Knowing and Seeing as the Self leads to liberation) can never happen. This is because without *tattva drashti*, the temporary states themselves are believed to be *Gnan kriya* (the activity of the Self to Know and See), however, all of those are actually *agnan kriya* (the activity of the non-Self).

Whichever temporary state one gets involved in, it is named accordingly. The one whose leg is fractured is called lame, the one who types is a typist, the one who drives is called a driver. All this is from the relative viewpoint; from the Real viewpoint, the world is without substance (*polumpol*).

Being born is the beginning (*aadi*) and dying is the end (*ant*) whereas the Self is without a beginning or an end (*anaadi anant*). The one who lives and dies is a living being.

Birth and death are illusions. In reality, it is a change in the temporary states.

The *Gnani*'s language is completely different from that of this world.

The Self is not a *Gnani*, the [temporary state as a] *Gnani* is a phase, You have to keep Seeing that phase [as separate].

Causes and effects are present in the temporary states, not in the eternal elements.

When the intellect tries to make You believe the temporary state is Your Real form as the Self (*Swaroop*), at that time, recall Dada and say, "I am *vitaraag* (absolutely free from attachment and abhorrence)," then 'Mrs. Intellect' will back off!

After attaining the Knowledge of the Self, You simply have to Know the relationship between the Knower and the object to be Known. Any thought that arises for the [worldly-interacting] self on account of illusion, will go away only by Knowing the relationship of the Knower and the object to be Known; it will not go without that. This is because these thoughts had been 'stamped' [charged] by becoming engrossed in the presence of the [worldly-interacting] self [in the past life].

The moment one dwells as the I (*hu*), it means he is dwelling in the temporary state, so he becomes *aswastha* (in a state of restlessness; not steadfast as the Self) and if He were to dwell steadfastly in the state as the Self (*Swastha*), then He is the absolute Self (*Parmatma*).

If the Himalayas were to be reflected in a mirror, does that actually mean the mirror would feel its weight? When the *Gnani* is not affected at all by any temporary state of worldly life, then how would He ever feel its weight?

The moment all the phases, all the subtle circumstances become purified, One will have become the *anant Gnani* (One who has infinite Knowledge).

In short, understand, 'I am the Self' and all the rest are just phases. Then You will be able to traverse this journey quickly.

With respect to the temporary state as the relative self (*vibhaavik avastha*), attachment and abhorrence exist and with respect to Its inherently natural state as the Real Self (*Swabhaavik avastha*), It is *vitaraag*.

By becoming established in the temporary states of the mind, speech and body, one becomes restless; the inner suffering keeps burning constantly. The temporary states are in fact evolving constantly, so how can there be any happiness and peace for the one who is established in them? The temporary states that we come across today are a result of the mistakes made in the past life!

Oh living being, let go of worshipping (*bhajana*) the temporary state and relish in the worship of the state as the Self!

Even the blink of an eye is a temporary state, that too, it happens automatically! If you had to do it yourself, then would the rhythm or the count be maintained?

Temporary states can be encompassed within an incident, because a temporary state is one circumstance (*saiyog*). However, an incident cannot be encompassed within a temporary state.

Whichever temporary states you liked [in the past life], you will come across those circumstances [in this life].

Due to the coming together of the eternal elements, the 'I' (*aham*) arises; can that be changed? The 'I' can be destroyed only when absolute Knowledge manifests. All the other temporary states can be destroyed immediately.

By natural law, no temporary state lasts longer than forty-eight minutes.

Dadashri says, “Not a single worldly temporary state remains to be ‘tasted’ by ‘us’.”

If one becomes engrossed in something he likes, then he binds [karma of] that which he likes. And even if he does not become engrossed in something he dislikes, he still binds [karma of] that which he dislikes [for those who do not have Self-realization].

If the *laksh* (awakened awareness) delves in a temporary state, a ‘wound’ [cause; charge] is inflicted there, and if the awakened awareness does not delve in a temporary state, then that temporary state is obliterated in the *yagna* (a Hindu ritual in which things are offered into a sacrificial fire) of awakened awareness as the Self (*jagruti*)!

In whichever phases you have greatly suffered pain or pleasure (*vedan*) in the past life, those phases will come in greater amounts in this life, and the *chit* will remain stuck there for hours on end. That has been referred to as *dakho* (interference). One can become free only if He does not deem the temporary state to be His, as in ‘This is not mine.’ The *Gnani* does not remain stuck in any temporary state, not even for a fraction of a second!

Prevail in the present. The temporary states are a discharge; they will never come back again.

When will the temporary states be obliterated? When the Knower Knows the temporary states as the object to be Known, as being separate from Him. If the mind spoils, and that is erased by doing *pratikraman* innumerable times, then the Self will become free from the phases that are stuck to It!

Even if You do not hold on to a temporary state, it will still go away, and if You try to hold on to it, even then it will go away. So, say goodbye to it.

Those without Self-realization believe a temporary state to be their own, they believe, ‘I am definitely that.’ The *Gnani Purush* only Sees and Knows it!

The medicine that cures the disease is the correct one. The Knowledge that frees You from this worldly life is considered as the authentic Knowledge of the Self (*Atma Gnan*). When the Knowledge is being applied, that is referred to as *Pragnya*.

“The state that the Omniscient One Saw in His Knowledge, The absolutely detached Lord was not able to describe such a state.

How can any speech describe that form?

That *Gnan* can only be experienced!

When will such an unprecedented occasion ever arise?”

*“Je pad shri Sarvagnye dithu Gnanma,
kahi shakya nahi te pad shri vitaraag jo.*

*Teha swaroopne anya vani te shu kahe?
Anubhav gochar matra rahyu e Gnan jo.*

Apoorva avsar evo kyare aavshe?”

- Shrimad Rajchandra

Dadashri has repeatedly said, “Get Your [spiritual] work done, get Your [spiritual] work done, get Your [spiritual] work done, before this ‘bubble’ bursts [before Dada leaves this physical body]!!!

- **Dr. Niruben Amin**

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Aptavani 14

Part 1

Section 1

Vibhaav – Visheshbhaav - Vyatirek Guna

[1]

The Scientific Understanding Regarding Vibhaav

The Main Cause of the Origin of the Universe

Questioner: The *Parmatma* (the absolute Self) is also said to be the cause of the origin of the universe, is He not?

Dadashri: ‘He’ is said to be the main cause. ‘He’ is the main cause indeed, isn’t He! However, He is the main cause through a circumstantial relationship, not through an independent relationship.

Questioner: Please explain that.

Dadashri: God is not the independent cause. If you want to say, if you look for a cause, you will definitely find Him to be the one, but He has not been the independent cause in this. If He were the independent cause, then He would be

considered the main cause. But what if He became the cause due to pressure from something else?

There is no other cause, but we have to give a reason, do we not? Right now, if someone were to ask, “What is the main cause behind this?” Then, it is Him. Therefore, you have to say that He is the main cause.

So, in reality, the main cause of the universe is that He [the absolute Self] too has acquired a *visheshbhaav* (a third entity with completely new properties that arises due to the coming together of the eternal elements of the Self and inanimate matter). The scientists of today can understand this. In the presence of the two eternal elements, *jada* (inanimate matter) and *Chetan* (the Self), a third entity with specific new properties (*visheshbhaav* - *vishesh guna*) arises, due to which this universe has come into existence.

Science has given rise to this universe, and science is verily the doer of this. That is why ‘we’ use the term ‘scientific circumstantial evidence’, and ‘we’ say that after having Seen it; this point is not from any book, nor is it baseless. It is a completely new and clear point.

Questioner: What is the first cause? What is the greatest cause?

Dadashri: The fact that the two eternal elements came into close proximity is indeed the cause. All these eternal elements come into close proximity with each other and bring about a change; their inherent nature is such that they bring about a change. Hence, that indeed is the cause, there is no other cause in this.

Nevertheless, the [original] Self (*Atma*) remains just the way It is. There is nothing that can affect It. ‘It’ is an eternal element that is completely *nirlep* (that which cannot be anointed; non-smearable), It is completely *asang* (free of

association with the mind, speech or body). It is just because of these two eternal elements coming together that these *vyatirek guna* (completely new properties of the third entity which arises when the eternal elements of the Self and inanimate matter come together; anger, pride, deceit and greed) have arisen. And from that point on, from that, the cycle of cause and effect, cause and effect, continues.

There are six eternal elements (*vastu; tattva*) in this universe. The six elements that exist, they are eternal elements, and they are constantly undergoing change (*samsaran*). *Samsaran* means one eternal element comes together with another eternal element; wherein when the eternal elements of *jada* and *Chetan* come into close proximity with each other, *vyatirek guna* [*vishesh guna*] tend to arise. The prevalence of the I (*hupanu*) sets in this, where the self believes, ‘I am this, I am the doer.’

There are two things in this world; You [the Self] and circumstances. The [original] Self is not bound but It is surrounded by circumstances, and as the circumstance is very close, an illusion arises for you [the I].

The Fiasco of Illusion, Due to Samipyabhaav!

Questioner: Now Dada, please can You explain this in detail, ‘The illusion arises due to *samipyabhaav* (the engrossment that arises when the two eternal elements, the Self and inanimate matter, are in close proximity)’?

Dadashri: In this body, because of very close proximity of the two, the *Pudgal Parmanu* (smallest, most indivisible and indestructible particles of inanimate matter) and the *Atma* (the Self), the pressure that arises due to that, gives rise to the illusion of, ‘Am I this or am I that?’ It is due to the pressure arising from the close proximity of the two eternal elements that this happens. When any action happens, the developing I (*pote*) thinks, ‘Did I do it or did someone else do it? Who else

is the doer?’ Hence, such an illusion arises. The developing I has not done anything at all. The Self (*Atma*) is not the doer at all, but the developing I believes, ‘Who else is the doer? I am the very one, I am indeed the one who did it?’ As they are in close proximity, that is why that illusion arises. And there is [actually] no one else who is the doer. Although the developing I, himself, is not the doer either, yet he claims, ‘I did it’; that is the illusion. That is the equation for bondage; so, when ‘we’ separate the two [by giving the understanding that], ‘You are not this,’ with that, the separation occurs.

Questioner: Does the element of the Self acquire the illusion because of the restlessness of the *Pudgal Parmanu*?

Dadashri: No. If that were the case, then the fault would be applicable to the other eternal element. Why should it affect You? It is just that *vishesh guna* (completely new properties) arise when the two eternal elements come together.

Questioner: That is fine, but why do the two eternal elements come together?

Dadashri: The six eternal elements have indeed been together, right from the beginning. But these two eternal elements, *jada* and *Chetan*, are such that they cause *vishesh guna* to arise. Even if the other [four] eternal elements come together, *vishesh guna* does not arise. By the coming together of the eternal elements of *jada* and *Chetan*, the ‘I’ (*hu; aham*) arises as the first [level of] *vibhaav* (a third entity with completely new properties).

Questioner: Does that happen with just these two [*jada* and *Chetan*]?

Dadashri: These two are the only eternal elements that are like that.

Questioner: These two eternal elements must indeed have such fundamental properties, mustn’t they? This must

indeed be happening as a result of their mutual properties, right?

Dadashri: No, no. *Visheshbhaav* verily means the properties that are not One's own, such properties tend to arise, due to the two eternal elements coming into close proximity.

Questioner: Yes, that is fine, but fundamentally, do the new properties tend to arise based on the properties that are within the Self and the properties that are within the *Pudgal Parmanu* (*jada*)?

Dadashri: They have their own original properties. *Sakriyapanu* (activeness) is the [original] property of the *Pudgal Parmanu*. Thus, this *vibhaavik pudgal* (*parmanu* that have deviated from its inherent nature) has arisen. In addition, this *Chetan* Itself does not have any [problem], but there is *parupadhi* (problems that have been induced externally by the non-Self). Hence, such a *vibhaav* (a third entity with completely new properties; the wrong belief of 'I am Chandubhai') has arisen. It is not as per the wishes of the Self. When these two eternal elements are placed next to each other, *visheshbhaav* arises for both of them. Now, if the two eternal elements are 'effective' [such that they take on the effect], then they grab a hold of the effect [*visheshbhaav* arises] and if they are not 'effective', then they will not grab a hold of the effect. However, *visheshbhaav* definitely arises. And as this one [*Pudgal Parmanu*] has this [property of] activeness, it grabs a hold of the effect immediately.

Questioner: As it is the *Pudgal Parmanu* that grabs a hold of it, so this commotion is due to the *Pudgal*; that is how it appears.

Dadashri: It may actually appear to be the fault of the *Pudgal Parmanu*, but the *Pudgal Parmanu* alone is not specifically at fault. If these two are together, only then this

[*visheshbhaav*] exists. However, if these two become separate, then in that case, there is definitely no effect at all.

Questioner: *Vibhaav* is actually a different thing from *Swabhaav* (inherently natural state as the Self), isn't it?

Dadashri: No, *vibhaav* has been referred to as the new effect, the third identity with completely new properties that arises as a result of the two eternal elements, *jada* and *Chetan*, coming into close proximity.

Questioner: But there is no *vibhaav* in the Self, there is no *vibhaav* from the perspective of the elemental matter (*dravya drashti*), but when the self comes into *paryay drashti* (wrong belief; to believe that You [the Self] are the phase that has arisen), that is when *vibhaav* arises; isn't that point actually correct?

Dadashri: *Paryay drashti* (the wrong belief) cannot arise without *vibhaav*. *Paryay drashti* arises later on, after [the first level of] *vibhaav* has occurred. Hence, the main cause is *vibhaav*. They have been referred to as *vibhaavik paryay* (the unnatural phases). The natural phases (*swabhaavik paryay*) of the original eternal elements are indeed different from these. [*paryay* or phases are natural, *paryay drashti* is the wrong belief].¹

The *vitaraag* Lords have referred to this *visheshbhaav* as *vibhaav*. Instead, worldly people have understood this to be, 'The very vision of the Self has changed to worldly life [they believe the relative self to be the Real Self].' Hey mortal one, it has not changed. That can never be so.

¹ Further details regarding the phases that arise after *vibhaav* occurs is in section 2 of this book.

One's own elemental matter (*dravya*), properties (*guna*) and phases (*paryay*) are indeed pure; they are pure just like those of Lord Mahavir's [the twenty-fourth *Tirthankar* of the current half-cycle of time who introduced the five great vows, or *Mahavrat*]. The *Gnani Purush* has given You this *Gnan* (Knowledge of the Self), after having Seen that.

The Self has Its inherent nature; One's own nature means that It remains in Its own *gunadharma* (intrinsic properties that have a specific function) and within Its own boundary only. The Self does not go outside Its *gunadharma* and boundary. And that verily is Its inherent nature; moreover, whilst remaining within Its inherent nature, this *visheshbhaav* has arisen.

Questioner: Dada, *swabhaav* (inherent nature) and *vibhaav*, are they both opposite to each other?

Dadashri: No, *vibhaav* is referred to as *visheshbhaav*. The *visheshbhaav* has arisen in the form of the 'I' (*hu*). 'I am something and I indeed did this; who else besides me is the doer?' That is *visheshbhaav*. It is not a *viruddhbhaav* (a state that is contrary to the state as the Self). If both states, the *swabhaavik* (inherently natural) state as the Self and the *viruddhbhaav* state, were to exist at the same time within the Self, then It cannot be referred to as the Self at all!

Questioner: Does *visheshbhaav* arise in both?

Dadashri: In both of them. *Visheshbhaav* arises in the *Pudgal Parmanu* (*jada*) and *visheshbhaav* arises in the Self too.

It's like this, the *Pudgal Parmanu* is not a living thing. It does not have *bhaav* (inner intents; beliefs; feelings; sentience; states of being), but it becomes ready such that it can acquire the *visheshbhaav*. Hence, a change occurs in it too, and a change also occurs in the self [developing I; *pote*].

Now, the Self does not do anything in this at all, the *Pudgal* does not do anything either, [it is just that] the *visheshbhaav* arises.

Questioner: Due to the circumstance of the two being in close proximity with each other?

Dadashri: The moment the two come together, the *visheshbhaav* arises immediately.

Questioner: Is it merely due to them coming together or what is its cause?

Dadashri: It is due to them coming together, and the other reason is that of *agnanta* (the state of ignorance of the Self); that point is something that you have to just take for granted. This is because, this discussion that we are having, it is a discussion of that which is within the boundary of ignorance of the Self; we are not talking about that which is in the boundary of *Gnan*. Meaning that, in the state of ignorance of the Self, this *visheshbhaav* arises for the self [developing I; *pote*].

Then the control comes into the hands of the *pudgal*. Thereafter, the Self is trapped in the 'jail' and the entire control is of the *pudgal*. Nevertheless, if the causes come to be stopped, then that control of the *pudgal* will cease. When 'we' give you *Gnan*, the causes come to a stop. The *visheshbhaav*, which is the root cause, stops arising. The moment the causes stop, everything is done; it all comes to an end. The developing 'I' comes into the awakened awareness (*jagruti*) of who He really is. This has arisen out of *ajagruti* (a lack of awakened awareness as the Self). If you want to say it in pure Gujarati, then *ajagruti* has been referred to as *bebhaanpanu* (a state of gross unawareness).

Questioner: Do the two eternal elements have separate *visheshbhaav* arising, or do the *visheshbhaav* of the two, combine to form one *visheshbhaav*?

Dadashri: Fundamentally, *visheshbhaav* first arose for the Self, because It has *Chetan* (the property to Know and See), doesn't It? Those others [the five other eternal elements] do not have the property to Know and See and so *visheshbhaav* cannot arise in them first. Whilst maintaining Its own form as it is, a *visheshbhaav* is taken on. As there is no change in One's Real form as the Self (*Swaroop*), that is indeed why it has been called *visheshbhaav*! Had there been a change in Its Real form, it would have been called *viruddhbhaav*. Whereas here, a *visheshbhaav* has arisen, meaning that the [worldly-interacting] self [or the developing I] lapses from Its original inherent nature (*mool bhaav*; *Swabhaav*; state). Even this [*jada*] lapses from its original inherent nature. The *visheshbhaav* simply arises because of the two coming together. No one is the doer, they both lapse from their original inherent nature [scientifically], and worldly life begins. Later, when the [worldly-interacting] self comes back into Its original inherent nature, when the developing I comes to Know 'Who am I', It becomes free. Thereafter, even the *Pudgal* becomes free.

Not the Knowledge, Only the Belief Has Changed!

All these activities will keep going on until the Self goes from the prevalence in the state as the non-Self (*vimukhpanu*) to prevailing as the Self (*sanmukh*). [For *mahatmas*,] The [wrong] beliefs regarding some matters have been broken and for other matters, the beliefs still remain; whereas for worldly people [those not Self-realized], as they gather specific experiences, their beliefs break a bit at a time. For 'us', all the [wrong] beliefs have gone in their entirety. Hence, if One becomes free of these beliefs, One is indeed free. The Knowledge (*Gnan*) has not changed, the belief has changed.

For example, if the knowledge (*gnan*) of this bird were to have changed, then it would have died pecking [at its own reflection in a mirror]. However, its knowledge has not changed; its belief has changed. Once it flies away, then there is nothing at all. When it returns, the belief arises once again that, 'Hey, it is verily the same one [as before].' But, after it flies away, there is no further ado. Whereas in the case where the knowledge has changed, then even after it has flown away, as the knowledge has changed, so that's the end of it. But the knowledge does not change.

Hence, the illusion is of *Darshan* (belief; understanding; the property of Vision) and not of *Gnan*. Illusion of *Darshan* means that although there is the awareness of 'I am', but secondly, one does not know 'what the 'I' actually is'. Just as, before a person gets on a merry-go-round, he knows that he is fine, and his health is fine too. However, after he gets off the merry-go-round, he throws up, he feels dizzy and everything around him appears to be revolving. At that time, he tells us, "Hey! Everything is revolving around; all of this is revolving around." So, we have to support him by holding him. To say, "All this is revolving around," is known as an illusion. A bit later, he realizes, 'I was fine earlier on, and in everything that appears to be revolving, I am not revolving.' He attains that much awareness of the illusion. However, all these people still believe, 'I am indeed the one doing it.' Hence, they are not even aware of the illusion. In India, there are at least such people who are aware of the illusion.

Questioner: All the disputes and dualities in the world have arisen only because of beliefs, haven't they?

Dadashri: Yes, it is indeed the belief that has spoilt, due to which worldly life (*sansaar*) has come into existence. The entire worldly life remains in existence due to the spoiling of the belief. The coming together of the two eternal elements gave rise to the *visheshbhaav*, thereafter, the belief got spoilt.

It's like the bird pecking away repeatedly at the mirror, at that time, the ego is at work. It is verily the one who is pecking away, but who is it pecking at? It believes, 'The one in the mirror is different from me.' Hence, it is the belief that has changed.

Questioner: Does one have to go through many processes before this [wrong] belief is bound?

Dadashri: Yes, the belief can only change after the process arises, isn't it! The belief is bound. The process actually goes on all the time, hidden within. There is always a process in the middle, but You should Know what is being bound.

Hence, fundamentally, nothing else of Yours has spoilt at present, it is just your [developing I's] belief that has changed. All that needs to happen is for the belief to become right, then everything will be set right; there is nothing else.

Would You not experience that a wrong belief has set in? Like when you believe, 'Why is such misery befalling me?' If that wrong belief is removed, then the right belief is indeed there. Nothing else has been ruined at all. The Self is the same as It has always been. And That Itself is Lord Mahavir, and the *Tirthankars* (the absolutely enlightened Lords who can liberate others) are verily That. Call It what you want to, but It is the same.

The change is occurring in the belief, there is no change in other things, no change in the *dravya* (elemental matter) of the Self, no change in the *vastu* (eternal element; the Self). Say there is a Brahmin who has this belief established within that, 'There is nothing wrong in eating meat.' Now, that does not mean that his prevalence as a Brahmin has gone away. It is just a belief that has changed over here. However, if the *Gnan* had changed, then he would not have become a Brahmin

again. As it is only the belief that has changed, he attains his original status once again, otherwise he would not attain it.

Actually, nothing has happened to the original Real Self. It is just that people have proliferated *agnan* (ignorance of the Self; relative knowledge) which has given rise to all these [wrong] karmic impressions (*sanskaar*). The moment one is born, people start calling him, “Chandu, Chandu.” Now, that little boy has no clue at all about what they are doing! Nonetheless, these people keep giving him [various such wrong] impressions. Therefore, he begins to believe, ‘I am Chandu.’ Then as he grows up, he says, “This is my maternal uncle, and this is my paternal uncle.” This is how all such ignorance is being proliferated, which then gives rise to the illusion. What actually happens in this case is that one energy (*shakti*) of the Self, known as *Darshan* (the property of Vision; understanding), becomes veiled. All of this has arisen because of the veiling of that energy named *Darshan*. When that *darshan* is corrected once again, when it becomes *samyak* (right; towards the Real), that is when He [the developing ‘I’] will revert back to His original *Swaroop* (One’s Real form as the Self). This *darshan* has become deluded (*mithya*) and that is why one has come to believe, ‘Happiness lies only in worldly things.’ When that *darshan* is corrected, this belief about worldly happiness will also go away. Nothing else, no other thing has become spoilt to a great extent. It is only the belief (*drashti*) that has spoilt. ‘We’ are turning that belief around for you.

First Marry the Absolute Self

As a result of the engrossment arising when the Self and the *Pudgal Parmanu* come into close proximity, a *vishesh parinaam* (a completely new effect) has arisen; that being, the ego has arisen. The *Pudgal Parmanu* that were originally *swabhaavik* (natural) no longer remain so.

Questioner: Is that how the egoism has arisen?

Dadashri: The egoism has arisen through that [process]. That does not mean that the Self has changed. The Self actually remains the way It already is. The eternal element [of the Self] remains in Its inherent nature.

Questioner: In the case of the body, I have understood; however, in the world that has arisen, what is *jada* and what is *Chetan*?

Dadashri: *Chetan* (the Self) is the very same, the One which is there today. This [body] is not *jada*. The *jada* that exists right now, is *vikrut* (unnatural; distorted) *jada*. *Vikrut* means that it is not as it should be in the original form. Actually, the original form is that of *anu-Parmanu* (an atom – the smallest, most indivisible, indestructible particle of inanimate matter). The *Parmanu* come together to form an *anu* (an atom). The atoms come together to form a *skandha* (an aggregate of two or more *Parmanu*). Now, the original form is considered as pure *jada*, whereas this is *vikrut*. Blood and pus come out of this [*vikrut* form] and it decomposes. Nothing of that sort, blood or pus, comes out of the other [pure *jada*]. Hence, these two eternal elements are pure, the Self, the very One which is the Real, and the *jada Parmanu*. Due to the coming together of the two, *vishesh guna* tend to arise. Both the eternal elements do not let go of their own *gunadharma*, completely new properties tend to arise. They are known as *vyatirek guna* which comprise of anger, pride, deceit and greed; and that point denotes the beginning of the *ahamkaar* (egoism).

Now, even though the Self does not ‘do’ anything, yet it is simply a *vibhaav* (a third identity with completely new properties) that has arisen. One’s own *Swabhaav* refers to One’s [the Self’s] inherent state as the Self, and *vibhaav* is considered *bahirbhaav* (a state that is not inherently One’s

own; a state that is external to the Self). This *bahirbhaav* is such that by merely looking this way [outside the Self], these *murtis* (physical representations) have arisen. Merely by turning One's vision this way, no other thing besides that has been done. If the Self had done anything, then It would be held liable; however, by Its inherent nature, It is *akriya* (in the state as a non-doer).

First Vibhaav, Then Vyatirek

Questioner: Is it because one had done the *visheshbhaav* in the past that these anger, pride, deceit and greed keep arising, or do they arise on their own? How do they arise?

Dadashri: From the very moment the two eternal elements, the Self and the *Pudgal Parmanu*, come together, such intents tend to keep arising automatically; anger, pride, deceit and greed keep on arising and subsequently, the series [of cause and effect] is triggered off. Then a 'seed' [cause] is sown and later, it bears 'fruit' [gives effect]. That fruit then sows a seed again and that seed then bears fruit once again; it has continued going on in this way.

Anger, pride, deceit and greed are the *vyatirek guna* of the self, they are not the [intrinsic] properties of the Self. They arise because of the presence of others [*Pudgal Parmanu*]. These properties are neither of *jada*, nor of *Chetan*. They are *vyatirek guna*. Whereas Knowledge (*Gnan*), Vision (*Darshan*), energy (*shakti*), bliss (*anand*) and *akriyata* (being in the state as the non-doer); these are all *anvay guna* (intrinsic properties; the properties that constantly remains with the eternal element) of the Self.

Swabhaavik and Vibhaavik Pudgal

Questioner: In one of the *satsangs*, it was asked, "What happened as a result of *visheshbhaav*?" The answer was, "The mechanical *chetan* (mechanical self; the self that is

mechanical but appears to be living) arose, the *pudgal* arose, the one that undergoes *puran-galan* (influx and outflux). As long as that form is our form, ‘we’ [as the Self] cannot become free.” So, in this, after *visheshbhaav* arises, do these three things - the mechanical *chetan*, the *pudgal* and *puran-galan* arise?

Dadashri: All three are the same. All of that is mechanical. The very meaning of *pudgal* is mechanical. What does mechanical mean? It works on its own, it remains active (*chanchal*); that is known as mechanical. That which remains active constantly is called *pudgal*.

Questioner: But isn’t the original form of the *Pudgal*, *vishrasa* (*Parmanu* that exist in the pure phase)?

Dadashri: Yes, in its original form, it is *vishrasa*.

Questioner: So then, on this side, due to the *visheshbhaav* arising in the Self, does the *pudgal* arise on the other side [in *jada*]?

Dadashri: The *visheshbhaav* of the Self is the *ahambhaav* (the state as the ‘I’) and the *visheshbhaav* of the *Pudgal Parmanu* is *puran-galan*. As the *aham* goes away, the *puran-galan* also go away. Fundamentally, even the *parmanu* becoming pure, that too is a natural process of *puran-galan*.

Questioner: So, as long as one’s ego is present, when it comes to an end, then in that [*jada*] part, do the karma that are bound in the *pudgal* also continue to discharge?

Dadashri: By however much this *visheshbhaav* reduces, by that much the *pudgal* also reduces, everything starts to reduce. As soon as the ego reduces and comes to an end, all those others will also start to dissolve. Fundamentally, the *visheshbhaav* of the Self arises first and then the *visheshbhaav* of the *Pudgal* arises.

Questioner: So, does that mean that the pure *Parmanu* that are there, the ones which are in the form of *vishrasa*, do they not have such a *pudgal*? Do they not undergo *puran-galan*?

Dadashri: No such thing like that can exist in them, can it! Yet, by their very inherent nature, they are *kriyakaari* ('effective'; such that they take on the effect and give result).

Questioner: So, they are *sakriya* (active)?

Dadashri: Yes, they are *sakriya*, but that is indeed referred to as *puran-galan*. What can be referred to as *pudgal*? The *mishrachetan* (the I with wrong belief that arises as when the eternal elements of the Self and inanimate matter come into close proximity with each other) alone can be considered as *pudgal*; the rest cannot be referred to as *pudgal*. The rest is actually considered *puran-galan*.

Questioner: So then, is there a difference between *Parmanu* and *pudgal*?

Dadashri: Yes, there is a difference between *Parmanu* and *pudgal*. In fact, the first one is the pure *Pudgal* and the second one is the *pudgal* which has taken on a completely new form (*visheshbhaavi pudgal*). The pure *Pudgal* is in the form as *Parmanu*, yet those *Parmanu* by their inherent nature are *kriyakaari*. What that means is, if snow is falling over here, it becomes like a huge statue of Lord Mahavir. Then again, it melts, meaning that it undergoes *puran*, and thereafter it undergoes *galan*. That is known as pure *Pudgal*. The other *pudgal* is the one that has arisen from the coming together of the Self and the *Pudgal Parmanu*, that is the *visheshbhaavi pudgal*; the one that has blood, bones, flesh etc., all that is the *visheshbhaavi pudgal*.

Questioner: Is the mind, speech and body included in that?

Dadashri: Yes, not only the mind, speech and body, but also deceit (*maya*) and everything else comes into it. Everything, besides the ego, is the *pudgal's visheshbhaav*. The moment the ego leaves, everything goes away. Hence, everything is based on the ego.

As the *vishesh parinaam* of the Self, the ego has arisen, and as the *vishesh parinaam* of the *Pudgal*, the original form of the *swabhaavik Pudgal* (pure *Pudgal Parmanu*) does not remain as is.

Questioner: What was the *swabhaavik Pudgal* like?

Dadashri: The *swabhaavik Pudgal* is always pure; there is no blood, pus or any filth in it.

Questioner: What is the cause behind the existence of the *swabhaavik Pudgal*?

Dadashri: It fundamentally exists; it naturally has an existence.

The Egoism Envisions and the Pudgal Takes on That Form

Vishrasa are indeed the pure *Parmanu* and although they are considered to be in the form as *Parmanu* but by their inherent nature, they are *paudgalik* (such that they undergo *puran-galan*), they are *kriyakaari*. As they have an inherent nature of *puran-galan*, therefore, when two or three *anu* (atoms) come together, they join together. They form a large, life-like statue, and then they start falling off again. They come together and take on a large form, and then when the time is over, they start to separate; they undergo *puran-galan*, *puran-galan*. Therefore, that from which blood, pus, or such things do not come out, that is *puran-galan*, all of that is natural (*swabhaavik*) *puran-galan*; that which is pure is *vishrasa*. And what do we call this other one?

Questioner: *Mishrasa*?

Dadashri: *Mishrasa* and *prayogsa*. Meaning that when the two [eternal elements] come together, the ego arose out of the Self, and consequently over here [in the *jada tattva*] *prayogsa* arises. *Prayogsa* means normal *Parmanu*, they are not in joint form. Later, when they turn into *mishrasa*, they come into the joint form. *Prayogsa* is actually all the preparations being made for the *Parmanu* to come together. Thereafter they become *mishrasa*. Those which have become *mishrasa* are the bodies of all these humans, the bodies of all living beings. And later on, once the effect of pleasure or pain has been suffered, they become *vishrasa*; thereafter they begin to move around freely once again. The [discharge] ego suffers the effect of pleasure or pain. After that the *pudgal* continues to change.

Questioner: Depending upon how the effect of pleasure or pain is suffered by the ego, does the change happen in accordance to that?

Dadashri: Yes, it changes. The *Pudgal Parmanu* take on the very form of whatever that ego envisions. ‘You’ [the Self] do not have to ‘do’ anything. The moment the ego envisions, this takes on its form, that is how it is, *kriyakaari*. The *Pudgal* by its very inherent nature is *kriyakaari*, and it is due to that, that the two got joint tightly. Both [eternal elements] acquired a completely new effect. Now, how can this completely new effect be prevented from arising? The answer is, as the ego comes to an end, it means that the completely new effect of the Self has come to an end. And that is indeed why, the completely new effect of the *Pudgal* comes to an end, of its own accord indeed. As long as the ego exists, the completely new effect of the *Pudgal* also exists; meaning that the *Pudgal* takes on whatever form the ego envisions. Therefore, as the envisioning of only One’s own Real form as the Self happens,

as One no longer does the envisioning of the *pudgal*, it means that One has become free from everything.

Questioner: So, as the ego does the envisioning of the *pudgal*, it takes on the form as the *pudgal*; similarly, if the ego does the envisioning of One's own inherent nature, of One's own Self...

Dadashri: The envisioning of One's inherent nature as the Self; the one that does that cannot be considered the ego. For as long as the ego exists, it will always do the envisioning of the *pudgal*. There is a certain amount of the ego, a pure ego, that is such that it keeps envisioning its own Self only; in a natural way. So then, it becomes inherently that nature. The moment One's own inherent nature as the Self is recognized, from that point on, the ego does not remain at all.

The Main Thing in Vyatirek Is the Aham

Questioner: So, isn't it that the *ahambhaav* (the state as the 'I') arises in the *vyatirek guna* (completely new properties of a third entity that arises when two eternal elements, the Self and inanimate matter, come together)?

Dadashri: No, the *ahambhaav* is itself a *vyatirek guna* [primarily of the first level]. As long as there is engrossment due to close proximity of the two eternal elements, and the *ahambhaav* is still in existence, until then all the *vyatirek guna* remain. Primarily, the *ahambhaav* verily is the main pillar of the *vyatirek guna*. If it is not there, then there is nothing. All the *vyatirek guna* will flee, the poor things!

Questioner: The wrong belief that we talk about, is that the same as the *aham* (the 'I')?

Dadashri: That is the egoism (*ahamkaar*) indeed, isn't it! The wrong belief is itself the ego, and the right belief is the pure Soul (*Shuddhatma*).

Questioner: The *kashay* (the inner enemies of anger, pride, deceit and greed) that exist, they are the phases of which property?

Dadashri: They are a phase of the *pudgal*.

Questioner: The *bhaav* that we do, is that an effect of the *pudgal*?

Dadashri: The *bhaav* (*visheshbhaav*; the assumed identification with that which is not One's own) is [due to] the ignorance of the Self and anger, pride, deceit and greed are a phase of the *pudgal*.

One does *bhaav* as long as there is ignorance of the Self. If ignorance were to leave, then One is not the doer of the *bhaav* at all.

Questioner: Do *Gnanis* not do *bhaav*?

Dadashri: No, They do not do *bhaav*; thereafter, there is only *Swabhaavik bhaav* (the state that is inherently natural to the Self). This world has arisen verily because of your *visheshbhaav*, and *Swabhaavik bhaav* means your *moksha* (liberation).

Now, the original Self (*mool Atma*) does not actually assume a false identity. The completely new effect has arisen out of ignorance of the Self.

Questioner: Does that mean that the Self Itself is doing this? Does the Self assume a false identity?

Dadashri: The original Self does not assume a false identity. It is just that one of the properties of the original Self, the property of *Darshan*, assumes an identity which is not Its own, due to the pressure of these circumstances. And all of this has arisen due to the fact that it has assumed a false identity. If it were to come into the state that is inherently

natural to the Self, then there is no problem; but it actually assumes an identity which is not One's own.



[2]

Anger, Pride, Deceit and Greed, Whose Properties Are They?

They Are Vyatirek Guna

Are you getting any satisfactory answers or is it just so-so? If you are getting puzzled, then ask again. There is no need to hold back [from asking].

Do anger, pride, deceit and greed exist within you or not?

Questioner: Of course, they are there!

Dadashri: Are they Your [the Self's] own properties or are they the properties of *jada* (the eternal element of inanimate matter)?

Now, all the monks and ascetics believe that these cannot be in *jada*, so anger, pride, deceit and greed cannot be in anything other than the Self (*Chetan*). That is why everything is entangled. Nothing but confusion! If you were to ask, “Are these properties of the Self or of inanimate matter?” They will say, “Of the Self.” They will say it so clearly. Actually, these are not the properties of the Self. Now, what happens when one believes the properties to be contrary [to what they actually are]? The Self (*Atma*) can never be attained.

Even great scholars and the like say, “Anger, pride, deceit and greed are indeed the *dharma* (functional properties) of the

Self.” ‘We’ said, “What a relief, then! Which means, they will even come with you all the way to *Siddha gati* (realm of the absolutely liberated Souls). Actually, these are not the functional properties of the Self.” Then, they asked, “Are they the functional properties of inanimate matter?” To which ‘we’ said, “No, they are not of inanimate matter either, oh mortal ones.” At which point they asked, “Then did they fall from up above?” Then, ‘we’ said, “Yes, it is akin to them falling from up above. Understand all of this, this is in fact a *Vignan* (spiritual Science).” And, without Science, no matter how much one strives, does yoga and all that, but the Self can never be attained. This entire Science is different. People have no idea about what the Science [behind all this] is.

Questioner: Whose property is it when anger has emerged?

Dadashri: Anger is not an *anvay guna* (intrinsic property; a property that constantly remains with the element) of *Pudgal Parmanu* (inanimate matter), neither is it an *anvay guna* of the Self, it is a *vyatirek guna* [also known as *vishesh guna*] (completely new properties of a third entity that arises when two eternal elements, the Self and inanimate matter, come together). And when the two [eternal elements] are separated, the *vyatirek guna* cease to exist.

Questioner: Please explain that in detail.

Dadashri: As many *gunadharma* (intrinsic properties that have a specific function) as there are in an eternal element (*vastu*), they are all permanently within the element. If anger, pride, deceit and greed were the properties of the Self, then they should remain permanently within the Self. If they were properties of *Pudgal Parmanu*, then they should remain within the *Pudgal Parmanu* permanently. They are neither the properties of the Self, nor are they the properties of the *Pudgal Parmanu*. Completely new properties have arisen by putting

those two eternal elements together. Nevertheless, scripture writers have given it a different name. The scripture writers have referred to it as *vyatirek guna*.

Vyatirek means that they are not *anvay guna*. *Anvay guna* means one's own properties, the kind that do not leave. The properties of the *Pudgal Parmanu* and the properties of the Self are their *anvay guna*.

What a wonder it is that the *vyatirek guna* cling to One's Self! The properties of One's own Self are intrinsic to It (*anvay guna*).

Even now, the Self is indeed pure, it is just this *Pudgal Parmanu* (inanimate matter) that has become *vikrut* (unnatural).

Questioner: Why did it become unnatural?

Dadashri: It is because You [the Self] and this [inanimate matter] came together that the *vyatirek guna* arose within you [the ego, the developing I]. With the emergence of the *vyatirek guna*, the *Pudgal Parmanu* began to become unnatural. The one with the completely new properties will indeed have *bhaav* (inner intents). The Self does not have inner intents. The ego will indeed have the inner intent, 'I want to hit this man,' so he will come across those very kinds of *pudgals* (non-Self complex of input and output). Since he had that inner intent to hit, in the next life he will certainly have to hit a man. And subsequently, there will be a reaction to that, so then, that man will hit him. Worldly life will continue in this way.

Who is at fault in this? It is the one who suffers. What is the fault? The belief that 'I am Chandubhai' is your mistake. This is because no one is at fault at all. So, it proves that no one is a culprit. Since no one is a culprit, it proves that no one is committing a fault, isn't it? Then one may ask, "What

[understanding] is behind this?" Then one would say, there would be a problem if the Self commits a fault. However, the Self does not commit any faults. *Chetan* (the developing I) keeps having *chetan bhaav* (the beliefs of, 'I am Chandubhai,' 'This is mine,' 'I am the doer,' and 'I am the sufferer of pain and pleasure') and this *pudgal* arises from that. All these problems ensue from the *pudgal* that arises, but that too is not the source of misery. That is simply like going to a museum; one meets others face-to-face and the like. [The belief of] 'I am this' is indeed the cause of misery. [The belief of] 'I am Chandubhai' is actually the cause of misery; once that belief moves aside, it is all over. There is no such thing like a culprit in this world.

The fact that others appear to be a culprit, is shown by the *vyatirek guna*, the anger, pride, deceit and greed that are within you. The Self [the developing 'I'] is not seeing others as a culprit through His own inner belief (*drashti*). It is the anger, pride, deceit and greed that make it appear that way. Those who do not have any anger, pride, deceit and greed, do not have anyone that makes them see that way and They don't even See others to be a culprit. In reality, it is not like that at all [meaning that, no one is a culprit at all]. Anger, pride, deceit and greed have set in and they have set in by believing, 'I am Chandubhai.' Once the belief of '[I am] Chandubhai' is fractured, they will leave. It takes a while for them to vacate the 'home', because they had settled in quite a long time ago, isn't it?

Questioner: Does this *pudgal* arise because the Self has *Chetan bhaav* (the state as the Self; to prevail as the Knower and Seer), or does it arise because the Self has *vibhaav* (assumed identification with that which is not One's own)?

Dadashri: The Self only does *Chetan bhaav*. The Self has both, *Swabhaav* (the inherent nature as the Self) and *visheshbhaav* (a third identity with completely new

properties). This [the world] has arisen because of the *visheshbhaav*. One does not have *visheshbhaav* deliberately. It happens on the basis of circumstances, scientific circumstantial evidences. This *pudgal* arises simply because the Self has *visheshbhaav*.

No one is at fault whatsoever. [The belief of] ‘I am this,’ meaning the realization that, ‘I am this *pudgal*,’ is itself the cause of misery. Nothing else causes misery. The Self has *Chetan bhaav*. The *pudgal* has *pudgal bhaav* (the inherent nature as the *pudgal*). Both have their own *bhaav* (inherent nature) indeed.

Questioner: The Self keeps having *Chetan bhaav*, and this *pudgal* arises from that?

Dadashri: Yes, the *pudgal* arises due to its [the developing I’s] influence.

Questioner: [Due to the influence] Of the Self? In that case, the word ‘[arises] out of that’ is wrong; [it should be, arises] ‘due to that’.

Dadashri: *Chetan* (the developing I; the worldly-interacting self) has an inner belief (*bhaav*) and whatever inner belief (*bhaav*) the self has, that form starts to [visibly] materialize. If it has the inner belief (*bhaav*) as a woman, then the *pudgal* takes on the form of a woman. If it has the inner belief (*bhaav*) as a man, then the *pudgal* takes on the form of a man. As such, it does not [directly] have the belief as a woman, but when one engages in more deceit (*kapat*) and illusory attachment (*moha*), then subsequently the *parmanu* charged with the belief as a woman will arise.

‘[Arises] out of that’ and ‘[arises] due to that,’ both are considered one and the same. The intention is just that the main point be understood, word-for-word. One cannot See that exactness. Only the Ones who have Seen that, can See it,

and it is not such that it can be conveyed through words. It has been explained in whatever ways it is possible to explain it, using words. However, the exactness cannot be conveyed.

To Call It an Illusion Is Itself an Illusion!

Now, what properties are a part of the *vishesh guna* (completely new properties)? They are the I, the ego, anger, pride, deceit and greed, attachment and abhorrence (*raag-dwesh*); these are the completely new properties that have arisen. Besides, the original inherent nature of the Self is *vitaraag* (absolutely free from all attachment and abhorrence). The eternal element of inanimate matter does not have any attachment or abhorrence at all either, it is also completely *vitaraag*. So from where did the attachment and abhorrence arise? From the completely new properties that arose. The inherent nature of anger, pride, deceit and greed is to increase and decrease (*guru-laghu*). The inherent nature of the Self is such that It does not increase or decrease (*aguru-laghu*). Even the eternal element of inanimate matter by its inherent nature does not increase or decrease. There is a difference in the *gunadharma* (intrinsic functional properties) of the two, is there not? The Self has never shifted out of Its *gunadharma*. The Self constantly remains within Its own *gunadharma*. The properties of the Self are inherent to Itself.

Just as stainless [steel] does not rust; it remains unaffected by rain or muck, similarly in spite of living in the muck [of worldly life], ‘rust’ does not form on Us [the Self].

The Self has not become *vibhaavik* [*viruddhbhaavi* in this context; having a state contrary to One’s own state as the Self], but this is a *vishesh parinaam* (a completely new effect that arises as a result of two eternal elements, the Self and inanimate matter, coming together) that has arisen, nothing else; it is merely akin to being possessed by ‘ghosts’ [wrong beliefs] and that too for a limited period of time. So, for those

whose term is about to end, ‘we’ can release them from the ‘ghosts’. ‘We’ can shift the time a little for them. But if foreigners [those who do not believe in reincarnation] were to ask us to do that, then ‘we’ cannot release them.

That is why this is known as a puzzle, isn’t it! And how is it that it has become a puzzle, ‘we’ speak [about that] after having Seen it. It is not baseless; it is exact, as it is. It is not even an illusion (*bhranti*). As a matter of fact, people have given it the name ‘illusion’. When they could make no sense of it, that is when they referred to it as an illusion.

The Difference in Speaking, With Reference to a Gnani and an Agnani!

These *vishesh guna* are known as *vyatirek guna*, which are neither in this [element of inanimate matter], nor are they in this [the Self]. Whoever accepts them as his own, they are then his. Whoever accepts ownership of ‘This is happening to me,’ they are his.

Questioner: If these *vyatirek guna* are neither of the Self, nor are they of the *Pudgal* (eternal element of inanimate matter; *swabhaavik Pudgal*), then as long as both, the Self and the *Pudgal* are together, to whom do they apply? Whose *vyatirek guna* are they considered to be?

Dadashri: Oh yes! Until then whose are they considered to be? Yes, until then, if one has to say who do they belong to, then it has to be said that, ultimately, they belong to the [*vibhaavik*] *pudgal*. Yes, but who is in a position to say that? All the people cannot say that. The *agnani* (one who has not attained Self-realization) has to say, “They are indeed my properties (*guna*).” Only a *Gnani* can say, “These are the properties of the *pudgal*, they are not mine.”

Questioner: So, does the *agnani* have to say, “I am angry, I am greedy?”

Dadashri: Yes, he has to say, “I am the one who is greedy, and I am the one who is angry.” Whereas, the *Gnani* says, “This is the inherent nature of the *pudgal*.” The *gunadharma* of the two [the Self and inanimate matter] are different. The *Gnani* has become free from them, from the wrong beliefs, whereas the wrong beliefs have not gone for the *agnani*. ‘I am Chandubhai’ is the first wrong belief. ‘I am an attorney’ is the second wrong belief. ‘I am his brother, his uncle, etc.,’ so many wrong beliefs have set in!

The world has arisen scientifically; the way Lord Krishna (one of the most widely revered of all Indian divinities, He has evolved from being an ordinary human into becoming God [the absolute Self]) has said! This has happened incidentally through evidences (*naimittik*). This is a *vishesh swaroop* (completely new form) of the Self, it is not the original form as the Self. That completely new form has arisen scientifically. When that comes into One’s understanding, then One’s own energies will manifest and subsequently that assumed identification with ‘I am Chandubhai’ will be dispelled. Once this One (the developing ‘I’) is aware of both, his *visheshbhaav* (assumed identification with ‘I am Chandubhai’) and His *Swabhaav* (the inherently natural state as the Self), then His own Real form as the Self comes into experience.



[3]

Does Vibhaav Mean Viruddhbhaav?

The Definition of Vibhaav

Questioner: Do these *kashays* (the inner enemies of anger, pride, deceit and greed) arise because of *vibhaav*? Do all the intents filled with anger, pride, deceit and greed arise because one does not remain in One's Real form as the Self (*Swaroop*), because of all the *vibhaav-bhaavs*, the intents that displace one from One's Real form as the Self?

Dadashri: To whom does the *vibhaav-bhaav* belong? What does *vibhaav* mean?

Questioner: It means to go contrary to One's own inherent nature (*Swabhaav*).

Dadashri: No, actually people have deduced such a meaning of *vibhaav*, that of going contrary to One's own inherent nature. If a person has formed a bad habit, then he will not even be able to remain in *moksha*. He will come running back over here, from there. The meaning of *vibhaav* is actually not that. If the Soul (*Atma*; the Self) were to be *vibhaavi* [going contrary to one's own inherent nature, in this context], then no Soul would ever be able to remain in *moksha* at all. So many little mistakes like this have been made such that the entire world has suffered death on account of such indiscreet remarks! Should one understand *vibhaav* or not?

Questioner: The scriptures say, “The Soul has done *vibhaav*.”

Dadashri: What have you understood by the phrase ‘has done *vibhaav*’?

Questioner: That the Soul has done the nurturing of such a *vibhaav*!

Dadashri: Now, if the Soul were to nurture such a *vibhaav*, then that [*vibhaav*] would become the Soul’s very own inherent nature.

Questioner: So then, how did *vibhaav* occur?

Dadashri: ‘We’ will show you how *vibhaav* has arisen. However, the meaning of *vibhaav* that is currently in use, that which people have understood as ‘*viruddhbhaav*’ (a state that is contrary to the state as the Self), where ‘one keeps doing contrary to what he is supposed to be doing, and believes that such a *viruddhbhaav* will indeed have to be gotten rid of.’ But this is not a *viruddhbhaav*, this is a *visheshbhaav* (a third identity with completely new properties that arises due to the coming together of the eternal elements of the Self and inanimate matter). If it were a *viruddhbhaav*, then you would have to remove it. If one goes against one’s own inherent nature, then that becomes one’s inherent nature; if it were a *viruddhbhaav*, then that would actually represent one’s permanent property, and so it would actually go along with him even to *moksha*. Hence, to have understood *vibhaav* as *viruddhbhaav*, is all, entirely, completely, a hundred percent incorrect. The Soul does not have the energy to do *vibhaav* [a *viruddhbhaav* in this context] at all. The Soul remains in Its inherent nature indeed and It never goes against Its own inherent nature at all. Please speak up if you understand this, say ‘yes’ [if you understand].

Questioner: This *vibhaav* arose at the very moment when the circumstances came about for the Self to come into close proximity with the *Pudgal* [*Parmanu*], right?

Dadashri: The *visheshbhaav* occurred.

Questioner: Yes, what arose cannot be considered as being a part of one's inherent nature. So, *vibhaav* is an effect (*parinaam*) of the Self Itself, isn't it?

Dadashri: Listen to what 'we' are telling you. If you refer to that as an effect of the Self, then just imagine how grave a fault you would incur, similar to when you blame someone baselessly?

Questioner: It is not in the inherent nature of the Self, but it is indeed because the Self transforms into that effect that It has been ensnared, isn't it?

Dadashri: No, that is exactly what you have to understand. What 'we' are saying is that, if you refer to that as an effect of the Self, then you will incur a grave fault. If you refer to it as an effect of the *Pudgal* [*Parmanu*], then it is not actually of the *Pudgal* [*Parmanu*]. So then, what is it [in actuality]? The *Pudgal* [*Parmanu*] says, "These are not my *gunadharma* (intrinsic properties that have a specific function)." The Self says, "These are not my *gunadharma*." Whereas, in religions [out there], what do the the ascetics and high-ranking Jain monks say? They say that this *vibhaav* is a *gunadharma* of the Self. With that, a grave karmic liability is incurred, a grave obstruction sets in. The Self does not have any such property.

Is My Soul a Sinner?

Actually, people are saying, "The Soul has become *vibhaavik* (unnatural) like this, so now we have to straighten it out." Hey, who is the one who will straighten it out? Who is the one saying that the Soul has become *vibhaavik*? Who must

be the one saying that? And who must be the one saying, “My Soul is a sinner?” At least analyze that. Who must be the one speaking thus?

He himself, the one who is not a sinner, only he would speak thus, wouldn’t he? Who would say that? He says, “My Soul is a sinner, but I am not a sinner.” Now, a lawyer would definitely ask, “Then what about you?” Then the person would answer, “My Soul is a sinner, I am not.” Well then, the meaning of this statement is verily that; this is what a lawyer would decipher! To which people would reply, “Yes.” Now imagine that! People have gone as far as calling the Soul a sinner. What can they gain from that? Why would they be saying such a thing in some religions?

Questioner: They are still in the deluded awareness of the belief of ‘I am Chandubhai’ (*mithyatva bhaan*).

Dadashri: No, they do not have any awareness at all. Even if they had deluded awareness, it would still be considered very good. Then too, they would realize, ‘How can the Soul be a sinner? In reality, I am the sinner; how can I call the Soul a sinner?’ The one who has deluded awareness would at least say this much, wouldn’t he? “Actually, I am the sinner; why [blame] the Soul?” Now, why would this mistake [of calling the Soul a sinner] have occurred?

In the past, the *Sadgurus* (Self-realized spiritual teachers) had said, the Lord had said, “The *pratishthit atma* (the relative self) is the sinner. Speak in this way.” Instead, the word ‘*pratishthit*’ disappeared and the insinuation ended up on the original Self. That is indeed why Krupaludev said,

“The original Self Itself has been surrendered.”

“*Sachodo Atma j vosravi didho.*”

The *pudgal* had to be surrendered, instead of that, what did one surrender? One surrendered the Self and kept the *pudgal* to himself.

Now, some monks have this belief that the Soul has become impure. Hey mortal one, then how will you purify It? How can the Soul which has become impure be purified?

The Soul has never become impure, not even for a second. And had It become impure, then no one in this world would ever be able to purify It. This is because It is a naturally existing eternal element; 'no plaster can touch' a naturally existing eternal element [no impurity can stick on It].

In some scriptures, it has been written that the Soul becomes *moorchhit* (a state of gross unawareness due to illusory attachment). If the Soul were to become *moorchhit* then It cannot be the Soul at all. And who is there to cure the one who has become *moorchhit*? There is no one superior to Him [the original Self].

Questioner: The inspiration of the Self is actually present in this, isn't it?

Dadashri: If there is any inspiration from the Self, then the Self would actually have become a beggar. The one doing the inspiring is the guilty one; and such a person can never become free again. The Self has not done any inspiring at all. 'It' is *Bhagwan swaroop* (the Real form as God; an embodiment of divinity). Impurity has never arisen in It at all.

However, this has arisen out of Science. If the Soul were to do any inspiring, then Its inherent nature would become bound like that permanently and that would bring forth a liability; there is a liability on the inspirer. Hence, even regarding this inspirer; it is actually the effect of one's own karma that is verily the inspirer. And that happens through

vyavasthit shakti (the natural energy that brings together the scientific circumstantial evidences to give result).

A third, additional identity with specific properties has arisen by the coming together of these two [the eternal elements of the Self and inanimate matter], and that indeed is the one who continues acquiring karma. These two [eternal elements] remain in their own [natural] state, of their own accord. The original Self remains in Its very same state, it is only the *vibhaavik pudgal* (the non-Self complex of input and output that arises as a result of the coming together of two eternal elements, the Self and inanimate matter) that becomes unnatural (*vikaari*). Hence, if the Self were to do the inspiring then It would never be able to become free. The Self does not do any *sankalp-vikalp* (all the relative ‘I-ness’ and ‘my-ness’ that stem from the belief that ‘I am Chandubhai’) at all. If It were to do any *sankalp-vikalp*, only then would It be considered as the inspirer. So, the Self does not do *bhaavkarma* (charging of karma), nor does It acquire karma; it is verily the developing I (*hu*) that does all that. If the Self were to do *bhaavkarma*, then that would become a permanent part of Its inherent nature.

Questioner: So then, this *bhaavkarma*, who is responsible for that?

Dadashri: The *bhaav* (inner intent; belief; state of being) arises based on whatever kind of ‘spectacles’ [of *dravyakarma*; subtle discharging karma] such as the Knowledge obscuring karma (*Gnanavaran karma*), the Vision obscuring karma (*Darshanavaran karma*), that it [the developing I] has acquired.

Questioner: Does the Self not do this [*bhaavkarma*]?

Dadashri: The Self will never do this. This is a *visheshbhaav*, it is not the Self’s *Swabhaav-bhaav* (inherently natural state as the Self).

Right now, understand that all the *bhaav* are of the ego only, but from where did it all fundamentally begin? Completely new properties tend to arise and due to that, the *bhaav* arise; the *bhaavkarma* begin. And the Self's inherent nature is a different thing altogether. This *visheshbhaav* has arisen in the presence of the two [the eternal elements of the Self and inanimate matter]; this is 'our' scientific discovery, and this was indeed the belief of the twenty-four *Tirthankar* Lords (the absolutely enlightened Lords who can liberate others). However, as this change in understanding [believing the relative self to be the original Self] happened, that is why one is not able to benefit from it. The very reason that this is not beneficial is the fact that a few such mistakes have kept on happening [since time immemorial]!

Questioner: Are You saying that, this happens because of the engrossment that arises out of the two eternal elements, inanimate matter and the Self, coming into close proximity with each other?

Dadashri: Yes, that's it. A *visheshbhaav* has arisen due to that. The Self is within Its own inherent nature; it is the *pudgal* that has become unnatural. The *pudgal* has become unnatural due to the completely new *gunadharma* of the two, and it is due to that unnaturalness that these futile efforts are going on; action and reaction, action and reaction, charge and discharge, charge and discharge continues to go on.

This *visheshbhaav* has arisen and 'we' are telling you this after having Seen it personally. That is indeed why it is possible to become free, otherwise it is not possible to become free in this current era of the time cycle. Can one ever become free in *Dushamkaal* (also known as *Kaliyug*; the current era of time cycle characterized by lack of unity in thought, speech and action)? Not a single day will pass by without a worry. In *Dushamkaal*, *aartadhyani* (the adverse internal state of being that hurts the self) and *raudradhyani* (the adverse internal state

of being that hurts the self and others) do not stop. As this is *Akram Vignan* (the spiritual Science of the step-less path to Self-realization), that is why these come to an end.

What happens with this *visheshbhaav* is that these eight *dravyakarma* are bound, because of the ‘blindfolds’ [veil of ignorance] over the ‘eyes’ [Vision of the Self]. And thereafter, due to the presence of these eight *dravyakarma*, the *bhaavkarma* tend to arise. What causes these *bhaavkarma* to arise? It is the ‘blindfolds’ over the ‘eyes’ that causes the *bhaavkarma* to arise.

Questioner: But those karma occurred later; however, in the beginning, when the *visheshbhaav* arose, at that time, from where did these ‘blindfolds’ come?

Dadashri: The *visheshbhaav* arose as a consequence of the pressure of circumstances, and with the *visheshbhaav* itself, these ‘blindfolds’ were bound, and as the ‘blindfolds’ were tied, one started to see incorrectly [contrary to the Real; the relative], which in turn gave rise to *bhaav* (inner intents) towards the relative. So, those [*bhaavkarma*] arise subject to the ‘blindfolds’, they do not arise subject to the Self.

These eight *dravyakarma* that are present, *Gnanavaran* karma, *Darshanavaran* karma..., power has been instilled in them because of the presence of the Self; the Self has not entered into them. And it is indeed this power that is at work over here. Moreover, that power, is itself insentient (*jada*). Hence, these are all activities of the inanimate (*jada kriya*); none of these are activities of the Self.

Questioner: Is the inspiration verily of the power that has arisen due to *samipyabhaav* (the engrossment that arises when the two eternal elements, the Self and inanimate matter, are in close proximity)?

Dadashri: Yes, that is correct.

The Self is made up of Its own unique intrinsic properties, of Its own independent properties. No other properties arise in It. There is simply a change in the awareness, in the belief itself. He himself [the I] gains the awareness that, ‘I am doing this.’ This change in the awareness, to whom does it occur? To the power *chetan* (the relative self that has been powered with life energy in the presence of the Self; meaning the developing I). Now when does that awareness get destroyed? The answer is, that awareness is destroyed when the *Gnani Purush* separates the *prakruti* (the non-Self complex) and the *Purush* (the Self) for us; otherwise that awareness cannot be destroyed, can it!

Hence, there is power instilled in it. Just like in the batteries, in a cell, when power is filled in the batteries, they give effect, they function, don’t they? How long do they function? As long as there is ‘filled stock’, until that which has been charged (*puran*) discharges (*galan*), that power gives effect. Once they have discharged, they should be discarded. Whatever discharge is taking place, has previously been charged. *Galan* is discharge, and *puran* is charge. Discharge is taking place from that which has been charged, and then during the discharge, one himself [the developing I] gives rise to the *pudgal* once again by doing egoism; he charges [karma] once again. And thus, the ‘tank’ [filled stock of karma] does not empty out. Even before it can empty out, one keeps on adding ‘water’ to the ‘tank’ and thereafter he says, “I want to attain liberation.” Hey mortal one, how can you attain that? You have started this very business of bondage!

Therefore, it is not easy to understand this Self. This Knowledge of the Self (*Atma Gnan*) that ‘we’ have is a very exalted thing. There is hardly any difference between *keval Gnan* (absolute Knowledge) and This; there is only a difference of four degrees. And what kind of Self-realization should it be? It should be such that One has experienced It [the

Self]. The Self should prevail as separate, completely separate, and that too, the Self should be the absolutely independent Self (*niralamb Atma*). This kind of self [the power *atma*] will not do. What people have talked about is the power *atma* (the relative self that has been powered with life energy in the presence of the Self; energized self; power *chetan*). Now, if it is referred to as power *atma*, then people will understand; otherwise, if it is simply referred to as ‘the Self’ (*Chetan*), then how would they understand? Just like the power that has been filled in the batteries, in that, the batteries and the power are separate things. And the battery that is there, continues doing its work. These are in fact batteries; the three batteries of the mind, the speech and the body. These batteries will last as long as there is power filled in them, and once that power comes to an end, they will fall away. ‘We’ refer to that as ‘discharge’. ‘You’ [the Self] do not have to ‘do’ anything, they continue to discharge on their own. ‘You’ just have to keep Seeing how the discharge is going on, that is all, and if you try to be overly wise, then your finger will get burnt.

This is a very profound phenomenon; this is all a Science that is filled with many unrevealed revelations; it is the collective Science of the twenty-four *Tirthankar* Lords. Otherwise, attaining the Knowledge that separates the Self from the non-Self (*bhed Gnan*) within just one hour has never occurred, and that too, whilst living in this worldly life. Even the renunciates were not able to attain that. Whereas here, one has attained it even whilst living worldly life; one plays with his children, eats and drinks, enjoys himself, yet he does not face any problem. This is because this is a Science as expounded by the *Tirthankar* Lords; this is *Akram Vignan*.

Whereas, this [relative self] is nothing else but that which is filled with power. There is no *Chetan* (Self; property to Know and See) in it at all. That is why ‘we’ do not refer to it as ‘power *chetan*’ but instead, ‘we’ call it ‘*nishchetan chetan*’

(a non-living entity; an energized entity that appears to be living but is in fact lifeless).

The inspiration is not of God, it is not of the Self. The inspirer is himself considered the guilty one. The inspirer is the guiltiest one by far; karma indeed applies to him only. And the Self is clean, It is in a pure form and It cannot be touched by karma at all. Karma is at the gross level whereas the Self is at the subtlest level; the very One that 'we' have Seen and experienced, is the very One 'we' are prevailing as. 'We' have Seen the absolutely independent Self.

The Intents of Attachment and All Else Are Not of the Self

Questioner: Please explain the statement, 'From the Real viewpoint, the Self's intents of attachment, etc., are the cause of binding of karma. And the binding of karma has been considered the cause of worldly life.'

Dadashri: Now, the intents of attachment etc., are not of the Self Itself. This has not been explicitly written down for these people [on the *Kramik* path]. The intents of attachment etc., are not of the Self Itself, they are *parupadhi* (problems that have been induced externally by the non-Self). They are like an *upadhi* (an externally induced problem and its resultant suffering). Just like if a person has become entangled in a problem that is induced externally, and due to that he appears as if he is entrenched in the *upadhi*; that is because of the *upadhi*. If there were no *upadhi*, then he would not be affected whatsoever. Hence, the properties such as attachment, etc., are not One's [the Self's] own properties. A third identity arises from the coming together of the two eternal elements; one with completely different properties that have a specific function. This attachment and abhorrence, they are *vyatirek guna*. So, for these people on the *Kramik* path (the traditional step-by-step path to attain the Self), this is the system, and

only then will it work for them; otherwise it will not work, will it! Whereas ‘our’ *Akram* path states it explicitly.

Questioner: Now, [it is stated that,] “The resulting attachment (*raag parinaam*) is a part of One’s [the Self’s] own phase, therefore the Self is a doer of it.” Now, is the resulting attachment actually a phase of the Self?

Dadashri: No, it is not like that. Whatever we [*mahatmas*] have understood here [on the *Akram* path], all the people on the *Kramik* path do not know that at all.

Questioner: So, is it completely contrary to fact?

Dadashri: They believe the Self to be where It is not present at all.

Questioner: Yes. They believe It to be present where It is not. And that is why these difficulties tend to arise.

Dadashri: When ‘we’ say, “There is no Self present there at all, everything is functioning without *Chetan* (the Self),” how is it possible for them to believe that?

Questioner: I read that the *Pudgal* [*Parmanu*] and the Self exist together in an *avgaahanroop* (a form where they are living in the same space without becoming a compound) and that is why this unnatural intent (*vibhaavik bhaav*) arises. In reality, neither the Self, nor the *Pudgal* [*Parmanu*] are the doers, that is what Kundkundacharya [a Self-realized Digambara Jain monk who lived around 600 years after Lord Mahavir attained *nirvana* and who authored many Jain texts such as *Samaysaar* and *Niyamsaar*] has said. That is what You have said in a simple language. So then, how can the scriptures refer to the Self as a doer?

Dadashri: ‘We’ are not saying that anyone is wrong. Moreover, they have clearly written that with respect to the Self-realized state, the Self is indeed the doer of Its own

inherent nature [Knower and Seer]. With respect to the ignorant state, the self is the doer of this [the *vibhaav*; assumed identification with that which is not One's own]. However, that talk adheres to a single viewpoint, so the sense of doership (*kartapanu*) does not go away. And people are not able to understand this scientific point. Even in other religions, it is stated that this cannot happen without God's wish. Hence, they have implicated God in this. So then how can one attain *Gnan*? They contradict each other. As a matter of fact, it is 'our' *Akram Vignan* that has destroyed all these [incorrect] links.

With a Sense of Doership, Worldly Life Began

Now, what these people said was, "The Self is the doer." Hey, they have gone to the extent of saying, "The Self is the doer of the *bhaavkarma*." So, they have implicated the Self to be the doer of the *bhaavkarma*. If It were to be the doer of the *vibhaav*, then It would remain a doer even in *moksha*. Why is that not the case, over there? Hence, it is only when a *Gnani Purush* comes along, that He can reveal everything as it is.

[This belief of,] 'I am the one who is having the *bhaavkarma*,' is itself bondage; that is *parbhaav* (a state which is not one's own; an intent that is not one's own). To believe the *parbhaav* to be One's inherent nature as the Self (*Swabhaav*) is bondage. Why is it *parbhaav*? It is subject to *parsatta* (the authority of another entity; subject to external circumstances). In the scriptures it is written that, the Self is a non-doer by Its inherent nature. Due to *vibhaav*, due to *visheshbhaav*, it [the relative self] is a doer, and thus it becomes the sufferer. Now, all of that has been left behind just like that, and the Self has been taken into the relative. People have begun to believe the worldly-interacting self (*vyavahaar atma*) to be the [original] Self.

Questioner: It is from that viewpoint, is it not?

Dadashri: Yes. If You understand the self to be the doer from the relative viewpoint, then Your [spiritual] work will be done. However, one tends to forget that viewpoint, isn't it! And hence, you cannot see any results? What is the reason for that? There are many mistakes at the fundamental level, too many mistakes. [And due to that,] On the contrary, not only can one not see any results but on top of that there are a lot of externally induced problems, there are endless *kashay* (the inner enemies of anger, pride, deceit and greed). This is always the case; wherever the *kashay* are being entertained, there, the *vitaraag dharma* (the religion prescribed by the absolutely detached Lords, which is at 360 degrees, is impartial, incorporates all viewpoints, and does not hurt anyone else's viewpoint or religion) cannot exist. Do You feel that to be so?

Now tell me, if one goes around with such *swachchhand* (following one's own intellect in spiritual matters) for a hundred thousand lifetimes, then will he ever attain his goal? One acts according to his own intellect in spiritual matters, and on top of that he tells others, "All these people are fools." Furthermore, he calls other people fools.

By *visheshbhaav*, what They [the *vitaraag* Lords] mean to say is that, the Self can Know all this through absolute Knowledge, and It can also Know this *visheshbhaav*. If the circumstances are such, then One Himself [the Self] can also Know the *visheshbhaav*. Therefore, the *visheshbhaav* arises subject to circumstances and time. If the circumstances [ignorance of the Self] are separated, then the *visheshbhaav* will go away. Hence, the Self and the *Pudgal* [*Parmanu*] that have come together, if 'we' separate them, then their resultant *visheshbhaav* will dissipate.

Completely Created by Instillation...

Let me tell you the fundamental facts. There are two kinds of *Atma*; one is the original Self, and in the presence of this original Self, the other self that has arisen is the worldly-interacting self. The original Self is the *Nishchay Atma* (Real Self), no change has occurred in It whatsoever. 'It' has remained the same as It always has been, and due to that, the worldly-interacting self has arisen. Just as when you look in the mirror, do you see two 'Chandubhai's' or not?

Questioner: Yes, two are seen.

Dadashri: In the same way, this worldly-interacting self has arisen. 'We' have referred to it as the '*pratishthit atma*'. One has done his own instillation (*pratishtha*) in it. Therefore, if you still continue doing the instillation of, 'I am Chandubhai, I am Chandubhai,' then a *pratishthit atma* for the next life will arise once again. If you believe the relative to be real, then the worldly-interacting self will arise once again. The Real Self actually remains the very same as It has been. If you by chance get to 'touch' [experience] It, then your salvation is guaranteed! At present, you only have the 'touch' of the worldly-interacting self.

There is a man who is a big distributor of dried dates. Everyone refers to him as, "He is the dried dates merchant." But in court, he is considered an attorney. If he argues cases, then he would be called an attorney, wouldn't he? Similarly, if you, the developing I, are engrossed in the relative or worldly activities, then you are the worldly-interacting self, and if You, the developing 'I', are engrossed in the Real, then You are the Real Self. Fundamentally, You are the very same, but Your state is dependent upon what activity You are engrossed in.

The Worldly-Interacting Self Is Itself the Ego

Questioner: Now, because the developing I applies his awareness in the *vibhaav* state, that is why karma get bound onto the Self. Therefore, it is verily the applied awareness of the Self that goes into the *vibhaav* state. If the Self were to remain in Its *Swabhaav* (inherently natural state as the Self), then no karma would get bound onto It; is that correct?

Dadashri: No, that is wrong. The Self constantly remains in Its *Swabhaav* only, that verily is the original Self. And the one that oscillates between *Swabhaav* and *vibhaav* is the worldly-interacting self. The original Self is actually free at all times, It is free since time immemorial. Moreover, It is residing within you. The worldly-interacting self refers to the self that one has believed oneself to be, the one that is *vibhaavik*, and there is not an iota of *Chetan* in it.

Questioner: Is this worldly-interacting self itself the ego?

Dadashri: Yes, that indeed is the ego. And there is not even an iota of *Chetan* in it. Just imagine, how the world continues to function without any *Chetan* in it! This is the first time that ‘we’ are declaring in this world that there is no *Chetan* in it.

Questioner: Before You gave us *Gnan*, we were prevailing as the worldly-interacting self, isn’t it?

Dadashri: Yes, what else was there then? Whilst prevailing as the worldly-interacting self, You Saw the original Self. And from the moment You saw It, You were blown away, ‘Wow! There is so much bliss!’ And thereafter, You started to dwell only as the Self. Before [*Gnan*], the dwelling was in worldly life, in worldly things.

Worldly Life Arises From Worldly Interaction That Happens Without Any Effort

There is no proof of the Self in this world. However, there is indeed proof of *anupchaarik vyavahaar* (worldly interaction that happens without any effort); such that without doing any *upchaar* (visible effort or planning), this body has been created, despite the absence of a creator. Instead, people have forced upon the belief that, ‘God exists, and God has created all these statues in his factory.’ Meaning that the very opportunity to think beyond this has been shut off completely! Whereas, what ‘we’ are saying is that, “God has not created them.” And just take a look at this worldly interaction that happens without any effort! This worldly interaction is not such that any visible effort or planning needs to be done for it. *Upchaarik vyavahaar* (worldly interactions for which visible effort or planning is needed) is really the interactions that go on within when you believe you are making the tea. To say, “I made the tea,” that too is an illusion. Even this world is actually nothing but a worldly interaction that happens without any effort. But just because one feels, ‘I am the one doing this,’ worldly life has come into being. That too is worldly interaction that happens without any effort. If it was not worldly interaction that happens without any effort, then no one would ever die! If it was worldly interaction that requires visible effort or planning, then no one would die, would they! That is also worldly interaction that happens without any effort indeed. If there was work to be done at night, then a person would not go to sleep at all, would he! So that is worldly interaction that happens without any effort! However, because the intellect of many people becomes so sharp that when they do all this work, the awareness of ‘I am doing it’ tends to arise over there. And how does such awareness come into being? It is because of the *vyatirek guna* that have arisen.

Therefore, these *vyatirek guna* have arisen due to the presence of both, the Self and the non-Self [being in close proximity]. The Self alone cannot make this happen, the non-Self alone cannot make this happen. Hence, over here [in *Akram*], one of them is moved away. And thereafter, they [the *vyatirek guna*] will not arise.

Questioner: But even in their presence, they [the *vyatirek guna*] arose because one considered them to be ‘his own’, isn’t it?

Dadashri: Who is the one considering them to be ‘his own’? Neither the Self nor the *Pudgal* [*Parmanu*] are saying, “They are mine.”

Questioner: But, right now, they [the two eternal elements] are in close proximity, are they not?

Dadashri: It is because they are in close proximity with each other that the entire awakened awareness as the Self (*jagruiti*) dissipated. With the attainment of the awakened awareness as the Self, the two [eternal elements] separate, the *vyatirek guna* stop from arising.

Questioner: Now that very thing, what awareness arose due to the close proximity of the two?

Dadashri: As the two came close to each other, a veil of ignorance (*avarana*) came over the Self, the awakened awareness as the Self dissipated. Thereafter, by destroying that veil of ignorance which arose due to close proximity, the separation occurred. The veil of ignorance has to be destroyed, does it not?

Questioner: So, if both the eternal elements are completely separate, then had that arisen because of them coming close to each other?

Dadashri: They are completely separate indeed, neither of the two have done anything at all. Neither of the two have helped or caused any harm to the other. There is nothing there. This is all your mistake. Moreover, even those people [on the *Kramik* path] accept that no eternal element can help or harm another eternal element. Hey mortal one, so then, why don't you figure out who did all this? Did the Self do it or did the non-Self do it? But these people are not able to understand the answer to that. This is a scientific point of discussion.

Specific Clarity Regarding the State of Vibhaav

Have you understood *vishesh guna*? These are the *vishesh guna* of the eternal elements; they are exact. But 'we' will show you with a simile the *vishesh guna* that arise in a *avastha* (situation; temporary state) here [in worldly life]. You cannot see the *vishesh guna* of an eternal element, therefore 'we' will show you, through a situation in worldly life, how this [*vishesh guna*] has come into being!

Questioner: Can you please explain with an example, what the main cause is behind the coming together of these two?

Dadashri: There is no simile that can be given regarding the eternal elements, yet 'we' are giving you this simile; see if you can find the cause behind it. Just as, when a house owner installs marble tiles in the garden, say a marble pathway has been installed. The owner walks back and forth on it every day, whilst wearing shoes. At that time, what would he know about the nature of the marble? Then one day, on a hot summer day, at about two in the afternoon, his child, who was playing in the garden, fell down, so he ran barefoot on the marble pathway to get to the child. Now, what kind of effect would the marble have given him at that time?

Questioner: Heat, heat.

Dadashri: No, but he would feel the heat [from the sun] on the upper part of his body too. But, what effect would arise for the feet?

Questioner: They would get burnt.

Dadashri: They would get burnt. So, the owner may have a doubt arise that, ‘What did the contractor do? Why did he install such marble that heats up?’ So, he scolds the contractor, “Hey, as you installed marble that heats up, I will not pay your full invoice.” Then, the contractor reasons with him, “Sir, I have not installed marble that heats up, I have laid marble that is cool, but it has heated up because of the circumstance of the sun. As soon as the sun sets, the marble will immediately return to its inherent nature.” Therefore, the marble has become hot because of the presence of the sun. Meaning that a *vishesh guna* (a specific new property) has arisen and when the sun goes away, the *vishesh guna* will dissipate.

In the same way, this ego has arisen. Now, such a clarification has not been made in the scriptures! And who would give such examples? If there is an example, then one can understand, isn’t it! Did ‘we’ not explain it? It is a third property that has arisen.

Questioner: So that means that the marble acquired the property of the sun. It is not a third property, is it?

Dadashri: No, the marble does not acquire the sun’s property. An effect arises in it; it is affected by the sun. Its inherent nature is indeed to be cool, but this effect [of becoming hot] tends to arise in it.

Questioner: So, this heat and coolness, is that an effect of the environment?

Dadashri: It is scientific circumstantial evidence. The rays of the sun touch the ground and that in turn gives rise to heat.

Can your intellect fathom this or not?

The Inspiration in This Is of the Power!

If something is placed here, in the presence of the sun, will energy be generated or will it not?

Questioner: It will.

Dadashri: So, the sun itself is not the doer in this. When these two things come together, the energy tends to arise. In the same way, this has come into being. Now, how can this be comprehended? How can one understand this? They will ask, “How can this happen without someone doing it?” This cannot be comprehended, can it?

Questioner: No, it can’t.

Dadashri: And there definitely is inspiration. Who is the inspirer? The inspiration is of the power; it is not of the Self. If the inspiration was of the Self, then It would become [karmically] bound.

Therefore, it is not easy to understand this, it is very difficult. And that is indeed why, one keeps falling behind. That is indeed why, one has to renounce; otherwise, would there even be a need to renounce? If You have understood the Self, then You do not have to renounce, and if you have not understood the Self, then keep on renouncing of your own accord, keep on renouncing for infinite lifetimes! The renunciate and the Self are both separate. The renunciate is a trader of the *pudgal* [the ego; the *bavo*].

Questioner: Are the power and *Chaitanya* (the Self; the Knower and Seer) both separate?

Dadashri: Just as the sun and the energy that arises over here are separate, that is how separate they are. The energy arises because of the sun, that is how separate they are. There is no doership of the sun in causing the power to arise. The

energy arises because another thing has come into the picture. See, if you were to place a big, thick glass over here, then because of this glass, when another thing comes into the picture, there is a big spark and because of that everything starts to burn below the glass. The sun has nothing to do with this. It is because these other things are present all together, that this tends to happen. If you move them away, then nothing will happen. Now, how can they be moved away?

Questioner: If we can find a person who can move it aside, then he will move it away.

Dadashri: He will move it away. That is why Krupaludev has said, “You will attain liberation once you find the One who has come to bestow liberation (*mokshadata Purush*).” The One who has come here to grant liberation! What must such a benefactor be like? Krupaludev himself has written this word ‘*mokshadata*’ (the bestower of liberation)! Besides that, nowhere else has this word ‘*mokshadata*’ been written!



[4]

The Self Got Entrapped First

The World, a Puzzle Itself

This *vishesh guna* (a completely new property of a third entity that arises with the coming together of the two eternal elements of the Self and inanimate matter) has arisen by coming into contact with this worldly life. This *vishesh guna* will come to an end when the time is right. Its influence will wear off. The influence of this worldly life means illusion. Once that influence wears off, everything will fall into place. One (*pote*; the developing 'I') will end up becoming what He really is [the Self]. So, where such a thing has not happened at all, then where is the need to give rise to anything? The world has not arisen at all, it is eternal. It never had a beginning, so is there any need to look for it? Based on that, there is even no need to say, "There is a creator." The world is the puzzle itself; it has 'become puzzled' [arisen] by itself. God has not 'puzzled' [created] this world at all.

Ignorance Has No Beginning

Questioner: Dada, then how did ignorance of the Self first arise in the entire world?

Dadashri: It was actually already there. It does not have a beginning. [However, after attaining *Gnan* from a *Gnani Purush*,] It comes to an end.

Questioner: If it has an end, then when did it begin?

Dadashri: All of this was already in existence, it was definitely there. This is because, the six eternal elements exist together, and the moment they [the Self and inanimate matter] are separated, One [the Self] becomes separate [free] immediately. All the other eternal elements are free indeed, it is only this *Chetan* (the Self) that has become bound. This is because the Self felt, ‘Who is doing this?’ But with that, the ego arose, due to the scientific circumstantial evidences.

Questioner: But why would the *vyatirek guna* (completely new properties of the self namely anger, pride, deceit and greed that arises when two eternal elements of the Self and inanimate matter come together) even arise in the Self that is pure?

Dadashri: Those properties are not of the Self. They have arisen separately.

Questioner: So, that means that this energy of doing has been there with the Self since time immemorial, right?

Dadashri: No, it is not like that either.

Questioner: One thing is that, we do indeed consider the Self to be a non-doer.

Dadashri: ‘It’ definitely is a non-doer.

Questioner: ‘It’ is indeed. Just as fire is unaffected when you strike a hammer on hot iron, similarly nothing at all happens to the Self.

Dadashri: That is indeed what ‘we’ are saying; nothing happens to the Self. Everything is actually happening to the ego. If the ego were to leave, then there would be no problem at all.

It is only the ego that is doing everything. The ego is blind, the poor thing cannot see at all, and it is acting in

accordance with the ‘eyes’ [vision] of the intellect. Now, when the intellect says, ‘That person is our maternal uncle-in-law,’ the ego says, ‘Okay then!’

The Illusions Are All of the Intellect

Questioner: So, all these problems must be of the intellect only, right?

Dadashri: It is indeed because of the intellect that this worldly life has arisen.

Questioner: So then, wouldn’t the belief also come under the intellect?

Dadashri: No, no, the wrong belief is of the ego. The intellect does not have any way at all of having a belief.

As it is, the ego and everything else is a wrong belief. The one having wrong beliefs is himself a wrong belief. While being in the wrong belief, he has wrong beliefs. He does not have wrong beliefs whilst being in the right belief.

Questioner: It is not possible to have a wrong belief whilst being in the right belief.

Dadashri: Then it cannot happen at all.

Questioner: That means that the Self acquires the wrong belief due to the circumstance of the intellect, or else the Self does such a thing with support from the intellect.

Dadashri: No, the Self does not ‘do’ any such thing at all, does It! The Self is actually a non-doer.

Questioner: On what basis does the intellect do all this?

Dadashri: On the basis of the ego.

Questioner: Is the ego also inanimate?

Dadashri: Yes, everything is inanimate indeed, but this [ego] is not completely inanimate. The ego is actually

mishrachetan (the I with wrong belief that arises as when the eternal elements of the Self and inanimate matter come into close proximity with each other), the intellect is *mishrachetan*, it is just the mind alone that is inanimate [*nishchetan chetan*; non-living entity]. Even the *chit* (subtle component of vision and knowledge in the inner functioning instrument called *antahkaran*) is *mishrachetan*. The mind is completely physical.

So, the Self is in the Real form as eternal bliss. If the Self were to come into Its own inherent nature, then that would be it. 'It' has not yet come into Its inherent nature because of this *upadhibhaav* (to believe 'I am the sufferer' of the effects arising in another entity).

Questioner: The illusion has arisen for the Self because of the intellect, but if the intellect and the Self were to not be together, then there would be no reason for this illusion to arise at all. Therefore, it is indeed the intellect that is doing all this, and the Self is affected by it. If the Self is indeed in the Real form as liberation (*moksha swaroop*), then why does all this confusion continue to arise?

Dadashri: No, It [the Self] has not been affected, nothing has happened.

Questioner: So then, these impure karma that the self has become bound with, how did they come to be bound? I want to understand that.

Dadashri: You have to keep coming here if you want to understand that. This concept is so vast that you have to keep coming here again and again. Even if 'we' were to explain it to you in one day, you would not be able to understand it in its entirety. If you understand it a bit at a time, then you will be able to [eventually] grasp it. Can one pack up all of one's things and leave, in just one day? Hence, you have to come to *satsang*. 'We' are still here for another two to four days; do

come again! Did you like this? If you ask something, then all of it will fall into place.

Karma Has an End but No Beginning

Questioner: From when did the binding of karma primarily begin?

Dadashri: There is no beginning to the binding of karma. There is eventually an end to the binding of karma, but no beginning, because this is actually a scientific process. Which one is first in water; oxygen or hydrogen? Which of the two was first so that water was formed? All of this happens at-a-time [in the same instance]. It is scientific circumstantial evidence, so then there is no such thing as first or second. As the pure Self and pure inanimate matter came together, this *vishesh guna* arose, hence the reference is to the *vishesh gunadharma* (the completely new properties with specific functions). The *gunadharma* of a sense of doership (*kartapanu*) arose in that, and the binding of karma occurs due to that. Now, that is at the gross level, whereas the Self is subtle. How long does this *visheshbhaav* (a third identity with completely new properties) last? It lasts as long as the circumstance of the *Pudgal* is present. It's not like the circumstance is everlasting.

This world changes but God [the absolute Self] has always remained in the form as God, His form does not change!

The Self has never become impure at all, because the Self is a naturally existing eternal element. Plaster cannot be applied to a naturally existing eternal element. 'It' cannot be cut into pieces. The Self cannot be divided up. However many 'holes' form within the veil of ignorance (*avarana*) over the Self, to that degree, the Self will manifest.

The Journey, From Nigod to Siddha

Questioner: Is a human being also a *visheshbhaav* of the Self?

Dadashri: Everything is a *visheshbhaav* indeed!

Questioner: So then, all of this, *Chetan* (the Self) and *jada* (inanimate matter), are they both the same?

Dadashri: No, how can they be the same? Inanimate matter has affected the Self and effect of the Self has been taken on by the inanimate matter. So, the inanimate matter has become filled with life energy, and the Self has become one with inanimate matter.

Questioner: Can the Self become one with inanimate matter?

Dadashri: To become one with inanimate matter simply means that such an effect has arisen, but in reality, the Self has not become one with inanimate matter. In reality, the effect has happened to inanimate matter. The effect has actually happened in inanimate matter; the effect has not really happened to the Self. However, the effect remains in the belief of the [worldly-interacting] self. Only the belief has changed, a wrong belief has been established.

Questioner: The human body has been considered to be the best, so when the Self takes on the body of animal, an insect or a microorganism, then wouldn't that be considered a painful occurrence for the Self?

Dadashri: Can ice really cool down fire? Or else, if a man touched ice, would he get burnt? What if you were to hold this candle flame close to a block of ice? Would the ice get burnt? [Similarly,] Nothing ever happens to the Self. 'It' is actually eternally blissful, whereas this is another thing; 'rust' has formed over It.

Questioner: Based on what karma does an embodied soul come to be in *nigod* (the lowest form of life which is not yet in worldly nomenclature)?

Dadashri: There are extreme karma in *nigod*. Not even a single karma has been shed (discharged) from it, and not a single sense organ has developed in it. As long as light (*prakash*), as long as illumination does not come out of it, until then a living being remains in *nigod*. *Nigod* means [a state where the Soul is] completely covered with karma.

Questioner: But what is the reason for it to be in *nigod*?

Dadashri: It is actually already in *nigod* based on the law of nature. From there, it comes into this worldly nomenclature (*vyavahaar rashi*). The veils of ignorance over the Self continue to reduce and later on, It becomes free. And the very reason for this is scientific circumstantial evidence. These *vyatirek guna* have arisen, and due to that, this [realm as] *nigod* has also arisen. From *nigod*, gradually it develops into a one-sensed living being, a two-sensed living being, a three-sensed living being; as the circumstances change, it continues to develop.

Questioner: When the living being came into worldly nomenclature, at that moment, it met with *kaal* (time) and *Pudgal Parmanu*; without that, the *vyatirek guna* would not arise, would they?

Dadashri: No, the *vyatirek [guna]* have actually already arisen.

Questioner: How did that come to be? That is when the living being came into the flow of time...

Dadashri: The living beings that exist in *avyavahaar rashi* (a state of uncategorized souls that have not yet entered worldly interactions), those very ones are with *vyatirek guna*.

Questioner: Is that so Dada? So, all those properties are already there right from the beginning in the living beings that are not in worldly nomenclature?

Dadashri: Yes. Everywhere, every living being on this side [not in worldly nomenclature] is with *vyatirek guna* indeed; whereas these *Siddha* Lords (absolutely liberated Souls who have completely ended the cycle of birth and death), They have gone to *Siddha Kshetra* (location at the crest of the universe where all absolutely liberated Souls reside) after the *vyatirek guna* have been exhausted.

Questioner: Dada, does that mean the One for whom this [*vyatirek*] *guna* do not arise [charge] anew, is the only One who can become *Siddha*?

Dadashri: When the old [*vyatirek*] *guna* that were there, shed off completely [get discharged; come to an end], One becomes *Siddha*. When the *vyatirek guna* cease to exist, One can become *Siddha*.

Questioner: How do they exist within a one-sensed living being? This anger, pride, deceit and greed ...

Dadashri: They are existent in their fundamental state. What is the fundamental state of anger, pride, deceit and greed? It is attachment or abhorrence. It is from attachment or abhorrence that these unnatural ones have arisen. Greed and deceit came from attachment, whereas pride and anger came from abhorrence. In this way, their fundamental state is attachment and abhorrence; and what is the main cause of attachment and abhorrence? It is *ruchi* and *aruchi* (inclination and disinclination). Even trees have *ruchi* and *aruchi*. Every living being, even a one-sensed living being has *ruchi* and *aruchi*. Even though it may not like something, what can it do; there is no choice! The sentiment of not liking definitely exists, doesn't it? The awareness that, 'This is painful,' has come forth, hasn't it? There is disinclination where it is

painful; then again, one also experiences pleasure. When there is a nice breeze and the rain has fallen, then not only the trees but also the plants are delighted. However, when it is intensely sunny, or it is snowing, then all the plants become miserable. Therefore, no matter where you look, it is this very same, this anger, pride, deceit and greed.

Questioner: These animals, the creation, which comprises of 8,400,000 life-forms (*yonis*), the ones that became humans; have they all verily arisen through these *vyatirek guna* or what?

Dadashri: Yes, all of that has indeed come into being because of the *vyatirek guna* only.

Questioner: So then, what about these shapes, all kinds of shapes, all of that...

Dadashri: Yes, just like when a waterfall flows down, the bubbles that tend to form, are they all of the same kind?

Questioner: No, they are all different. Some are small, others are large.

Dadashri: Some are this big, some are that size, that is how all this is. Did God come there and sit down to make them? That is how these ‘bubbles’ [life-forms] form and ‘burst’ [die], they form, and they ‘burst’.

Questioner: But every animal has different attributes, a different inherent nature that comes along with it, doesn't it?

Dadashri: Yes, actually each living being has its own individual space, so they are all different; on top of that, their inherent nature is also different. Depending on the evidences they encounter, that is how they become. The moment another set of circumstances are encountered, they become like that. ‘Your’ [the Self’s] form is beyond [outside of] those circumstances.

Worldly Life Has Arisen Due to the Pressure of Circumstances

Questioner: Suppose we believe that there is some energy beyond this world, and we are on the other side. We are a part of it....

Dadashri: ‘You’ [the Self] are not a part of anything, You are not a part.

Questioner: Are we one and the same?

Dadashri: No, no, You are not the same either. ‘You’ are independent. ‘You’ do not have any superior [God] over You. If You were to be a part of Him, then He would trouble you to the extent of tiring You out. But that is not how You [the Self] are; You are completely independent.

Questioner: If all of us are independent, then the fact remains that each unit is different, so in that case, how are circumstances arranged?

Dadashri: This has all been arranged entirely through a regulator [vyavasthit; scientific circumstantial evidence].

Questioner: You have shared the conclusion that this is how it has been arranged, but what is the cause behind it?

Dadashri: There is no cause behind it. These living beings are constantly progressing forward and are trying to regain their inherently natural state! They have become *visheshbhaavi* (taken on a completely new form), and they are now looking to regain their inherently natural state. Why did this *visheshbhaav* arise? The answer is because of *upadhi swabhaav* (the tendency to assume that which has been induced externally to be One’s own state). As You [the Self] came across all the evidences, so You experience the pressure from these evidences, which gives rise to *upadhibhaav* (*visheshbhaav*; to believe ‘I am the sufferer’ of the effects

arising in another entity; to believe that which is happening to another entity to be happening to oneself).

In all this, only the Self is moving ahead towards *moksha*, nothing else is happening in this; the rest is just the same, all the time. But just imagine what the intellect has sought out, [a question like,] ‘How can that happen without a beginning? Hey, if there is a beginning only then will it come to an end.’ You, yourself will look like a fool. Does a circle have a beginning? One may ask, ‘Hey, the sun rises, from when did the sun begin to rise?’

If one were to say, “God has created it,” then he will never find the connection. Hence, ‘we’ are telling you that this [world] has arisen scientifically, that is the only way the connection can be found.

Skewed Vision Led to the Latching On

In the Self, there is both, *swabhaavik Gnan-Darshan* (Knowledge and Vision that is natural to the Self) and *vibhaavik gnan-darshan* (knowledge and vision that has deviated from its inherent nature). Just because one [the worldly-interacting self; *chetan*; the relative self] saw it [the world] with a skewed vision, does that mean that it has latched on? The answer is, “Yes, that is indeed why this entire world has definitely latched on.” The question is, “Why did you see it with a skewed vision?”

Yes, that is how this world has latched on [to you]. There is an entire multitude of circumstances which are endless; the moment you saw this multitude of circumstances with a skewed vision, you were done for. After that it all went on from there, one after another, one leading to another, and then it kept on increasing infinitely. Now, that *chetan* (the relative self), it wants to become free, yet it cannot do so. So think about it, whose force is greater, the *pudgal*’s or the Self’s? Well, at present, in the state as the body he says, “I am the one

who is trapped,” doesn’t he? If this [wrong belief] was made of iron, then one could have welded it and cut it a long time ago, but this is not made of iron, is it? Not even its border can be broken. This is a web of illusory attachment (*mayajaal*)! Therefore, this mind, intellect, *chit* and ego, the ones who are saying, “I am doing it, I am doing it”; all of them are actually weapons. Why did these weapons start functioning? Due to deluded vision (*mithyatva darshan*). The moment *samyak Darshan* (the right Vision of ‘I am pure Soul’; the understanding that takes one towards the Real) is attained, these weapons will be subjugated once again.

It’s like this, what is this vision like, most of the time? If you are sitting like this [applying pressure on your eyes], then you will see two lights instead of only one. If your eye were to become like this [due to pressure being applied on it], then would you see double or not? Now, in reality, there is only one, yet you end up seeing two. If you are drinking tea from a saucer, then many-a-times, the circle that is in the saucer, you will see two of them. Why is that? It is because you have two eyes; that is why you see double of everything. These physical eyes are seeing and those internal eyes are also seeing, but one has deluded vision (*mithya drashti*). That is why it is making you see everything contrary to fact. If it were to show you as it is, then You would be entirely free of *upadhi* (any externally induced problem and its resultant suffering), completely free of *upadhi*.

The Self has not experienced [suffered] the karma, the ego has not experienced the karma. The ego has actually not indulged in sensual pleasures (*vishay*) at all, nevertheless the ego simply believes, ‘I indulged [in sensual pleasures].’ Lord Krishna says, “When the sensual pleasures are prevailing in their subject of enjoyment, that is all happening naturally. However, in that, the ego says, “I am doing it,” that is why it has to suffer later on.” The ego is a wrong *bhaav*, or an *aaropit*

bhaav (a false attribution of the belief ‘I am Chandubhai’), and that is why karma is bound. Karma is bound when one says, “I am doing it.” The moment the awareness of ‘I am doing it’ goes away, One becomes free from karma. Thereafter, there is *samvarpurvak nirjara* (the discharging of karma goes on constantly without the inflow of new karmic matter).

Questioner: How did the belief of doership arise?

Dadashri: A wrong belief came about, the ego of ‘I am doing it’ arose. In this, the ego is not a physical thing at all, despite that, a snapshot of the ego can be taken from the body, that is how it is. When it is in a physical form, in the body, it is possible to take a picture of the ego. As a matter of fact, the ego does not actually ‘do’ anything at all, yet it believes, ‘I am doing it’; that is all. Only the belief is wrong. The moment the belief improves everything will change. The Self has not spoilt, nothing has spoilt, the belief has spoilt slightly.

Questioner: Once the ego is destroyed, on what basis does the living being exist?

Dadashri: Once the wrong belief is overturned, the ego gets destroyed. As long as your vision is towards this [worldly life], until then the ego exists and the moment that vision turns around, the ego gets destroyed completely. The moment the Vision of One’s Real form as the Self is attained, the ego gets destroyed. Thereafter, the original Self does not need any support; It is absolutely independent!

Does the Mirror Ever Not Show the Face?

Questioner: *Agnanta* (ignorance) came over my Self later on, so then, was my Self a *Gnani*, originally?

Dadashri: That is exactly what ‘we’ are telling you. That [original] Self is fundamentally full of complete illumination (*sampurna prakash*). There is no such day where you cannot

see yourself in the mirror, is there? But the moment the environment on the outside of the mirror becomes polluted, if the surface becomes dirty, then it may not be possible to see yourself in the mirror; that can happen right?

Questioner: That can happen if there is steam or something like that.

Dadashri: So at that time, the environment around it affects the way it functions.

Questioner: But if the Self is Itself the absolute Self (*Parmatma*), then why would all this happen to It? Why would It slip into illusory attachment (*moha*)?

Dadashri: Nothing has happened at all. ‘It’ has not slipped into illusory attachment, It has become trapped. No one would slip into that on their own.

All that is relative (*vyavahaar*) is filled with circumstances. When the time has come for the Self to go where there are no circumstances, to the *Siddha* state (absolutely liberated state), at that time, It will find all the tools (*sadhan*) to attain that state. The scriptures, the *Gnani Purush*, all kinds of tools will be found; which is when One will realize His own Real form as the Self (*Swaroop*), and from then on, One begins to become free. A solution will be found in one, two or fifteen lifetimes at the most.

“Even a dream of millions of years comes to an end upon awakening, similarly, the *vibhaav* which has been there since time immemorial, clears away upon attaining the Knowledge of the Self.”

“*Koti varsh nu swapna pun, jagrat thata shamay,
Tem vibhaav anaadino, Gnan thata door thay.*”

- Shrimad Rajchandra

‘Even a dream of millions of years’, people are having dreams in which they are seeing all the way back to their seven previous lifetimes, such are the dreams that they are having! The dream may be of ten million years, but the moment one wakes up [becomes aware], it comes to an end. It dissipates as soon as one wakes up, doesn’t it?

Questioner: Yes.

Dadashri: Do you have anything to do with it after that? Just as ‘Even a dream of ten million years comes to an end upon awakening, similarly the *vibhaav* since time immemorial’; the *visheshbhaav* (assumed identification with that which is not One’s own) which has been there since time immemorial, ‘clears away upon attaining the Knowledge of the Self.’ That is what Krupaludev says.

This *Akram Vignan* is so unprecedented, it has never been heard of before in any era of the time cycle. Therefore, it is only if one understands this that a solution can come about.



[5]

Anvay Guna - Vyatirek Guna

The Visheshbhaav Occurred in the Gunadharma

Questioner: This *vibhaav avastha* (the temporary state that has arisen as a result of the two eternal elements of the Self and inanimate matter coming together) has arisen, but what was the primary cause for the Self to go from Its inherently natural state as the Self to *vibhaav* (an assumed identification with that which is not One's own)?

Dadashri: There is no such thing as the primary cause. There is a law in this world that when two eternal elements are separate, their individual *gunadharma* (intrinsic properties that have a specific function) are different. Whereas, when they both come together, a *visheshbhaav* arises in their *gunadharma*. That is because they have both come together. If they do not come together, then the *visheshbhaav* does not arise.

Questioner: The *gunadharma* of the two eternal elements versus the *gunadharma* of the *visheshbhaav* that has arisen due to *samipyabhaav* (the engrossment that arises when the two eternal elements, the Self and inanimate matter, are in close proximity), are they different?

Dadashri: They are different.

Whether it is light from the sun or light from a light bulb, however when a man is standing under it, a shadow will tend to arise in the same instant. In the midst of two things, a third presence tends to arise.

Just as when you simply look into a mirror, the reflection appears to be exactly like you, doesn't it? In the same way, this has arisen.

This is the *visheshbhaav*, the *vishesh swaroop* (completely new form), the *vibhaav swaroop* (unnatural form) of the Self, which does not exist in It forever. It has arisen due to the circumstance of another, whereas the Self actually remains in Its inherently natural state only. This *visheshbhaav* has possessed It, just the way a ghost possesses one. Just because a person is possessed by a ghost, it does not mean that he is dead. The effect persists for as long as it [the ghost] remains, nothing further than that. Similarly, this worldly life has possessed You like a ghost does, there is nothing besides that.

Rice is considered a natural item, whereas *khichdee* (a staple Indian dish made from rice and lentils) is considered as *visheshbhaav*. The rice from the paddy is considered to be natural, like something which occurs naturally. However, when one makes *khichdee* from it, then a *visheshbhaav* arises. The [rice in the] *khichdee* mixture is in *visheshbhaav* whereas the Self is in the natural state (*sahaj bhaav*).

Those Are Known as Anvay Guna

As a matter of fact, 'we' have personally Seen how this puzzle has come to be. Anger, pride, deceit and greed are the *vyatirek guna* (completely new properties of a third entity that arises when two eternal elements, the Self and inanimate matter, come together) [of the self], they are not the *anvay guna* [of the Self].

Questioner: What is the meaning of *anvay guna*?

Dadashri: *Anvay guna* means the properties that are inherently natural (*swabhaavik guna*) [to the Self]. They remain with It not only in *moksha* but here too. They always remain with the Self no matter where It is. Whereas *vyatirek* means that they remain as long as certain circumstances are together. Hence, they are temporary, they are time-dependent. Otherwise, the moment the circumstances separate, the *vyatirek guna* will dissipate.

Questioner: What are the *anvay guna* of the Self? And why have they been called *anvay guna*?

Dadashri: The Self's own properties are It's *anvay guna*.

Questioner: Why has the word '*anvay*' been used?

Dadashri: They are One's own, *anvay*, those that have been ingrained within, the properties of the Self. *Vyatirek guna*, meaning the anger, pride, deceit and greed, they are different; they have nothing to do with You [the Self]. The *anvay guna* are the Self's own properties. In fact, the Self is an abode of infinite properties. Infinite Knowledge, infinite Vision, infinite energy, infinite bliss; there are so many properties of the Self!

Questioner: But Dada, it is necessary to understand that more clearly. What is this intrinsic (*anvay*) relationship?

Dadashri: They belong to It. The [properties of] Knowledge (*Gnan*) and Vision (*Darshan*), all of that belongs to It; they belong to It alone. The rest of them, those that undergo influx (*puran*) and outflux (*galan*), they do not have an intrinsic relationship to It. They will go away after a while. The entire world is trapped in this.

Whatever has been stated in the scriptures about *vyatirek [guna]*, are people actually able to comprehend that?

Questioner: People have memorized over and over again that these many properties belong to the Self and these many are the *vyatirek guna*; but they simply do not understand any of it, do they!

Dadashri: That is not acceptable, is it! Of what use is that which has been memorized? [People say,] “*Anvay guna, anvay guna*,” but mortal one, what does *anvay guna* mean? [If asked,] “What will you refer to a property which is opposite to that?” Then they will answer, “*Vyatirek*.” So then, what does *vyatirek* mean? Can anything be gained from simply reciting the words? Upon saying the word, you should immediately understand which one it is. The moment you say it, the viewpoint should reach there, the vision (*drashti*) should reach there.

Questioner: What is the difference between *bhaav* (state of being) and *guna* (property)? The *bhaav* of the Self and the *guna* of the Self, what is the difference between the two?

Dadashri: There are two kinds of *bhaavs* [of the Self]; one is *Swabhaav* (the inherently natural state as the Self) and the other is *vibhaav* (a third entity with completely new properties; the state as the relative self). The properties that belong to the Self in Its inherently natural state are referred to as [*anvay*] *guna*, they are considered as the properties of the Self and secondly, when there is *visheshbhaav*, it has *vyatirek guna* meaning that those properties do not inherently belong to the Self.

Questioner: Have they arisen from the mixture of the Self with another eternal element?

Dadashri: Yes. Yesterday when the sun, the moon and the earth aligned together, how many different kinds of *bhaav* [states; phases in this context] must have arisen? So many changes such as the solar and lunar eclipses have occurred, due to the three aligning together! Those are known as

visheshbhaav! If it were the *gunadharma* of the sun, then the very same eclipse would occur every day. If it were the *gunadharma* of the moon, then such an eclipse would occur daily. However, it is only when they become aligned, that a completely new thing happens, that is all. In the same way, the very moment the eternal elements of inanimate matter and the Self come together, something completely new arises.

Virtues Have No Value There

‘You’ do not want to enter your ‘pony’ [the non-Self complex] in the race. In fact, You have to get the work of attaining *moksha* accomplished from your ‘pony’. So, do not enter it into the racecourse of this world.

On the path of *moksha* [on the *Kramik* path], people are seeking for virtues, however, those attributes are *vyatirek guna*. They are not properties that belong to the Self, they are the attributes of the non-Self complex. People believe these virtues to be the properties of the Self. They even believe anger, pride, deceit and greed to be properties of the Self.

There was a story about Dradhprahari [a barbaric attacker mentioned in the scriptures], wasn’t there! People used to speak of Dradhprahari, didn’t they? He used to kill cows, and after that he became extremely cruel. He started to kill Brahmins [a member of the highest class of the four Hindu castes, spiritually and socially, comprising the priests, religious teachers and scholars]. Thereafter, he also killed a pregnant Brahmin woman. Upon doing so, the *vyatirek guna* of sympathy, tremendous sympathy arose immediately; the moment he saw the baby suffering, sympathy arose. That is considered a *vyatirek guna*, [a property that arises] when two things come together. No one had gone to teach him that *vyatirek guna*. On the contrary, he was a tremendously cruel person. He would not have sympathy arise in any situation at all.

Questioner: So then, just due to the arising of the *vyatirek guna*, people have become miserable to this extent?

Dadashri: They indeed have! There is no misery whatsoever in *Swabhaav* (the inherently natural state as the Self), it is only *vibhaav* (the state as the relative self) that is filled with nothing but misery.

Just like, if a piece of steam coal were to complain, “Look, I’m feeling cold. Look I’m feeling cold!” What would you say in that instance? “Hey, on the contrary, everyone else is not feeling cold because of you! How can you be feeling cold?” The sun may complain, “I’m feeling cold, I’m feeling cold!” Well, that is only one sun, but the Self is Itself tantamount to a thousand suns, yet one himself says, “I’m feeling cold! Please cover me up, cover me up.” Does one not say so during the freezing winter? On top of that, he will say, “It has snowed!” Hey, how can the snow fall on You? Would snow fall on that which is hot or on that which is cold? ‘You’ are neither hot, nor cold, so how can it fall on You? But just look at what one has come to believe! There are so many wrong beliefs that have been filled within that there is no end to it!

This *vibhaavik* state of the self is in fact nothing but relative. The unfolding karma keeps changing from moment to moment. Moreover, it [the *vibhaavik* state] is full of contradictions. There are no contradictions in the *Swabhaav* (the inherently natural state as the Self), it is without contradiction. The Self is not affected by any misery. Even if an atom bomb goes off, it will not affect the Self, such is that inherently natural state as the Real Self. On the contrary, the Self does not cause any harm to the atom bomb.

Ultimately, You Do Not Have to Conquer, You Have to Maintain Separation

Questioner: Dada, here in this book it says ‘Conquer the association between the Self and the non-Self’ (*‘jeet sangdosha’*); did they say ‘it has to be conquered’?

Dadashri: Yes.

Questioner: What You are saying is to ‘keep separation’?

Dadashri: Yes, the conquering is done in a lower spiritual stage; as long as you are at a lower spiritual stage, you need to conquer. Even in the lower standards, ultimately You will have to keep separation indeed. On what basis did the *sangdosha* occur? On what basis does the *sangdosha* come to an end? The *sangdosha* comes to an end after a long time. After the *sangdosha* happens, not only does birth occur in 8,400,000 life-forms, but one will also wander around many times in those very life-forms; so, on what basis is that? The answer is, it is on the basis of *niyati* (the level of spiritual development of a soul as it progresses naturally on the track of evolution).

“The *vyatirek guna* come to an end, in the *satsang* of the Self.”

“*Vyatireki guna taadha, nij satsang me.*”

The *vyatirek guna* of anger, pride, deceit and greed, they come to an end in the *satsang* of the Self [when One prevails as the Self].

Here [in *Akram*], when does one become free from those *vyatirek guna*? It is from the moment one’s belief turns towards One’s inherent nature as the Self. Currently, the belief is ‘I am Chandubhai’, that is why anger, pride, deceit and greed arise. The moment the *Gnani* turns that belief around

for you, and the belief of ‘I am pure Soul’ sets in, from that moment on, You become free!

Now, the moment the *vyatirek* fault arises, this body is created. The Self has to reside within that body, there is simply no choice, is there! And how can the *vyatirek* fault come to an end? When ‘we’ give you this *Gnan*, the two [eternal elements] separate, then the *vyatirek* fault dissipates. Thereafter, the body will not arise.

Questioner: These *vyatirek guna* that arise due to [the proximity of] the eternal elements of inanimate matter and the Self, it is because of *vyavasthit shakti* that this happens, isn’t it?

Dadashri: *Vyavasthit shakti*; actually, that is something that arises later on. ‘We’ in fact refer to its design as *vyavasthit*, however this arises just on its own due to the presence of the two, it just happens by natural law.

Questioner: The *vyatirek guna* that arise due to the circumstance of the Self and inanimate matter coming together, what should we control so that those *vyatirek guna* do not arise and the two remain separate? How should we do it?

Dadashri: Nothing remains to be done. They have become separate, the two have parted. The One for whom the circumstance has moved away, He has become separate. It is not possible to separate them yourself, therefore the liberated One (*mukta Purush*) will help you separate them. The One who has become free from it can help you become free; this is the law.

Intoxication Is Itself the Mohaniya!

Say there is a man named Nagindas who is a businessman in a village and the entire village praises him saying, “Nagindas, the businessman, is truly unique.” He helps

everyone, he does all kinds of things, but at eight-thirty at night, he drinks this much [alcohol]; he drinks, but there is no problem with that, it does not cause any harm, but he surely drinks. However, one day, his friend visited him and said, “You will have to drink another glass.” So, he had another one and became intoxicated. Would he have become intoxicated or not? Now, would he remain as Nagindas, or would some change take place?

Questioner: There would be a problem.

Dadashri: Then what he would say is, “I am the Prime Minister.” Would you not realize that he is under the effect of something else? Something has happened to him. By what has he been affected? The [alcoholic] drink. Similarly, all these effects are from the pressure of the *Pudgal Parmanu* (inanimate matter). The *vyatirek guna* have arisen from that. These *guna* are neither of the Self, nor of the inanimate matter. They are anger, pride, deceit and greed and if you try to write it in shorthand, then the I and *marapanu* (the sense of ‘my-ness’) have arisen. The Self is also the Knower and Seer (*Gnata-Drashta*) of this whole process that is going on. The Self is the Knower and Seer right now too, but your belief has not yet changed, has it! When the belief changes, then this problem that exists right now will go away. Just as, once the intoxication wears off, Nagindas reverts back to the way he was before. Will he not become Nagindas once the intoxication wears off? Until then, he will keep saying, “I am the Prime Minister” and all sorts of things. This is an *upadhi* (an externally-induced problem and its resultant suffering), this is a *parupadhi* (a problem that has been induced externally by the non-Self). Have you ever seen this type of *upadhi*?

Questioner: I have seen it; I have experienced it.

Dadashri: Is that so?

Once the circumstances come together to bring the intoxication down, that is when the intoxication will wear off. This too, is an intoxication, isn't it! The former is an intoxication from alcohol; whereas in the latter, as intoxication keeps arising daily from what one eats and drinks, one keeps wandering around intoxicated. It is the very same intoxication, but this is an illusion (*bhranti*), and the former is also considered an illusion. The businessman speaks absurdly, doesn't he?

Questioner: He indeed speaks absurdly.

Dadashri: And what about after it wears off?

Questioner: He speaks properly.

Dadashri: When you tell him, "Do you know this is what you said?" He will say, "It was because I was intoxicated, otherwise would I say such a thing! I cannot say such a thing." This is the very state of the Self. Nothing of the Self has been spoilt, the Self remains as It is. Even for the businessman, nothing had been spoilt. The businessman was also the way he was. It was his knowledge that had spoilt. In his case, it is the knowledge that became spoilt, and in the other case [of the Self], it is the Vision that becomes spoilt. It keeps showing things contrary to fact. Then he would indeed speak as he sees it, wouldn't he!

Questioner: Therefore, it is the coming together of the *Purush* (the Self) and the *prakruti* (non-Self complex), isn't it?

Dadashri: The developing I (*pote*) is actually the *Purush*, His Real form is the Self, He Himself is God, but it is due to the pressure [of circumstances] that this *prakruti* has arisen. Just as when that businessman says, "I am the Prime Minister," everyone around him will be shocked thinking, 'Is this what the businessman is saying!' In the same way, the self

[the developing I; *pote*; worldly-interacting self] takes on the *visheshbhaav* as a result of tremendous pressure. *Visheshbhaav* means, ‘Who did all of this? I only am the doer,’ such awareness arises, and that is indeed why the *prakruti* arises automatically. There is no need for anyone to create it. ‘We’ have Seen how the *prakruti* arises automatically. ‘We’ say this after having Seen this *prakruti*. And that is precisely why this Science can be revealed, otherwise it could never be revealed, could it? No one is the doer of anything at all.

Questioner: This illusion that has arisen, the *maya* that has arisen, is that this *visheshbhaav* itself?

Dadashri: *Maya* means *agnanta* (ignorance of the Self), the ignorance of ‘who One Himself is’. With that *visheshbhaav*, the I (*hu*) and the ‘I am doing it’ arose.

Questioner: Please explain these two, the ego and the *mohaniya* karma (karma that induces illusory attachment), with some analysis.

Dadashri: Both *mohaniya* karma and the ego are separate. It is because he drank the ‘alcohol’ that the *mohaniya* karma (illusory attachment; intoxication in this context) arose. Therefore, because of the *mohaniya* karma, the ego that was already there says things such as, “I am the king.” Before he used to say, “I am Nagindas, a businessman,” and now he says all these convoluted things because he has drunk alcohol. The ‘alcohol’ of this *pudgal* is just like that.

Questioner: The circumstances arose such that he became intoxicated with ‘alcohol’, so then how are the circumstances for birth and death? Please clarify that in further detail.

Dadashri: The Self actually does not have to wander around. The Self is in Its own inherent nature indeed. It is the

foolish one [the ego] that wanders. Who is it that wanders? [The one who says,] “I incurred demerit karma (*paap*), I bound merit karma (*punya*).” It [the ego] keeps wandering. [The one who says,] ‘I did it, I suffered it.’ Do you recognize who that is?

It is simply egoism only. The One whose egoism gets destroyed, attains the Self. This egoism is a ‘*lafru*’ (something that possesses a person; an affair) that has arisen.

There Is No Lineage of the Self

Questioner: You say that you are Chandubhai, her husband, his father, his maternal uncle, aren’t these all the lineage [family tree] of just one pure Soul? As too many *atmas* have come about, it has put me in confusion. There is actually only one pure Soul, then there is the *Antaratma* (an interim state of the Self, beginning with the conviction of, ‘I am pure Soul’ and ending with the absolute experience), the *bahirmukhi atma* (worldly-interacting self; the self that is going towards the relative), the *pratishthit atma* (relative self) etc., in this way the confusion keeps increasing.

Dadashri: This is just so that we can recognize, ‘Which self is this?’ So, the *bahirmukhi atma* is the *moodhatma* (deluded self; the one with the belief, ‘I am Chandubhai’). As long as one desires the pleasures of worldly life, until then he is in the state as a *moodhatma*, as a *jeevatma* (mortal being; the self that possesses karma).

Questioner: But aren’t all of these the lineage of the original Self Itself?

Dadashri: There is no lineage at all. There, no one is anyone’s child.

Questioner: Does any of this not affect the pure Soul?

Dadashri: No.

Questioner: All this seems complicated to me. There is the *moodhatma* and this *atma* and that *atma*, however there is only one original element; that of the pure Soul.

Dadashri: Yes, but from the moment One Knows that nothing affects the pure Soul [original Self], from that point on, the ‘I’ (*Hu*) starts to become the pure Soul. But as long as he feels that it affects the pure Soul, he remains in the state as a *jeevatma*. Now, after becoming the pure Soul, the pure Soul indeed remains pure constantly, forever. ‘You’ can See that state on the basis of Your surroundings that, ‘Oh ho ho! No one feels hurt, no one feels that way. Therefore, I have become pure.’ However much impurity there is, that much difficulty there is, not just for the other person, but also for oneself. When does one’s own difficulty come to an end? It is when this *Gnan* is attained. And when the other person’s difficulty comes to an end because of You, then You have become complete (*purna*).

Ignorance, in Fact, Arose!

The inherent nature of the eternal elements is such that, each one has its own results (*parinaam*), but when the two eternal elements are brought close together, then an altogether different, a third result arises.

Questioner: Dada, doesn’t that mean that the *Gnan* was present and the ignorance (*agnan*) was present, and when the two [eternal elements] came close to each other...

Dadashri: [As far as the original Self is concerned,] There was no ignorance at all. There was no such thing as ignorance whatsoever. Ignorance is actually something that has arisen. Just like that businessman who drank alcohol. Was there anything before he drank alcohol?

Questioner: There wasn’t.

Dadashri: Similarly, the effect [of ignorance] has arisen. It [the developing I] has been affected by the circumstances.

Questioner: Nothing happens without a cause, does it?

Dadashri: No, the cause is that it happened because the circumstances came together. Now, once It [the Self] becomes free from the circumstances, It will be free.

Questioner: So, did the *Gnan* encounter a circumstance?

Dadashri: Yes, the Self and other circumstances. Knowledge [in its inherent nature] (*swabhaavik Gnan*) is the [original] Self, and It encountered other circumstances, thus illusion arose.

Questioner: So, did the circumstances affect It?

Dadashri: ‘It’ came under the pressure of circumstances. [Meaning that, the *visheshbhaav*, the I, the worldly-interacting self arose.]

Questioner: If the Self cannot be affected by anything, then how did It get affected?

Dadashri: It did get affected. It [developing I] can certainly not refrain from getting affected, can it! Nevertheless, the [original] Self remains precisely as It was. There is only a change in the belief.

Questioner: In whose belief has the change occurred? In the belief of the *Gnan*?

Dadashri: Yes, [as the *vibhaav* arose due to the pressure of circumstances, the *Gnan* deviated from its inherent nature] the change has occurred only in the belief of the *Gnan*. Just as that businessman who says, “I am Nagindas, a businessman.” Then later on, after drinking alcohol, he says, “I am King Sayajirao” [a famous king of the Baroda state]. We are able to envision the example in this case. What happens in that other

situation [regarding the Self] is difficult to comprehend. Once those circumstances separate, that is when One becomes free.

Questioner: But *Gnan* is such a thing that nothing touches It, It is not affected by anything.

Dadashri: ‘It’ [Knowledge in its inherent nature and the original Self] has not been affected. It is just at the belief level that you [as the worldly-interacting self, meaning the I] have become separate.

Questioner: But then, whose belief is it?

Dadashri: Your belief; this is just a wrong belief only. It is nothing else. Nothing has happened to the [original] Self. It is just the belief that has become wrong. Once that wrong belief goes away, then it is fine.

Questioner: So, who is responsible for doing such a wrong belief?

Dadashri: There can never be a doer; it is just the pressure. Two eternal elements exhibit only their own inherent nature. On account of putting the two eternal elements together, a completely different, a third result arises. Scientists would understand this.

The Wrong Belief Arose Because of the Vishesh Parinaam

Questioner: If the Self has Its own properties, then who is the one suffering the effects of the circumstances? And if the Self has the function of Seeing (*jovapanu*) and all that, so then how did It come to lose that property?

Dadashri: It has not happened to You [the Self] at all, but as you have believed that, and you have believed it to such an extent, such a psychological effect has taken a hold over you, that you have taken on that form.

Questioner: Who has believed this? Has the eternal element of the Self believed it?

Dadashri: No, not the eternal element of the Self.

Questioner: So then, when you say ‘you’, who is that?

Dadashri: It is the *vishesh guna* (a completely new property of a third entity that arises when two eternal elements, the Self and inanimate matter, come together) which has arisen, it is the one believing that. And you [the developing I] have come into [the state of] *vishesh guna*, you have become separate from [deviated from] Your own inherent nature as the Self.

Questioner: So does the Self really become separate from Its inherent nature? Does It actually separate from that?

Dadashri: All of this has certainly become separate. Nevertheless, the [original] Self is not at fault. The [original] Self is precisely the same as before.

Questioner: In whom has this wrong belief arisen?

Dadashri: In the one who suffers. The one who is suffering the wrong belief is the one in whom the wrong belief has arisen.

Questioner: Right now, I am the one who is suffering.

Dadashri: That one has the interest, and that is why he is suffering all this. The interest that he feels in all such wrong beliefs like, ‘This is my wife, I am his father-in-law, I am his maternal uncle, I am his paternal uncle,’ it is verily due to that wrong belief that this world has arisen. Whereas, with the right belief, the world will dissolve. It is indeed because of the wrong belief that one gets married, one becomes a widow, a father, a grandfather; all of that is due to the wrong belief.

Questioner: Is the wrong belief itself the *vishesh parinaam* (a completely new effect), or has the wrong belief arisen from the *vishesh parinaam*?

Dadashri: The wrong belief has indeed arisen from the *vishesh parinaam*.

Questioner: Or is the *vishesh parinaam* itself the wrong belief?

Dadashri: No, it is not the wrong belief.

Questioner: So, it has arisen from the *vishesh parinaam*?

Dadashri: Yes.

Questioner: So that means that the *vishesh parinaam* arises initially, at that time there is no wrong belief. But the wrong belief arises thereafter?

Dadashri: The arising of the *vishesh parinaam* is not the cause for the wrong belief to arise, rather It [the Self] experiences a lot of pressure. Therefore, the wrong belief arises [in the I (*hu*)] that, ‘Hey, who is the one doing all this?’ He will say, ‘I am indeed the one doing it.’ Such an illusion arises; that is why the belief spoils. Worldly life (*sansaar*) perpetuates because of the belief becoming spoilt; and when this belief gets corrected, worldly life comes to an end.

Questioner: So that means that the *vishesh parinaam* that arises due to the two eternal elements coming into close proximity, that also happens but naturally, isn’t that right?

Dadashri: It happens but naturally.

Questioner: Meaning that, there is no question of any wrong belief at all in that.

Dadashri: If in pitch darkness, you were to drink a glass of alcohol instead of a glass of water, then wouldn’t the *vishesh parinaam* arise?

Questioner: It would; it would definitely give effect! That cannot refrain from giving result.

Dadashri: Similarly, this entire *vishesh parinaam* arises in this case.

Questioner: So, what takes place at the level of the elemental Science (*tattvik Vignan*) in this case? Just like the example you gave about drinking a glass of alcohol instead of a glass of water in the dark, what happens in the case of the six eternal elements?

Dadashri: With the constant interaction of the other five eternal elements, pressure arises, and because of that pressure, the developing I wonders, ‘Am I doing this or who is doing this?’ That [extra result] is not a natural property.

Questioner: But in the beginning, the Self was in a pure state, so why would It come under such effects?

Dadashri: ‘It’ is pure even now. ‘It’ was pure back then, It is pure right now and It will indeed be pure whenever you look at it.

Questioner: But It was free from ignorance, in the initial state...

Dadashri: ‘It’ is free from ignorance even right now. ‘It’ has never become filled with ignorance.

Questioner: Therefore, this *vibhaav* is scientific. Now, everything has become clear.

Dadashri: The mind will not attain closure and inner satisfaction without becoming clear, will it! It should set well, shouldn’t it!



[6]

Visheshbhaav - Vishesh Gnan – Agnan

Agnan Is in Fact Gnan as Well!

The *Gnan* (Knowledge of the Self) is indeed present, however *vibhaav* does not refer to the original *Gnan*, but to this *vishesh gnan* (relative knowledge; specific worldly knowledge; knowledge that is not worth knowing) that has arisen.

Questioner: So then why should we raise an objection to it, to this *vishesh gnan*?

Dadashri: What objection?

Questioner: There is *Gnan*, and a development (*vruddhi*) has occurred in it; *vishesh gnan*.

Dadashri: No, no, not a development. *Vishesh gnan* refers to the knowledge that one does not need to know; such knowledge has arisen. It is the kind of knowledge which is not necessary.

Why did the developing I become impure? It is because he became trapped in the *vishesh gnan*, so he gradually became impure. And from the moment He came into *swabhaavik Gnan* (the Knowledge of the Self; the original Knowledge), He began to become pure. *Vishesh gnan* is known as *vibhaav gnan*.

Questioner: Does it arise through *visheshbhaav* (an assumed identification with that which is not One's own)?

Dadashri: Yes, *vishesh gnan* refers to *agnan* (worldly knowledge; ignorance of the Self), which, is also considered as knowledge (*gnan*). Meaning that, a worldly belief tends to arise. One gets married, becomes a father-in-law, becomes a mother-in-law, becomes an aunt-in-law. And actually, we are referring to it as '*agnan*' ourselves in order to differentiate between the two; however, it is *vishesh gnan*.

We can understand that this is ignorance, and that is *Gnan*. Generally, ignorance is always darkness, however this ignorance is actually illumination, it is partial (*kshayopsham*) illumination. It is not complete illumination, but rather partial illumination! Therefore, this is a *visheshbhaav*. When will one become free from this state? It is only when one becomes aware of His Real form as the Self that he will revert back to His original properties; then everything will dissipate once again.

If it does not revert back to its inherent nature, then it cannot be an eternal element (*vastu*) at all. One does not remain in *parbhaav* (the state as the non-Self) forever. *Parbhaav* happens only to the self, and that is a result of ignorance. 'We' refer to that as *vishesh parinaam*. Suppose while walking along, a man who has very good eyesight, a man who is not blind, suddenly comes across fog, where he is not even able to see a man walking just five feet ahead of him. Could that happen or not? That is how all these effects are. They are a result of scientific circumstantial evidences. 'We' have said this after having Seen the world as it is.

There is pressure from all the circumstances. In this, when the slightest of pressure comes on the Self, it gives rise to an effect. 'It' is affected in spite of being ineffective. Nevertheless, the [original] Self has never strayed from Its

inherent Knowledge, It has never entered into any *kriya* (activity) at all. However, Its own inherent nature is that of Knowledge and Vision, and it is this Vision that has become *vibhaavik* (deviated from its inherent nature).

Do you not become dizzy sometimes and lose consciousness? Your eyes may be open but if someone asks, “What is your name? What is your name?” you do not answer. At that time, people will say, “He is not conscious.” So, if that causes so much of an effect, then just imagine how immense an effect this actually is! So much pressure has come over the Self, this pressure from the circumstances is so tremendous that it brings so many veils of ignorance over It. Moreover, what are all those circumstances like? The moment the Knowledge of the Self deviates from Its inherent nature, in the same instance, such is the form that is taken on over there [by the *Parmanu*].

If a mere change in the *drashti* (belief; vision) gives rise to such a huge world, then how many other energies are there!

Although this is knowledge regarding worldly life, it is *vishesh gnan*. That *vishesh gnan* is itself the intellect.

It is not as though one is worshipping ignorance. It is a kind of *vishesh gnan*. This knowledge regarding worldly life is complete ignorance [of the Self]. We may ask people, “Are you all practicing ignorance?” However, from which perspective can it be deemed as ignorance? From the spiritual perspective. Otherwise, is it knowledge or ignorance?

Questioner: It is knowledge.

Dadashri: Now, those following spirituality refer to it as ‘ignorance’. ‘We’ do not say so. ‘We’ tell them, “Hey mortal one, why are you unnecessarily binding karma?” [But they say,] “This is definitely considered ignorance. This is Knowledge and that is ignorance.” Hey mortal one, the entire

world openly refers to this as ‘knowledge’, yet you are referring to it as ‘ignorance’? This is *vishesh gnan*. It is indeed the Knowledge of the Self, but it is *vishesh gnan*. Meaning that, due to the [pressure of] circumstances, a completely new property (*vishesh guna*) has arisen. Due to which, everything started to happen, you started to see this worldly life. This knowledge regarding worldly life is knowledge, it is not ignorance. But if you want to go to *moksha*, then it is ignorance of the Self. And you should understand this *Gnan* (Knowledge of the Self).

Questioner: So, it arose with respect to something?

Dadashri: Yes, with respect to something, and that is indeed how it is; this *vishesh gnan* has actually arisen.

In Reality, It Is Not an Illusion!

So, this form as a living being has arisen out of ignorance of the Self. Just like if you are alone at home and you go to sleep at night, then if you were to hear the sound of glasses clinking in the adjoining room, suddenly in your mind, an illusion may arise, ‘I wonder if that’s the ghost that I had heard about previously, or what?’ Such a fear may creep in. Wouldn’t it creep in? So, from the moment it enters, the fear remains all night long. The birth of this living being has taken place in the very same way. The entanglement of, ‘This is indeed who I am, I am indeed the one doing this,’ has arisen due to illusion. From that moment on, the illusion has arisen, and so what is its end point? It is when one realizes the original illusion, the original entanglement that had occurred; that is when he becomes free!

What is *keval Gnan* (absolute Knowledge)? The One sitting within, the pure Soul, just keeps Seeing this *prakruti* (non-Self complex). ‘He’ has not lapsed from His function as the Knower and Seer (*Gnata-Drashtapanu*) even for a moment. ‘He’ has been Knowing and Seeing ever since the

beginning of worldly life. However, just this one illusion has arisen that, ‘Am I this or am I that?’ And since then, this world came into existence. Even if you were to get rid of that illusion for someone by explaining it to him, but that illusion would certainly perpetuate, because it is something that has been charged in the past life, so it will put him back into that cycle. That is why the Lord has said, “One’s work will be done when He attains *samkit* (the right belief of, ‘I am pure Soul’), otherwise he will go back to the same cycle...”

Questioner: The Self is an indivisible, solid entity of Knowledge, yet why did It fall into illusion?

Dadashri: What does an indivisible solid entity mean? It means infinite Knowledge. Nonetheless, why did It fall into illusion? That is to say, we have to refer to it as an illusion for the world to understand; in reality, it is not an illusion. This is the knowledge of the Self that has deviated from its inherent nature (*vibhaavik gnan*). This too is a type of knowledge; it is not an illusion. But to clarify what an illusion is, ‘we’ will give you an explanation. This is the self that has entered into a state of *vibhaav*. For the laymen, in relative terms, in illusory terms, it is considered an illusion. Actually, illusion means when pain arises within, One feels, ‘In spite of Knowing so much, what is this [happening] within? Therefore, this is something different. This cannot be my form.’ That is known as [awareness of] illusion. Some form of entanglement has arisen. ‘This is not my form, I am not this.’ Meaning that, an illusion has arisen.

The Self has not become spoilt. Had an illusion occurred, then it would not be possible to repair the Self again. But in the world, we have to say, “It is an illusion.” This is in worldly language, in laymans term.

If you happen to be standing at the station and a train passes close by, you will tend to feel dizzy. Then after a while,

that dizziness will go away. But after you become experienced, you will not feel dizzy. In the same way, this dizziness has occurred, yet nothing has actually happened. That other one is a dizziness due to illusion, whereas this is actual dizziness. Therefore, a *Gnani Purush* is needed. That other dizziness can be removed by making one smell an onion, similarly a *Gnani* makes you ‘smell’ something [gives you the Knowledge of the Self], so that the dizziness goes away. There are only two, the Self (*Atma*) and circumstances (*sanjog*). The circumstances make the Self happen to stand near the train, which then give rise to the dizziness. Hence, the circumstances are akin to the train. However, people keep complaining, “It is our karma that have bound us.” Hey, nothing has happened. It is just dizziness [ignorance of the Self] that has arisen; when that subsides, [You will realize that] nothing has actually happened. Instead, whilst sitting on a merry-go-round, one says, “Everything is spinning.” No, nothing is actually spinning on the outside, only you are spinning. This is how it is! The *Gnani Purush* is in that state [as the *Gnani*] after having Seen all of this.

The Difference Between Visheshbhaav and Vishesh Gnan

The steady *bhaav* (states of being of the Self) have been referred to as the properties (*guna*) of Knowledge and Vision. The unsteady *bhaav* have been referred to as phases (*paryay*). When a mango comes before You, You keep Knowing and Seeing it, through Your own phases. When another object to be Known (*gneya*) comes before You, then You keep Seeing that.

Questioner: The *visheshbhaav* is actually in the form of a phase, isn’t it? It is not a steady *bhaav*, that is why it is in the form of a phase, right?

Dadashri: No, the *visheshbhaav* is not a phase. *Visheshbhaav* refers to the *bhaav* that arises due to the influence of other things. The *bhaav* that arises due to the influence of other things, due to the *samipyabhaav* (engrossment that arises out of close proximity) with another eternal element, that *bhaav* is referred to as *visheshbhaav*. If that proximity were to not be there, then nothing would arise.

Our *mahatmas* still do not understand *visheshbhaav*. ‘We’ have actually mentioned it often, but they are not able to understand what *visheshbhaav* is.

Questioner: What is the difference between *visheshbhaav* and *vishesh gnan* (specific worldly knowledge)?

Dadashri: The two words themselves are different, don’t you think?

Visheshbhaav is simply the ego, the I. There is no relation whatsoever between it and *vishesh gnan*; they are not of the same ancestry, nor even of the same family, there is no relation at all.

Questioner: Do the *vyatirek guna* arise only after the *vishesh gnan* has arisen? Is that how it is?

Dadashri: It is only if the *vyatirek guna* are present that the *vishesh gnan* can arise. It is not the case that *vyatirek guna* arise when the *vishesh gnan* is present. *Vyatirek* is the ‘father’ [the main or the fundamental thing]. The *visheshbhaav* refers to the *vyatirek guna* that arise, whereas this is *vishesh gnan*. What is the point of bringing the *gnan* that is not necessary into the picture? ‘We’ do not delve into *vishesh gnan*, such that this is a neem tree or a mango tree or a guava tree; and really, when would that end? And when you say they are all trees, that *gnan*, the *gnan* in the general sense is better, isn’t it?

Gnan in the general sense has been referred to as *Darshan*. Therefore, *Darshan* is the only thing of value when it comes to *moksha*. One should maintain a generalized outlook. It is this *vishesh gnan* that goes to see [the details] regarding the *pudgal* (non-Self complex) such as, ‘What is this? What is that?’

Questioner: When there is a difference in the vision of the one seeing, that is when partiality is seen, isn’t it?

Dadashri: When the developing I has a desire to see the *vishesh gnan*, only then will he see a difference. *Vishesh gnan* will go as far as [seeing], ‘He is dark-skinned, he is fair-skinned, he is tall, he is short, he is fat, and he is skinny.’ There is no end to the *vishesh gnan*, is there! That is why You should See through *Darshan*, have a generalized outlook. Therefore, ‘we’ do not have any other applied awareness besides *Darshan*, ‘we’ are in that applied awareness constantly. ‘We’ do not prevail outside of that applied awareness even for a moment, not even for a minute. The applied awareness as the Self is always there. When ‘we’ are doing *vidhi* (prayers that increase the awareness of the Self), ‘we’ are in the applied awareness as the Self.

The Knowledge (*Gnan*) is of one kind only, however, all Its divisions are different. When You, the developing I, see this room, It illuminates the room, and when you see the sky, It illuminates the sky, but the Knowledge is the same! As long as this *vishesh gnan* is being seen, the worldly *gnan* is being seen, until then, the Self cannot be Seen at all. Whereas after Knowing [realizing] the Self, both can be Seen. If the Self is not Known, then nothing will be seen; all those [people] are blind like a bat!

Questioner: The Self is actually the One with Knowledge, isn’t it?

Dadashri: ‘It’ Itself is Knowledge. ‘It’ is not the One with Knowledge, It is Knowledge Itself! If you refer to It as the One with Knowledge, then that would make the Knowledge and the One having the Knowledge, two separate entities. Therefore, the Self is Itself Knowledge; It Itself is nothing but illumination (*prakash*)! It is on account of that illumination that all of this is Seen. It is on account of that illumination that It is able to not only understand all of this but also Know it. It comes into Its Knowledge, as well as into Its understanding!

After Vibhaav, the Prakruti and the Purush Arises

Due to the coming together of inanimate matter and the Self, the *vishesh gunadharma* (completely new properties with specific functions) of these two have arisen. It is from that, that this entire ‘factory’ [of worldly life] has come into existence.

Questioner: That is indeed what is referred to as the *prakruti* (the non-Self complex) and the *purush* (the relative self; the developing ‘I’), isn’t it?

Dadashri: No, the *prakruti* and the *purush* formed later on from that. The *prakruti* is inanimate, but it comes into existence after the *purush* has come into effect. The result of its *vishesh parinaam*, that became the *prakruti*. In the *vishesh parinaam*, first the ‘I’ arose, and from that the *prakruti* came into being.

As both, inanimate matter and the Self have become entangled with each other, that is why the form as the *prakruti* has come about.

Questioner: These five eternal elements, they are dependent on the *prakruti*, aren’t they?

Dadashri: All of them comprise the *prakruti*. That which is made up of the five eternal elements is the *prakruti*. Now in

this, the *visheshbhaav* of the Self has arisen. As its *visheshbhaav* fell on this [on the *jada Parmanu*], the *prakruti* came into being. And then, it constantly keeps giving effect. Now, only after the two, the *prakruti* and the *Purush* (the Self) are separated, does the real *Purusharth* (spiritual effort to progress as the Self) begin. Otherwise, as long as one is [engrossed] in the *prakruti*, until then, the *bhrant purusharth* (illusory effort; relative effort) is definitely ongoing. Illusory effort! After ‘we’ impart this Knowledge of the Self (*Gnan*), the *Purusharth* of the real *Purush* begins.

The Prakruti Has Become Prasavdharmi Because of the Parmanu

This world is constantly undergoing change. All this tends to happen due to the coming together of these six eternal elements. This world has arisen without anyone doing anything. It has arisen due to scientific circumstantial evidence. The Knowledge and Vision of the Self that were in their inherent nature, deviated from their inherent nature whilst on the *samsaran marg* (path of natural and spiritual evolution), and it is only that very part which is being seen as worldly creation. Aside from that, the pure Self and the pure *Pudgal Parmanu*, they both indeed remain the way they are. The [*vibhaavik* or charged] *parmanu* are *prasavdharmi* (having a potential to give rise to many more from one), that is why the moment the eternal element of the Self deviates from its inherent nature, the *prakruti* comes into being. This means that, in the world that is visible externally, only the division of the *prakruti*, the division of the *prakruti* that was formed, is visible as it undergoes dissolution; whereas the pure Self and the pure *Pudgal Parmanu* indeed remain as they are. In this world, even the belief of, ‘I am the creator,’ is an awareness arising out of illusion. Creation and dissolution are a natural phenomenon; they are a result of scientific circumstantial evidence.

This *prakruti* that is *prasavdharmi*, its energy is far greater than that of God [the absolute Self], but it is not *Chaitanya shakti* (the energy of Knowing and Seeing). There is such an attribute in the *prakruti*, that it becomes charged just upon coming into contact with the Self. However, the *gunadharma* of the Self never change. Due to the Knowledge deviating from Its inherent nature as well as the *prakruti* being *prasavdharmi*, it gets charged.

Further Analysis of Vibhaav

Questioner: ‘You’ say that You have definitely spoken about *visheshbhaav* many times, however ‘our’ *mahatmas* still do not understand what *visheshbhaav* is. Please can You explain *vishesh parinaam* with more examples, so that it can set in everyone’s understanding.

Dadashri: Sure. Say in order to enjoy the fresh air you have built a house by the seashore, about half a mile away from the sea, and you drop off a couple of truckloads of pure iron over there. Thereafter, you tell the security guard, “Keep an eye on the iron.” Then say you go away abroad for two years. When you return after two years, would you see any difference in the iron? Would the iron have been affected in any way?

Questioner: It would have rusted.

Dadashri: Why? Even if it were lying in a place with a roof, where it would not get wet from the rain?

Questioner: It would still have rusted.

Dadashri: Is that so! How were you able to predict what will happen, about the rusting? Before the iron is delivered, you are able to predict what will happen, because you have experienced it, haven’t you!

Well, now it has rusted; so tell me, who caused the rust. Prove it. Whose rust is it, and with whose wish did it occur? The layer of rust formed would be this thick! You may say, “My iron was not like this. Who ruined my iron? Who entered the place where it was stored?” What would people say if you were to complain like this?

Questioner: [It happened] Due to the salty air of the sea.

Dadashri: Yes, but who did it, tell me that! Did the sea breeze do it, or did the sea do it, or did the iron do it?

Questioner: The one who put it there.

Dadashri: Did he do this?

Questioner: Had the iron not been put there, it would not have happened.

Dadashri: The people of the world will blame him [saying], “You fool, why did you put it there? That is why it rusted.” It is not like that. What if these people of the world, those who have illusion, want to find out who the guilty one is exactly; what then?

Questioner: Isn’t the person who left it there the guilty one?

Dadashri: That is certainly [the belief] of these people. Whatever has been seen, is visible evidence, it is visual evidence. Visual evidence will not do. The actual scientific evidence, the exact evidence, is necessary. People in worldly life or the court require visual evidence. Whereas exactness is required here. You would immediately fire the worker. That is not acceptable. You should investigate scientifically, you should investigate properly that, ‘Who did this? Who caused the rust? Who is responsible?’ Tell me! I do not even know whether it will definitely rust if you leave it at the seashore.

So then, you reprimand the security guard saying, “Hey, what did you do to all of this iron? This iron was so clean, such that it would not even spoil these hands at all, so how did this happen? What have you stuck on it?” So, the security guard would respond, “What can I do sir? I did not do anything. Why are you reprimanding me? It was left here so it is bound to rust.” Hey, but who put the rust on it? Therefore, when you go to investigate who is guilty of doing that, the people from the neighborhood will tell you, “It rusted because it was left near the seashore.”

So then, you tell the salty air, “Why did you ruin my iron? What harm have I caused you?” So the salty air will say, “Where have I ruined it? Why are you accusing me unnecessarily? I do not even have the attribute of ruining anything. I just remain in my intrinsic nature. What do I have to do with it? If it were in my nature to spoil things, then I am constantly flowing, but nothing happens to wood or other objects. The iron must be like that, that is why it happened. So how am I at fault in that?” The salty air too answered like the sea, “Your iron alone is the one complaining like this, no one else is complaining. What can I do if your iron itself is like that? No one else is being affected like that. This effect is arising because of your iron. So that means it is not my fault. It must be the fault of your iron. Why are you unnecessarily accusing me!” So then, the salty air does not prove to be the culprit. So, thereafter you also say that it seems as if no one from outside is the culprit.

Therefore, it is [a result of] scientific circumstantial evidence. The iron has not caused this rust. Besides, iron does not have the intrinsic nature of rusting. If it were its intrinsic nature to rust, then there are iron rods in the RCC [reinforced cement concrete], which even if they were to be removed after a hundred years, they would still be exactly the same. Hence, iron’s intrinsic nature is not such. What if the iron were to

come across other elements? It is present within the RCC. Have you ever broken RCC? 'We' have broken it. 'We' have broken the iron rods put in fifty years ago. They are exactly in the same state as the new ones you would buy today. Yes ...so from this example, did you understand what 'we' are trying to tell you? Does anyone appear to be the culprit?

Questioner: No one appears to be the culprit.

Dadashri: Nevertheless, the rust can be seen on iron. That is how the world has arisen.

The Rust Is Akin to the Ego

This Self is actually the absolute Self (*Parmatma*). Just as rust forms on the iron, no one has caused it, similarly in this, the illusion that 'I am the doer' has arisen. This Self is in the very same state. The Self that is within you is in the liberated state indeed. 'It' does not have any ignorance (*agnanta*). However, a completely new property (*vishesh guna*) has arisen. Despite that, no change has taken place in the Self.

Questioner: This example that You have given, how does it correlate with the Self?

Dadashri: It is because of the coming together of the two, the eternal element of inanimate matter with the Self, that this ego has arisen.

Questioner: Is that what is known as the rust?

Dadashri: Yes, the way that rust has arisen, similarly this ego has arisen. When 'we' remove that ego for you, everything falls into place. 'We' remove the ego by applying the 'medicine' [by imparting the Knowledge of the Self], so it is done, it comes to an end; thereafter You will not have any worries.

Questioner: In this example, iron is symbolizing the Self, right?

Dadashri: Yes, so that which has formed on It, that is the *visheshbhaav* which has arisen.

Questioner: The *visheshbhaav* which is [the cause of] this entire worldly life; so the associated understanding should at the very least exist that, ‘I’ Myself am not this. The *visheshbhaav* is not My Real form, My pure form is that other One.’

Dadashri: Nothing has touched It at all. When ‘we’ impart the Knowledge of the Self, It becomes pure. Thereafter, neither is rust My Real form, nor are these circumstances My Real form. The ego has stopped causing problems, hasn’t it! The world has arisen because of the ego, and after attaining the Knowledge of the Self, the ego comes to an end; that ego goes away. In fact, your filled [discharge] ego is speaking up; however, you believe that to be the real [charge] ego.

The ego arose as a result of the *visheshbhaav*, and then from that, the *prakruti* arises. The ‘iron’ is in the state as ‘iron’, the *prakruti* is in the state as the *prakruti*. If you separate these two, then ‘iron’ is in ‘iron’s’ place and the *prakruti* is in the *prakruti*’s place. As long as they are one, rust will certainly keep on increasing day-by-day.

Similarly, nothing happens to the original Self. The developing I has forgotten his intrinsic nature, he has lost his awareness as the Self (*bhaan*). As long as he does not come back into the awakened awareness as the Self, he continues to remain in the state as the *prakruti*. *Prakruti* means lack of awareness of one’s own inherent nature as the Self or lack of awareness that this is an illusion; that is called the *prakruti*.

‘I am the One Experiencing,’ Is Just a Belief

Questioner: Dada, iron is a physical item. It has no energy, whereas the Self has all-encompassing energy; how can rust ever form on It?

Dadashri: ‘It’ has not yet come into Its full manifestation as the all-encompassing energized state. ‘It’ is under the pressure of other circumstances, isn’t It! That does not mean that It has lost Its own *gunadharma*. An additional *gunadharma* has arisen, and from that something called egoism has arisen. Who experiences pain (*dukh*)? The egoism experiences it. Who experiences pleasure (*sukh*)? The egoism experiences it. The Self does not interfere in any of this at all. Everything is experienced by the egoism. The egoism is functioning on the advice of the intellect.

Now, in the true sense, the ego experiences neither pleasure nor pain, it just continues to do egoism.

Questioner: Just as rust formed on the iron, in that way...

Dadashri: The ‘rust’ that formed, it [the ego] formed on the Self. It has to do with the Self. If the Self were to be considered as iron, then the ego would be the rust. Now, when the ego says, “I experienced it,” well really, it has not experienced it at all. In fact, it is the sense organs that have experienced it, yet one does the egoism of, “I experienced it.” That is why Lord Krishna said, “The sense organs are the ones functioning as the sense organs, why are you doing egoism unnecessarily?” Moreover, the sense organs are functioning so as per their intrinsic nature. One is unnecessarily taking beatings due to not understanding this. One does not understand what Lord Krishna meant, nor does he understand what Lord Mahavir meant. What He is saying is true, isn’t it! Therefore, it is necessary to understand the point.

After rust forms, iron does its own work and rust does its own work. Iron does not interfere with rust, and rust does not interfere with iron. Similarly, in the case of the Self what ‘rust’ has formed on It? The answer is, the ego [the original *aham*; the initial ‘I’ that arose] and the mind, intellect, *chit* and ego. ‘Rust’ in the form of the *antahkaran* (the mind, intellect, *chit* and ego complex) is formed. It continues doing its own work. The Self continues doing Its own work. As long as this [the *antahkaran*] is active, the Self keeps giving off illumination idly [with indifference]. When all the activity of the *antahkaran* comes to an end, the work of the Self begins. Or else, if the *antahkaran* is active and one meets a *Gnani* who says, “Hey, You are not this, You just have to See this one [Chandubhai] as separate,” then the Seeing begins. ‘It’ [the Self] becomes separate. If You keep Seeing what Chandubhai is doing, then that *Gnan* will reach absolute Knowledge (*keval Gnan*).



[7]

Vibhaav Arises From the Samsaran of the Six Elements

On the Samsaran Marg...

There are six eternal elements in this world. Moreover, those eternal elements are undergoing *samsaran* (constantly revolving around each other; constantly bringing about a change). *Samsaran* means that they are constantly bringing about change. By constantly bringing about a change it means that when the eternal elements come into close proximity with each other, all kinds of *avastha* (temporary states; circumstances; situations) tend to arise, and when they come together [when the Self becomes engrossed in the *Pudgal*], the *visheshbhaav* arises. They constantly keep revolving from here to there, and based on that, all the *visheshbhaav* keep changing, and thus, one keeps seeing all sorts of new things. The original eternal elements of this world are natural (*swabhaavik*). When they come into the relative or in worldly interactions, they become unnatural (*vibhaavik*). One eternal element does not merge into another; they all remain separate.

Only Two Became Vidharmi

Questioner: Were the eternal elements of inanimate matter and the Self separate before they came together and gave rise to the *visheshbhaav*?

Dadashri: They were together from the beginning. It was not as if they were separate before. This is the way it has been from the beginning. Inanimate matter and the Self are already in contact with each other. All these six eternal elements are indeed together. From that, if you separate them, then each will return to its own *gunadharm*a (intrinsic property that has a specific function), otherwise they will not come into their *gunadharm*a. The six of them are together. In addition, *vidharm*a (an additional function; deviation from their original function) has seeped into all six [they display a *vishesh dharm*a, an additional function], but of these, four have not become *vidharmi* (display an additional function; deviated from their original function). Despite remaining in close contact with each other, they are able to remain in their *swadharm*a (one's original individual function). Only two, inanimate matter and the Self, become *vidharmi*. The other four do not become *vidharmi* [*vikrut*; unnatural] at all.

Questioner: So, how is the Self *vidharmi*?

Dadashri: The Self being *vidharmi* means it has acquired the illusion that, 'I am doing this.' Moreover, the *Pudgal Parmanu* have become *vidharmi* [*prayogsa parmanu*; the charging phase of *parmanu*] means that blood does not normally come out of *Pudgal Parmanu*, nor does pus form in it. However, the color of the *Pudgal Parmanu* changes. Red, yellow, green, these are all the [*vidharmi*] *gunadharm*a of the *Pudgal Parmanu*. But those that are outside of its [original] *gunadharm*a are [considered] *vibhaavik guna* [*mishrasa parmanu*]. Things like the pus that forms and becomes septic and all such other things that arise. [The *vidharmi pudgal* and the *vibhaavik pudgal* are completely different].

The Six Eternal Elements Are Not in the Form of a Compound

Questioner: One eternal element cannot do anything to another eternal element, so when those two elements come into compound form, do they both maintain their original *gunadharmas*?

Dadashri: It is indeed because the original *gunadharmas* prevails that they are not able to do anything to the other! Moreover, they do not take on the form of a compound; they are in the form of a mixture. Their own individual *gunadharmas* do not change. They come together, they keep coming into contact with each other, they become a mixture, but they do not form a compound. If they were to form a compound, then it would mean that I loaned you mine and you loaned me yours. No one can borrow or loan to another. There is no such interference. They simply come together and then separate. If they were to form a compound, then their *gunadharmas* would change. There is no possibility of the others forming into a compound at all, is there! It is in the *vibhaavik pudgal* alone [within itself] that a compound is formed. If anything were to affect You [the Self] at all, then You would never find God [the absolute Self], would You! [The *vibhaavik pudgal* is not an eternal element].

Questioner: Does *anaadi anant* mean that it not only does not have a beginning but it also does not have an end; [it is] eternal?

Dadashri: Yes, eternal. From the context of their *swabhaav* (inherent nature), all the naturally existing elements are eternal, and from the context of *vibhaav* (unnatural state), all the elements that have deviated from their inherent nature are temporary.

The cause of the world, the reason it persists, is because of the six eternal elements, otherwise it would not have come

to be. Moreover, amongst the six eternal elements, if the *Pudgal* did not exist, then the world would never have arisen. Everything in the world that can be experienced through the five sense organs is all an influence of the *Pudgal*, otherwise the Self was not going to spoil at all.

Questioner: Did the *Pudgal* do all this?

Dadashri: It is because the *Pudgal Parmanu* have a visible form that the *visheshbhaav* (an assumed identification with that which is not One's own) arose [for the Self].

The Pudgal Is Itself a Vishesh Parinaam

Questioner: Now, if the Self is *nirlep* (absolutely unaffected; unanointed), if It is *asang* (free from association), then can It actually be affected by the eternal element of inanimate matter?

Dadashri: Yes, It is indeed *asang*. The Self that you possess is indeed *nirlep*. Everyone's Self, the Self of every living being is indeed *nirlep*. In addition, all this that has happened, is a scientific effect.

Questioner: When the Self becomes separate from the *pudgal*, in which one of the other five elements do the anger, pride, deceit and greed merge?

Dadashri: They do not merge into any eternal element. That is indeed what God has referred to as *pudgal*.

Questioner: Is that what is referred to as *vishesh parinaam* (a completely new effect)?

Dadashri: Yes, *vishesh parinaam*. However, they are considered to be that of the *pudgal*, they are not considered to be of the Self. This *pudgal* is actually not an eternal element at all; the *Parmanu* are the eternal element.

Questioner: So then, does that make the *pudgal* a *vishesh parinaam*?

Dadashri: The *pudgal* is actually a *vishesh parinaam* that has come into effect. From the *parmanu*, the *pudgal* has been filled; influx took place. They will undergo outflux once again. What has been outfluxed will be influxed. What has been influxed will be outfluxed once again. It is due to the *vishesh parinaam* of the Self that this *vishesh parinaam* [of the *pudgal*] appears to exist. Whatever [action] you do in front of a mirror, the reflection mimics that to the same extent, doesn't it! In the same way, all these *vishesh parinaam* have come into being.

The Gnani Speaks After Having Seen It Himself

Questioner: The Self does not actually have any *bhaav* (inner intent; belief; state of being), does It?

Dadashri: 'It' does not have *bhaav*, yet It is considered to have one, isn't it! It is indeed because of *upadhibhaav* (the belief that 'I am the sufferer') that it is considered to have one, isn't it! That tends to arise. Anger, pride, deceit and greed are not normally there, yet they do arise. *Upadhibhaav* is a *vyatirek guna* (a completely new property of a third entity that arises when two eternal elements, the Self and inanimate matter, come together).

Questioner: So that means they are attached to the Self. This discussion is with reference to or in connection to that, right?

Dadashri: It is a *vishesh guna*.

When two [eternal elements] came together, a third *guna* (property) arose. 'We' have seen through 'our' very own eyes that this has arisen through *visheshbhaav*, and the scientists of today can understand that what 'we' are saying is correct.

Questioner: Have today's scientists really become that smart?

Dadashri: By smart, it means that they are saying it from this context, from the *paudgalik* or worldly point of view. They do not know this [spiritual] system. From the worldly point of view, zinc remains in its own *gunadharma* and iron remains in its own *gunadharma*, but by putting the two together, a third new *gunadharma* arises.

First the rain falls on the ground and then the scent of the soil arises. This is because, as two things came together, a third thing arose, a *vishesh parinaam*. Similarly, this is a *vishesh parinaam* that has arisen.

Thereafter, in the Binding of Karma, There are Six Elements

Questioner: We say that this *visheshbhaav* arises due to the close proximity of inanimate matter and the Self, right? Then truly speaking, can we not say that the *visheshbhaav* arises because of the proximity of the six eternal elements?

Dadashri: No, it is not like that. It is only due to these two that this illusion arises, but the other four eternal elements help it.

Questioner: Yes, but when the *visheshbhaav* arises, are the other eternal elements needed at that time?

Dadashri: *Vibhaav* (a third identity with completely new properties) begins with these two, and then as the karma gradually form, all six eternal elements come together. Therefore, it is like that, once the karma are formed, everything that is necessary for them then comes together.

Questioner: But are only those two required to give rise to the *visheshbhaav*?

Dadashri: Only those two are necessary. It is more than enough if those two are present.

Questioner: Are all six not necessary for that?

Dadashri: All the rest are not necessary; all the rest end up coming together. The one with form and the other without form. The Self is without form, whereas inanimate matter is with form; and it is due to the circumstance of these two that it [the *visheshbhaav*] arises.

Questioner: Yes, it does indeed arise immediately.

Dadashri: And thereafter the other eternal elements come together. But they do not help in causing the *vibhaav*. They are present, but they are present in a state of neutrality (*udaseen bhaav*). Whereas these two eternal elements, both of them become unnatural. Both of them give rise to the *prakruti*. This *pudgal*, the one ‘we’ refer to as ‘filled with power’, the one ‘we’ refer to as ‘*mishrachetan*’, that is all *vikrut pudgal* (*parmanu* that have deviated from their original form; same as *vikaari pudgal*, *vikaari parmanu*, *vibhaavik parmanu* and *vibhaavik pudgal*) and this worldly-interacting self is the *vikrut atma*. This has happened due to the coming together of all of this. In reality, the Self is not like that and truly speaking, the *Pudgal* is not like that either. This unnaturalness has come to arise.

There is no need for any doer in this world. The eternal elements that exist in this world are constantly bringing about a change. Based on that, all the *bhaav* continue to change and everything is seen in a completely new way. Among the six fundamental eternal elements, it is when the Self and inanimate matter come in close proximity with each other, that the *vishesh parinaam* arises. The other four eternal elements, regardless of where or how they come in proximity with each other, do not give rise to such an effect at all.

The four of them are in a state of neutrality. Whatever one wants to do, even if he wants to steal, they will help him neutrally, and if one wants to make a donation, they will help him as well. So they do not want to do it themselves. The four of them are helpful, but only these two are the main ones, inanimate matter and the Self.

None of Them Are in Opposition to the Other

Questioner: Both of the eternal elements have opposing functions, despite that how can they come together?

Dadashri: They do not have opposing functions, each one has its own individual functions. Neither of them are in an opposing function. They do not have any opposition towards each other. They can co-exist and do everything, but each one has its own functions. Each one has its independent functions. The functions [of each one] are such that they cannot cause a hindrance to the other. Neither can they help the other, nor can they interfere with one another; such are the functions they possess.

Questioner: Now the other question here is that, can these two eternal elements help each other?

Dadashri: They cannot do anything at all. They do not have any relationship with each other whatsoever, so how can they do that?

Questioner: They exist together as a mixture, don't they, or else, in what way are they co-existing?

Dadashri: No, none of them helps [the other]. They do not do anything for one another; they are just a *nimit* (evidentiary doer). It is because of their evidence that this problem has arisen. No one has created the problem. Otherwise, an obligation would be bound, and if an obligation were to be bound, then when would one come back to repay such an obligation? Their relationship is in the form of a

circumstance. Moreover, the circumstances tend to dissociate by their inherent nature.

Akram Gnan, It Belongs to Chetan

Questioner: The *vyatirek guna* that come to unfold as karma, when the two [eternal elements] separate, do the *Pudgal Parmanu* merge back into the *Pudgal*? What happens to the *Pudgal Parmanu* when the Self prevails as separate from the *pudgal* (non-Self complex)?

Dadashri: Then the *Pudgal* prevails as the *Pudgal*. Thereafter, the *Pudgal* is considered *vyavasthit* (reverts to its natural form), and the Self prevails as the Self; both prevail in their own intrinsic nature.

Questioner: So then this *Gnan* of Dada's, what property (*guna*) is It considered to be? Is It considered a *vyatirek guna*?

Dadashri: The two eternal elements which gave rise to the *vyatirek guna* when they came into close proximity, those two are separated upon attaining this *Gnan*, and so it [the *vyatirek guna*] dissipates. The ego (*ahamkaar*) and the 'my-ness' (*mamata*), both dissolve.

Questioner: But does this *Gnan* fall under the category of *vyatirek guna* or of the Self? What does It fall under?

Dadashri: This *Gnan* does not fall under any of them. This *Gnan* reverts everything back to the way it was before.

Questioner: The *Gnan* that You give us, does It belong to inanimate matter or to the Self? Where did the *Gnan* come from?

Dadashri: 'It' belongs completely to the Self.

Questioner: But as *vyatirek*, right? 'It' is the *Gnan* of the Self, but is It a *vyatirek guna*?

Dadashri: No, It can't be. 'This' cannot be *vyatirek*. 'This' is a property of the Self!!! The *Gnan* given by Dada is considered to be an [intrinsic; *anvay*] property of the Self. The moment It enters, all these things dissipate immediately.

Vibhaav Exists Since Time Immemorial

Questioner: Are the eternal elements present in the *visheshbhaav*?

Dadashri: Yes, the eternal elements are present, but the eternal elements are separate. They remain separate from it.

Questioner: So when the *visheshbhaav* of the Self and inanimate matter arises, do the rest of the eternal elements remain together with them?

Dadashri: The original *visheshbhaav* is the one that had occurred, it is from that point on that everything moves ahead.

Questioner: Are the other eternal elements also together since then?

Dadashri: They have indeed been together all along; there has not been any change in them at all. So then, the cycle simply continues.

Questioner: And there must be a start time when the *visheshbhaav* entered in the *Pudgal*, must there not? If there is a start time, then can't it be sought out; a hundred thousand, a million, a billion... years ago?

Dadashri: 'We' are saying this to explain *visheshbhaav*. However, that state has been there since time immemorial.

No One Is at Fault in This

Questioner: Dada, these six eternal elements that exist, and this energy called '*vyavasthit shakti*', is this energy outside of the six eternal elements or is it within them?

Dadashri: It is indeed within the six eternal elements, there are no other eternal elements besides the six eternal elements.

Questioner: Under which eternal element does the energy called ‘*vyavasthit*’ fall?

Dadashri: It is not an eternal element. It is within the eternal elements. It is not any particular eternal element. However, if someone wants to call it an eternal element, then it will have to be called ‘*pudgal*’. The *pudgal* is not considered an eternal element. The *Parmanu* are considered an eternal element; the Self is an eternal element. The *pudgal* is not an eternal element. The *pudgal* is the unnatural result of the *Parmanu*; it is a *vishesh parinaam*. The *pudgal* is nothing but a *vishesh parinaam*. Even *vyavasthit* [*shakti*] is a *vishesh parinaam*.

Questioner: So is this *vyavasthit* [*shakti*] a play between the six eternal elements?

Dadashri: Just as when 2H and O come together, it is not anyone’s play. The moment the two come together, their nature just becomes like that. Similarly, when the eternal elements come into mutual contact they take on this particular form. It is not such that it requires anyone to do anything.

Questioner: Does it keep happening? It happens?

Dadashri: The world has arisen scientifically, all of it.

The worldly life that is filled with faults, is in existence due to *sansarg dosh* (the fault of engrossment that arises when the two eternal elements come into close proximity with each other)! The *Gnani Purush* separates the two from this *sansarg dosh*. Thereafter the two [eternal elements] ‘worship’ [go towards] their own properties (*guna*). Just as this sparrow keeps pecking at a mirror, but when the time comes about, it stops. Similarly, due to the fault of coming into close contact

with the mirror, don't you see another professor just like yourself!

This *sansaar bhaav* (worldly state; the state as the worldly self) is not a *gunadharm*a of the Self, and nor is it a *gunadharm*a of the *Pudgal Parmanu*. Even the *Pudgal Parmanu* do not like this *sansaar bhaav*. It is of no use to them at all! Nor is it of use to the Self. However, because the two of them came together, this *visheshbhaav* arose. The Self is not at fault in that, and nor are the *Pudgal Parmanu* at fault. No one is at fault.

The Role of Niyati

Questioner: In spite of One being the Self, the other five eternal elements have influence over It, is that why the *vyatirek guna* arise?

Dadashri: No, it is not possible for any one of them to have any sort of influence on the other. Had one been able to influence the other, then it would be considered more powerful, but they are all equal. It is not possible for them to disturb one another. It is not possible for them to interfere with one another.

Questioner: Is the *samipyabhaav* (the engrossment that arises when the two eternal elements, the Self and inanimate matter, are in close proximity) also subject to *niyati* (natural progression of evolution of a soul)?

Dadashri: *Samipyabhaav*? This itself is referred to as *niyati* ²; this entire part is considered *niyati*. What is this or what is it based on? The answer is *niyati*. [If you ask,] “Is *niyati* partial towards a particular religion?” The answer is, “No, it is impartial.” That which is *vitaraag* (absolutely free

² More details on *niyati* can be found in *Aptavani 11 Purvardh* Gujarati book page numbers 270 to 330

from attachment and abhorrence) cannot be at fault. If it were partial towards a particular religion, you would feel, ‘It is siding with that one,’ however, it is *vitaraag*. What a puzzle this is, isn’t it?

In addition, this world is constantly changing. Even for a single *Parmanu* itself, the time or the moment, all of that is ever changing indeed. Therefore, ‘we’ had inquired extensively regarding *niyati* as to, ‘Does this really follow *niyati* exactly?’ On the contrary, it will make One take a beating within. This is because *niyati* says, “All of this is my form,” so instead it makes You take a beating! Yet, no one is superior to the other; that is how the world is.

Questioner: The *vyatirek guna* that arose, are they a part of scientific circumstantial evidence, or are they a completely separate part?

Dadashri: All of this has certainly arisen on the basis of scientific circumstantial evidences. Then, as the water vapor formed, the clouds formed, and because the clouds formed, the rain formed. Moreover, as the rain formed, the water vapor formed once again. This entire cycle simply continues to carry on.

Vibhaav, in Greater Detail

Now ‘we’ will give you an example of what is considered *vyatirek guna*. ‘We’ will tell you how this *vyatirek guna* arises. So water becomes rain, the H₂O that is formed up above, from where did it come? The answer is, water vapor forms from the ocean and rises up. So who formed that water vapor? The ocean is so vast; everyone will assume that this ocean created the water vapor, right? If one were to look at it subtly with binoculars or some such instrument, then he would see that water vapor is slowly being formed from the ocean all day long. That is because the moment the sun’s rays fall on

the ocean, water vapor begins to form. Once the sun sets, nothing happens.

The moment the ocean and the sun, both get together, water vapor is formed; does that happen or not? When the sun is present, water vapor is formed, isn't it? That is why the scientists say that there is an endless amount of water vapor being formed from the ocean. Therefore, when we ask the ocean, "Why are you forming the water vapor?" Then what will the ocean say?

Questioner: "It happened on its own."

Dadashri: How can it happen on its own? Now, who is the culprit for that? Is the ocean the culprit or is the sun the culprit? Through whose fault did the water vapor form? Is the water vapor being formed due to the water in the ocean? So one day you scold the ocean saying, "Why are you creating the water vapor here? You are interfering unnecessarily. Do not form any water vapor here anymore. You are not to form any water vapor whatsoever anymore, otherwise you will have to deal with the consequences." The water vapor that comes from the ocean is the reason that all these clouds are formed. So if you blame the ocean saying, "Stop forming water vapor," then what will the ocean say to you? "Hey, don't be arrogant with me. I am not doing that and you are accusing me unnecessarily. I am simply a *nimit* (evidentiary doer), I am not giving rise to anything." Yet you say, "Hey, nothing besides water vapor is being formed, isn't it?"

Questioner: We should investigate, 'Who caused it to happen?'

Dadashri: So you are confounded, 'This ocean is not doing it, so there should be some other reason.' So mortal one, who is doing this? Who is responsible?

So you come to the realization that, ‘Oh! This is not an attribute of the ocean. This is all a problem created by the sun itself.’ Isn’t that what you would understand? So who would you consider the culprit to be? You would consider the sun. ‘The ocean is not creating it, so the sun must be somewhat at fault. If the sun is present, then the ocean is forming the water vapor. This is not an attribute of the ocean.’ Therefore, you suspect, ‘This is indeed the work of the sun.’ However, it is when the sun and the ocean both come together that the water vapor is formed; so then through whose energy does that happen?

Questioner: The water vapor arises due to the heat of the sun as well as the water, so we can say that the water vapor is formed through the energy of both of them.

Dadashri: But who is the one doing in this?

Questioner: In one way, we can say it is nature, and in another sense, we can say it is due to the sun’s heat.

Dadashri: The sun is doing it, isn’t it? Can the sun be called the doer? So you come to the understanding that the one responsible in this is definitely the sun. It is definitely the sun who is doing this. It must be the sun who is responsible. Therefore, you blame the sun. If you were to ask the sun, “Why are you creating water vapor over here from our ocean?” Then it too, would fearlessly respond, “I am actually not doing it, do not accuse me.” You tell him, “Why not, you are indeed the one creating water vapor from this ocean.” Then sun would say, “That is not my attribute either. I may seem to be the *nimit*, but that is not my attribute.” [You say,] “Then whose attribute is that? Who else, other than you, would do such a thing? So why did you form the water vapor?” Then it would say, “Look here, do not talk to me like that, I am not doing it.” So, then you ask, “Then who else is doing this, when you are not present near the ocean, the water

vapor does not form, but the moment you are present, the water vapor immediately starts to form.” So it would say, “If I were creating the water vapor, then it would also happen over land. However, nothing happens above land, therefore, I am not the doer of this. If I were the doer, then even though my rays fall over this stone, yet nothing happens over there. If I were the doer, then the water vapor should form over the roads and over the mountains, shouldn’t it? Hence, it is not I who is creating this water vapor.”

The sun rises and sets in its respective direction; it does not have anything to do with this. Hence, this attribute of forming water vapor is neither of the sun nor of the ocean. Water vapor is a *vyatirek guna* that has arisen. The sun is not doing it, nor is the ocean doing it. However, when these two come together, each one maintains its own individual *gunadharma* within, and a new *vyatirek guna* comes about. That is how all of this has manifested. The sun is a *nimit*; the ocean is a *nimit*. [In the same way] The Self does not have to do anything.

It is scientific, isn’t it! You cannot say that water vapor is an attribute of the sun, but you also cannot say that it is an attribute of the ocean, can you?

The examples are not fitting exactly, but ‘we’ are saying this to give you an idea. These do not match exactly. They are not matching without contradiction. But it is not possible to give you any other example. This is how the *vishesh guna* arises in that.

As both, the sun and the ocean, came together, the *visheshbhaav* of water vapor arose. When the two separate, the *visheshbhaav* will come to an end. It is a simple concept, isn’t it!

This is the original concept, the one that was in the hearts of all the twenty-four *Tirthankar* Lords (the absolutely

enlightened Lords who can liberate others) combined. So, this may or may not be in the scriptures; meaning that, it may not even be easy to transcribe it in the scriptures. There needs to be a method to transcribe it. Whereas, ‘we’ are explaining this to you through examples.

Questioner: ‘Your’ examples are very extraordinary. This example of the ocean forming the water vapor is an extraordinary example to understand this incontrovertible principle.

Dadashri: That is where people are getting stuck. Peoples’ principles are falling short over here. These people say, “God had this desire of wanting to create.” While some others say, “No, no, He did not have the desire.” People are believing, ‘God has become *‘Ekoham bahusyam’* (‘I was the only one, and then all these forms arose’),’ however, scientifically this is all a *vishesh parinaam*.

Questioner: Dada, is it not possible that in order to prevent people from falling into this maze, they closed this path, this gate, by telling them, “Do not to go any further than this. God has created this, so do not go any further than this.”

Dadashri: Who was going there anyway? They do not have the energy whatsoever. Hence, it became blocked automatically, and thereafter, they could not go further. The monks and saints progressed a little further and then they said, “This is done, God has created this, all this is being governed by God.” Hence the business for the monks and priests started. As if the monks and priests knew everything about God’s abode. ‘Whether it is functioning or not? Whether God’s expenses are operational or not? Whether God can meet the expenses or not?’ Thereafter, all those topics remained entangled completely.

Here, in *Akram Vignan*, the entire *siddhant* (incontrovertible principle that accomplishes the ultimate

goal) has been revealed. The entire *siddhant* has been disclosed in a scientific language, without contradiction. All these people have mentioned this ‘*vibhaav*’, but ‘we’ gave it a great deal of thought. ‘Hey, how does the *vibhaav* come into being? On one hand, they say, “It is the *vibhaav* of the Self,” and then on the other hand, they say, “The scriptures say that these are the *vyatirek guna* of the Self.” That had stirred up a lot of controversy.

Questioner: Now it is becoming clear, Dada.

Dadashri: It is becoming clear, isn’t it? One should have closure and inner satisfaction (*samadhan*).

Questioner: We are getting closure and inner satisfaction, Dada.

Dadashri: [People believe that,] ‘God has created everything.’ How was it made and who made it? It is [actually] *anupchaarik* (that which happens without any effort).

Questioner: Meaning that, everything would be *anupchaarik* only wouldn’t it!

Dadashri: Yes.

Questioner: Is everything *anupchaarik*?

Dadashri: It is *anupchaarik*.

Questioner: And the one who understands that everything is *anupchaarik* becomes natural and spontaneous (*sahaj*), doesn’t he?

Dadashri: Is there a choice? If he wants to get out of this, then that is the way. However, the whole world indeed understands only this. Even a young child understands *upchaar* (visible effort or planning), he too says, “Today, I played cricket, I won.”

There Is No Doer in This World

That which arose from the Self and this *Pudgal* (the eternal element of inanimate matter) coming together, the scripture writers have referred to it as, ‘A problematic form has arisen.’ ‘We’ have referred to it as ‘*visheshbhaav*’. ‘We’ say it as it is, in its true form. So that it can be understood, ‘we’ have said that this is ‘*vishesh gnan*’. ‘It’ (the Self) indeed has Its own *Gnan*, in addition to that, there is this *vishesh gnan*; due to which this worldly life has arisen. The cycle of worldly life then continues. But now, if you are getting fed up of it, then do something so that you become free of the *vishesh gnan*. So, You indeed have Your *Gnan*. The balance has not decreased in Your *Gnan*, not even a dime’s worth.

This world has arisen in a way just like [the formation of water vapor in] the case of the ocean and the sun. No one has created it. There is just a *naimittik bhaav* (the state as an evidentiary doer). The ocean is also an evidentiary doer and the sun is also an evidentiary doer. This has arisen due to the inherent nature of all the circumstances [that have come together]. This [water vapor forming] happens when both, the ocean and the sun, come together, but they are evidentiary doers; no one is an actual doer in this world. If you understand that, then all the miseries of the world will go away. Otherwise, how would the misery go away? Would happiness arise, if you were to understand foolish things [as being correct]? If you were to call your aunt, “Mom, Mom,” your mother would be left aside. What pleasure would you gain from that? Would you feel happiness from that? That is what is happening in this case. If you recognize your mother as ‘mother’, and your aunt as ‘aunt’, then you will find some pleasure! That is when you will say, “She is not mine.” Should you not recognize everything? So ‘we’ are saying this after having Seen the truth scientifically, after having Seen the entire result. Here, the reference is not just to the concepts in

the scriptures alone, ‘we’ are saying this after having Seen everything, the entire result; and this is a concept that is pure and exact for all three timespans [the past, the present and the future]. Meaning that, it is such a concept that no one can say it is incorrect, even in the future. All these concepts have been printed in these books. All the books have been printed for this very reason, and the world should attain salvation.

What do ‘we’ do? ‘We’ separate both, the Self and the *Pudgal*, and so that property [the *vishesh guna*] comes to an end. This is in fact a Science; it is the Science. It is the Science of Lord Mahavir, the Science of the twenty-four *Tirthankars*.

The World Has Arisen Due to the Presence of God

Can this body, this entire machine, actually function without the Self?

Questioner: No, it cannot. It functions only because the Self is present within! Otherwise, it would be lifeless!

Dadashri: Now the Self does not have such a property to function like this. It is because of the presence of the Self that all of this functions; it is not because of Its authority. Just like the tiger and the goat who were drinking water alongside each other, in the presence of Lord Mahavir. Would a tiger and a goat really ever drink water together in anyone else’s presence?

Questioner: No, they would not.

Dadashri: There, in the presence of the Lord, they forget their inherent nature. The goat forgets its inherent nature of being scared and the tiger forgets its violent nature.

Therefore, this world has arisen due to the presence of God [the original Self; the absolute Self]. God has not done anything. It is through His *nimit*. ‘Presence’ means what? Say, ‘we’ are sitting here right now, and a man comes in from over

there, and another man is chasing him to beat him up. When the one who has come to beat him, the one with the intent of wanting to beat the other person, enters over here, upon seeing ‘Dada’ he will forget about his violent nature for a moment, he will forget about this intent to beat, he will become pacified. Now, ‘we’ have not told him anything. He does not know anything. It [the intent to beat] stops of its own accord, automatically. However, if he were to be outside, then he would definitely beat the other person up.

Here, the one who has come to beat would not touch the other man at all. ‘We’ have not told him not to do that, yet due to ‘our’ presence, all these changes come about, a transformation happens in what is going on in his mind.

Questioner: His intent changes.

Dadashri: Did ‘we’ do anything in that? Even though ‘we’ do not say a word, the work will be done. That is all; this Science has come about due to the presence of God, hasn’t it! This world has arisen out of [*vishesh*] *gnan* and it continues functioning, and ‘we’ are saying this after having Seen it ‘ourselves’. There is not even the slightest bit of falsehood in it.

Only the *Tirthankar* Lords Knew this art. God has not done anything at all in creating this world; He is simply a *nimit* (the one who is instrumental in the process). All this, the Science is going on entirely due to the presence of God!

What is the scientific principle? Due to the presence of God, the wrong belief arises. Due to the presence of God, worldly life comes to an end. Due to the presence of God, the state as the absolute Self (*Parmatma pad*) manifests.



[8]

Anger and Pride Is to 'I', as Deceit and Greed Is to 'My'

The 'I' Advanced Further...

What took place in *visheshbhaav* (an assumed identification with that which is not One's own)? The beliefs of, 'I am something', and 'I know' and 'I am doing'; all of this [arose]. That *visheshbhaav* came into being, which is why worldly life came into existence. Thereafter, one started doing what he saw others doing. People get married, so he gets married. The entire problem has carried on due to the societal arrangement in the world. Would they let go of the 'wooden apples' [wrong beliefs]? One indeed says, "You'll be damned if you do and you'll be damned if you don't..."

Questioner: Therefore, the ego that arose from the *vishesh parinaam*, it is the same one for this entire lifetime, isn't it?

Dadashri: It comes to an end and then it arises again, it comes to an end and then arises. Meaning that, a seed falls and a tree grows, a seed falls and a tree grows; that [cycle] is certainly going to carry on.

Questioner: Meaning, it becomes a tree in the next lifetime, doesn't it?

Dadashri: All those causes [seeds] then give rise to a ‘tree’ [effects], don’t they! Then, from the ‘tree’, the causes arise. It is a straightforward concept, causes and effect, that is all, the cycle simply continues on.

Questioner: Is it one and the same ego that works throughout the entire lifetime?

Dadashri: Then what else? Would there be another five to seven? The ego dies along with the body; that is all. The rest goes ahead in the form of causes, and based on that, a subsequent ego arises in the next lifetime.

Now let ‘us’ explain to you about the Self. ‘We’ are also telling you that God has not created [the ego]. Yet the ego exists, that point is also true, as clear as daylight. So, you may ask, “Who is that ego in the middle?” And you may also ask, “When did the ego start?” If it had actually begun, then that would mean that the world has a beginning. But there is no beginning to this. The ego arises and the ego comes to an end, the ego arises, and the ego comes to an end. But at the time of coming to an end, it sows a seed and then it ends. So, it is not as though this has [ever] begun. Yet how does the ego arise? The original one that had arisen, how must that ego have originated the first time? So, from the beginning, there is no original beginning, but in a general sense we are asking, “Why did the ego arise? How did it arise?”

Questioner: How did the very first effect start?

Dadashri: An effect can never happen without the causes. The causes one created were, ‘I am this and this is mine;’ that is why the effect began thereafter.

Questioner: But how did the cause start the very first time?

Dadashri: That’s it! The Self met another eternal element [*Pudgal Parmanu*]. The Self Itself felt, ‘Truly, I am

this [the non-Self].’ With that, the ‘I’ and ‘my’ arose, and the anger, pride, deceit and greed came into being.

This One [You, the Self] is the original light, but the people of the world said, “You are Chandubhai,” and you too believed, ‘I am Chandubhai!’ Therefore, egoism arose. That egoism became the representative of the original light! And then, one began seeing through that representative’s light; that being the intellect (*buddhi*)!

The Kashays Are the Cause of Karma and the Antahkaran Is the Effect

Questioner: Due to the proximity of the Self and the *Pudgal Parmanu*, the four *kashays*, anger, pride, deceit and greed arose, is that correct?

Dadashri: Yes.

Questioner: So then, is that also how the mind, intellect, *chit* and ego came into existence?

Dadashri: It is like this, anger, pride, deceit and greed are actually productions, whereas the mind, intellect, *chit* and ego are actually effects.

Questioner: They are effects, but doesn’t production mean effect? Besides that, what else can it be?

Dadashri: Production means causes. Production means that it arises by certain things coming together. *Upadhi swaroop* (to become the form as the sufferer)! To take on a *vishesh swaroop* (a completely new form).

Questioner: As the Self and inanimate matter came into close proximity with each other, anger, pride, deceit and greed arose. Similarly, the mind, intellect, *chit* and ego also arose. Therefore, did the causes and effects both arise simultaneously?

Dadashri: No.

Questioner: So then how did they arise?

Dadashri: Fundamentally, the first thing is the production; the anger, pride, deceit and greed arose first. It is because they arose that karma began to be charged. Had they not existed, then charging would not have taken place. If they exist, then the charging [of karma] takes place. That itself is *bhaavkarma* (charge karma). It is because one became angry. It [the anger] has arisen, but [the problem arises] if it is used. If it remains without being used, then there is no problem. But it cannot remain without being used, can it! When would it remain without being used? It is when One has the Knowledge of the Self. That is when all the *parmanu* get discharged. This is because the ‘live’ part has gone from it [anger]!

Questioner: Yes, so what happens when it is used?

Dadashri: When it is used, karma is bound. And because karma is bound, this effect is felt when it discharges, and that indeed is this *antahkaran* that is within, the entire complex of the mind, intellect, *chit* and ego.

Questioner: The mind that remains after attaining *Gnan*, is it ‘effective’?

Dadashri: Thereafter it is ‘effective’ [such that it comes into effect on its own], that is all. Even for an *agnani* (one who has not attained Self-realization), the mind is ‘effective’, but even the ‘effective’ is such that it creates causes within, whereas for this One [who has attained *Gnan*], it does not create causes, the causes come to an end.

Questioner: Is it the same way with the *chit*?

Dadashri: For the mind, intellect, *chit* and ego, for all of them. The entire *antahkaran* itself, it is all just an effect. And not just the *antahkaran*, but even the *bahyakaran* (the external

instruments of the mind, speech and body) is an effect. Both the *karans* (mechanisms; activities) are merely effects.

Depending on what happens in the *antahkaran*, after that, anger comes forth on the outside. It happens within the *antahkaran* first. He quarrels with his father within the *antahkaran* first, and then he quarrels externally.

Questioner: But the *antahkaran* is an effect, so then how can this happen?

Dadashri: Yes, but this is an effect, and that too is an effect. However, the former is a subtle effect, whereas the latter is a gross effect; like in the case of anger, because it comes out.

Questioner: If there were no *antahkaran*, then would anger, pride, deceit and greed actually arise?

Dadashri: No, then there would be nothing.

Questioner: So then, what is first? Before You said that the anger, pride, deceit and greed come first, and thereafter all this comes, the [external] effect.

Dadashri: Anger, pride, deceit and greed are the 'parents' and all these are their 'children'; the descendants of the mind, intellect, *chit* and ego arise later.

Dense Vibhaav in Avyavahaar Rashi

Questioner: This evolution theory that we talk about, where a living being continues developing and through the process of evolution, it will come into the human life-form, it will go into the life-form as a celestial being, it will undergo these things; all of that is indeed due to *vibhaav*, isn't it?

Dadashri: That is indeed due to *vibhaav*. All this that exists, it is all *vibhaav* indeed.

Questioner: So did the first wrong belief arise while in the state as a one-sensed living being?

Dadashri: No, not in the state as a one-sensed living being. Prior to that state, all the living beings are in *avyavahaar rashi* (a state of uncategorized souls that have not yet entered worldly interaction). They have gelled, they have not yet been named, they have not yet entered into *vyavahaar* (worldly interaction).

Questioner: But do they actually have *vibhaav* at that time?

Dadashri: Very dense, they have a very strong *vibhaav*. All the karma that are in the *avyavahaar rashi* are to be endured in worldly interactions later on.

Questioner: If karma continue to be created based on the physical evidences (*dravya*), the location (*kshetra*), the time (*kaal*) and the intent (*bhaav*), then when does the ego arise?

Dadashri: Fundamentally, the *aham* (the 'I') has actually been in existence right from the beginning! It has been in existence from the beginning; since time immemorial. It exists from the moment the [fundamental, the initial] *visheshbhaav* arises. The *aham* arises with the initial *visheshbhaav*, and from that *aham*, the second *visheshbhaav* arises, and that is the ego (*ahamkaar*). Then that ego is destroyed. Thereafter [another] *visheshbhaav* arises and [another] ego arises. The *visheshbhaav* gives rise to the ego, and the ego gives rise to the [next] *visheshbhaav*. [The *aham* remains constantly until *keval Gnan* (absolute Knowledge) is attained; it is the *ahamkaar* that takes birth and dies.]

Questioner: So, is it from the moment it comes into worldly interactions from *avyavahaar rashi*?

Dadashri: Everywhere, whether in *avyavahaar rashi* or in worldly interactions, everywhere indeed, wherever you

look, it exists. It is not as if it [the ego] was not the sufferer (*bhokta*) in *avyavahaar rashi*. It was the sufferer there too, it was suffering a terrible sensation of pain (*vedana*), the sensation of pain was such that it could not even be tolerated.

Questioner: Meaning that, it was verily that ego who was the sufferer of that sensation of pain?

Dadashri: Then who else? This One [the Self] is not the doer. The doer cannot exist without the intellect.

Questioner: Does the ego actually suffer?

Dadashri: Yes, it suffers.

Questioner: Does that mean that the ego has come into existence right from the beginning due to the *vishesh parinaam*?

Dadashri: Not just the *vishesh parinaam*. Once one *vishesh parinaam* dissipates, the ego dissipates, but only after having given rise to another *vishesh parinaam*. This is because they are together; due to the two eternal elements being in close proximity to each other, the *vishesh parinaam* continues to arise, and once they separate, the *vishesh parinaam* dissipates. [At that time, the initial *visheshbhaav* and due to that, the *aham*, they indeed remain in existence at all times.]

Vyavasthit and Rebirth

Questioner: So what kind of relationship do both, rebirth (*punarjanma*) and scientific circumstantial evidence, have with each other. Please explain that.

Dadashri: That scientific circumstantial evidence is itself the main cause of rebirth. Scientific circumstantial evidence proves rebirth.

Questioner: So then, is it the Self that undergoes rebirth?

Dadashri: The Self does not undergo rebirth. It is only the ego that keeps undergoing rebirth. The Self remains as It is. The veils of ignorance (*avarana*) keep coming over the Self and the veils keep shedding off. The veils of ignorance continue to come over It and continue to shed off.

Questioner: Does the whole world function according to its own *gunadharma* (intrinsic properties that have a specific function)?

Dadashri: That is all; the world is functioning based on its inherent nature indeed. The inherent nature is doing all of this.

Questioner: But isn't our inherent nature spoilt? It is because our inherent nature is spoilt that we keep doing all these bad things, isn't it?

Dadashri: 'You' are actually the Self, You are the absolute Self (*Parmatma*). So how can Your inherent nature be spoilt?

Questioner: No, but the *pudgal* that is together with...

Dadashri: No, that *pudgal* is something that has arisen in accordance with the circumstances. *Pudgal* means 'I' and 'my', both have arisen. As long as you prevail in the state of, 'I am Chandubhai,' you will not attain the awareness of Your Real form as the Self, and until then, the I will continue to remain separate [from the Self]. It is a *vyatirek guna* (completely new property of a third entity that arises when two eternal elements, the Self and inanimate matter, come together), it is not an *anvay guna* (intrinsic property).

Vibhaav Is the Ego

Questioner: The *vibhaav* that was produced due to the circumstance of the six eternal elements coming together, that

vibhaav happens to the *pratishthit atma* (the relative self), right?

Dadashri: Yes, the *pratishthit atma* is itself the ego. The ego that is doing the *pratishtha* (instillation of the life energy which in turn gives rise to a new causal body), that ego is itself the *visheshbhaav*. The *visheshbhaav* is itself the ego.

Questioner: Is it the Self's inherent nature to be egoless?

Dadashri: Yes, that is the Self's inherent nature, and the ego is the Self's *vibhaav* (a third identity with completely new properties; the state as the relative self).

Questioner: Besides the Self, would anything else that is visible be considered as *vibhaav*?

Dadashri: All of that is the effect of the *vibhaav*, moreover all of that is temporary. That which has been mixed together will not last. No matter how much one accumulates, even if you try to make the body yours, yet that will never happen.

Questioner: The Self and inanimate matter are the same in everyone, so then why do the *vyatirek guna* exist to a greater or lesser extent in each person?

Dadashri: *Chetan* (the property to Know and See) is the same in everyone. *Jada* (inanimate matter) cannot be the same. Had the inanimate matter been the same, then you would not be able to recognize anyone at all. Everyone would have the same type of faces and the same type of everything.

Questioner: But fundamentally, everyone's *anu* (atoms) and *Parmanu* (the smallest, most indivisible and indestructible particle of inanimate matter) are the same, aren't they?

Dadashri: Yes, but do not look at the *anu* and *Parmanu*. At present, for us, the body and all that has been formed, is not identical.

Questioner: Amongst those who have not attained *Gnan*, why is it that some have more egoism and others have less egoism?

Dadashri: All of that would actually be so. It would be there to a greater or lesser extent. All that is not under his control at all. He himself believes, ‘I am this’, but he is not really that. ‘I am this’ is an illusory belief. And it may be present to a greater or lesser extent, but it does not leave. Without the two becoming separate, it cannot leave.

Questioner: But when the circumstances come together for that, then it would dissipate, wouldn’t it?

Dadashri: Yes, only if the circumstances come together, otherwise that cannot happen, can it! Even over here, it is subject to *vyavasthit* (the result of scientific circumstantial evidences) indeed. But what ‘we’ are trying to say in this case is, ‘How did this arise?’ It has arisen because of the coming together of these two. Thereafter, one comes across all the karmic accounts as per *vyavasthit*. Each person will come across all the things that are necessary. However, fundamentally, the property of *vibhaav* is not One’s own. *Visheshbhaav* means the Self’s [inherently natural] energies definitely exist, but there are also *vishesh* (extra; additional) energies. Therefore, One Himself does not give rise to this [*vibhaav*]. The *vibhaav* arises due to the pressure of other circumstances, and then the energies of this [*vibhaavik* state] arise.

The One Who Remains Separate in This, Is the Gnani

Questioner: What is the relationship between the two, this entire *antahkaran* that has arisen and the *vishesh parinaam*?

Dadashri: Anger, pride, deceit and greed, all of them arise due to the *vishesh parinaam*, and then because of them, the *antahkaran* came into being, didn't it!

Questioner: Now, even for an *agnani* (one who has not attained Self-realization), the Self and inanimate matter exist together, and the same applies for the *Gnani Purush*. So then, does the *vishesh parinaam* not exist in the *Gnani*?

Dadashri: For Him, they are not together; such a One is called a *Gnani* indeed! For Him, they have separated.

Questioner: I did not understand that.

Dadashri: If they [inanimate matter and the Self] were together, then the *vishesh parinaam* would remain, wouldn't it? That would mean the *vishesh parinaam* is indeed there. But He (*pote*; the Self-realized One) separates those that are together, doesn't He!

Questioner: So in the case of the *agnani*, the *vishesh parinaam* has to be separated, is that correct?

Dadashri: Those two are together, side by side, touching each other. That is why this *vishesh parinaam* occurs. But thereafter, the developing 'I' [in the state as the *Gnani*] stops them from 'touching' [believing something that is not One's own to be his own]; once they separate, then there is no problem.

Questioner: That is correct. So as long as one believes the *pudgal parinaam* (the effect as the non-Self) to be his own, is that the original cause of the *vishesh parinaam*?

Dadashri: Yes, upon them coming together, the developing I considers the *pudgal parinaam* to be his own, thus the anger, pride, deceit and greed arise. And as a result of that, all this can be seen. Thereafter, worldly life came into existence. The developing I's belief and everything else arises because of that. The entire *antahkaran* arose because of that. Whereas the ego has actually given rise to the mind. It is a descendant of the ego, its heirs.

Questioner: So, is the mind a creation of the ego?

Dadashri: The mind is not anyone else's creation; it is the ego's.

Questioner: Would a thought that arises today be considered a creation of today's ego?

Dadashri: That is considered to be from the past. Everything that arises today is all an effect. In that, if a 'seed' is sown once again, then it becomes 'effective' in the next life. One experiences the old effect [of the past life] and sows a new 'seed'. Just like if one were to eat a mango right now, he eats its pulp and all that, and then 'throws' [sows] the seed; therefore, the seed then grows.

Questioner: This 'throwing' of the 'seed', is that considered as *vishesh parinaam*?

Dadashri: The *vishesh parinaam* occurs when the two are together; it arises automatically. It is a belief (*drashti*) of a kind. Thereafter, anger, pride, deceit and greed arise. Whereas one actually sows the 'seed' once again after that due to illusion. One does not know what to do with the mango seed, so he 'throws' it [on the ground] again, so it grows again. And if he were to roast the seed, then it would not grow again. But only if he has such *Gnan* (Knowledge). Similarly, if One were to become a non-doer in this, then it [the new 'seed'] will

not grow. As One becomes *akriya* (disconnected from any activity; in the state as the non-doer), it does not grow.

Questioner: Due to the coming together of inanimate matter and the Self, the *vyatirek guna* of anger, pride, deceit and greed arise. But only if there is *agnanta* (ignorance of the Self); they have said that, that has to be there along with them. Anger, pride, deceit and greed do not arise for the *Gnani*.

Dadashri: If it [*agnanta*] was together, then they would arise for the *Gnani* too. However, if it were to be there together, then He would definitely not remain a *Gnani*!

Questioner: I did not understand that.

Dadashri: As the two eternal elements remain together, those results would indeed arise, wouldn't they! Then once it [*agnanta*] has been removed, they will not arise. Once the two eternal elements have been separated, have parted, have disconnected, One becomes a *Gnani*. Whereas if they are close to each other, one is an *agnani*.

Questioner: But You are engaged in discussions, You engage in all this worldly interaction, people can see that, so this worldly interaction would actually be that of the inanimate part, wouldn't it?

Dadashri: That would continue to happen, what then?

Questioner: So then how can I tell that the *vishesh parinaam* is not occurring in this?

Dadashri: Before, the effect of becoming engrossed in the mind used to arise for the developing I; [now] He has become separate. The mind is separate and the 'I' is separate, and thus, You were able to See the result of the separation having happened over there.

Questioner: As He became separate, what did You say [happened]?

Dadashri: ‘You’ were able to See the result of them becoming separate. The mind and the awakened Self; both became separate. The *Gnani* has no use for the mind. For the *Gnani*, the mind is in the form as an object to be Known. For Him, the mind is not in working order [does not charge; only discharges].

Questioner: Meaning that, would the mind actually keep doing its function?

Dadashri: That is its past result. Nothing new arises. The *Gnani* keeps Seeing the mind, such as what thoughts are arising in the mind! ‘He’ keeps Seeing what all the effects from the past life are arising. Previously, one was not Seeing [them as separate], he was dwelling in them. And when one dwells in them, that itself is referred to as ‘thoughts’.

Questioner: But right now, the *Gnani Purush* takes part in worldly interactions, so the other eternal elements are also connected, aren’t they?

Dadashri: Of course, they would be!

Questioner: Then those eternal elements would be considered as having come together, wouldn’t they?

Dadashri: They are actually subject to time. They cannot be considered as having come together. They are *parinaamik* (in the resultant state; ‘effective’ such that they will procure results on their own). To come together means that they are in the form of a cause, whereas the result is actually an effect.

The Cause of Becoming a Doer

Questioner: Since no one has created the ego, then it means no one is responsible for it, either; that point is also true, isn’t it?

Dadashri: How can anyone be responsible at all! They have come together naturally and that is why it has arisen, and

after having arisen, it has not even influenced the Self. It does not bother the Self, and the Self does not bother it. This ego that has arisen, that ego now has misery (*dukh*), the Self does not have misery. The Self does not understand misery whatsoever. Therefore, it is the ego who has the desire to become free from this, from this state.

From that, this *hupanu* (the prevalence of the I) and this sense of 'my-ness' (*marapanu*) has arisen. So who would sustain them? Who would overlook their maintenance? The answer is the presence of the Self. If the Self were not present in the body, then all of that would come to an end entirely.

After Gnan, the Kashays Belong to the Non-Self

Questioner: Once One comes into One's Real form as the Self (*Swaroop*), then anger does not arise, pride does not arise, deceit does not arise, nothing arises, right?

Dadashri: Anger, pride, deceit and greed are properties of the *pudgal* (the non-Self complex); the Self does not have such properties. Meaning that, they are not Our properties. So why should We take on the responsibility for them? That which increases and decreases are all simply properties of the *pudgal*.

Here, if one attains *Gnan* from 'us', then for Him, the anger, pride, deceit and greed are the properties of the *pudgal*; and for those who have not attained *Gnan*, those properties belong to the [worldly-interacting] self. In reality, they are not the Self's properties. Then again, the developing I, says, "I am Chandubhai." He claims to be what he is not, in the same manner, even though these properties are not His own, he takes them on as belonging to himself.

That is how it is. If one attains *Gnan* from 'us' and remains in 'our' *Agnas*, then even if anger, pride, deceit and greed happen, they still do not touch You [the Self]; nothing

happens and *samadhi* (a blissful state that comes about when One becomes free from mental, physical and externally induced suffering) never leaves.

The Self never has worries. The Self is an abode of infinite bliss. 'It' is Itself an abode of infinite bliss. 'It' even makes anyone who 'touches' It blissful. Yet these people have come to believe, 'It is indeed the Self that worries, and it is indeed the Self that suffers, and all this externally induced suffering belongs only to the Self.' The one saying this remains at a distance from that. Who must be the one saying this?

Questioner: That very one, this ego.

Dadashri: It remains at a distance. Therefore, it has proved itself innocent, and it proves everyone else to be guilty. The one who is primarily guilty, proves others to be guilty. It is itself guilty. So then, the *mithyatva* (the wrong belief of 'I am Chandubhai') continues to increase, the wrong beliefs continue to increase.

The Self is in Its realm as the Self. This is in fact a scientific effect. No one has done anything. It is nothing at all like what these people of various religions believe. This was what was in the heart of the *Tirthankar* Lords! Whatever 'we' are telling you is the direct *Gnan* of the *Tirthankar* Lords, it is beyond the scriptures.



[9]

The Real Forms of Swabhaav and Vibhaav

The World Functions as per Its Inherent Nature Indeed

This entire world functions as per its own *swabhaav* (inherent nature).

Questioner: What could this thing called *swabhaav* be?

Dadashri: Each eternal element exhibits its own *swabhaav*. The *dravya* (eternal elements) are eternal, meaning that they are permanent. They are constantly bringing about a change (*parivartansheel*), whilst remaining within their own individual *swabhaav* only.

Questioner: Just as when night falls, You said that it happens naturally, and even daytime occurs naturally. Then this *antahkaran*, the speech, all that...?

Dadashri: Everything happens as per its inherent nature. All the eternal elements, if it is *Pudgal* (the eternal element of inanimate matter), then it functions as per *Pudgal's* inherent nature, and if it is *Chetan* (the Self), then it functions as per *Chetan's* inherent nature. Now, all these discussions are neither in the scriptures nor in the books, right?

Questioner: They are not, Dada. They are only in Dada's 'computer'. This *Pudgal* functions as per its own inherent

nature, so is there any connection of the Self in that? Any interference?

Dadashri: That which interferes cannot be considered the Self at all.

It functions as per its inherent nature, and scientific circumstantial evidences are what makes it function.

Questioner: Whose inherent nature?

Dadashri: The *Pudgal* has its inherent nature and the Self has Its inherent nature. Then, *dharmastikaya* (the eternal element that supports motion) has its inherent nature, [the eternal element of] Time has its inherent nature; each one has its own inherent nature.

Questioner: A seed grows naturally; water, air, and soil, all these circumstances help it grow.

Dadashri: All those circumstances function naturally.

The whole world is continuing to exist naturally indeed. Who runs this world? The answer is, it is indeed the inherent nature that runs it. How did it arise? The answer is, it has arisen naturally. How did the *vibhaav* (the state as the relative self) arise from *Swabhaav* (the inherently natural state as the Self)? The answer is, when these [the two eternal elements of the Self and inanimate matter] come together, their inherent natures are indeed such that this *vibhaav* tends to arise.

Questioner: But the properties that were illuminated in the state of *vibhaav*, were they illuminated by the light of *Swabhaav* (the inherently natural state as the Self)?

Dadashri: The *Swabhaav* has nothing to do with it, the inherent state of the Self remains within Its own inherent nature. 'It' has nothing to do with all the others [the five other eternal elements]; and completely new properties of its own have arisen for *vibhaav*. This world is functioning naturally

[as per its inherent nature] whereas clashes have arisen due to *vibhaav* (an assumed identification with that which is not One's own).

The self [developing I] can either have *vibhaav-bhaav* (the state as the relative self) or it can have *Swabhaav-bhaav* (inherently natural state as the Self), it can only do these two [*bhaavs*]. The Self cannot do anything else. The Self has never done any activity, nor does It do any, nor will It ever do any. *Swabhaav-bhaav* means One remains as the Self, and *vibhaav-bhaav* means [one has] *dehadhyaas* (the belief of 'I am the body'). It [the worldly-interacting self] can also prevail in *visheshbhaav* (an assumed identification with that which is not One's own).

Questioner: Meaning that, it's like the people acting wrongly?

Dadashri: No, not like that. The Self has *Swabhaav* and *vibhaav*; it is through this *vibhaav* that the world has arisen, it is an unnatural state (*vibhaav dasha*). This *Swabhaav* (the inherently natural state as the Self) is something that takes One to His own *moksha*, whereas *vibhaav* is something that makes one wander in the worldly life. If one were to understand this *vishesh parinaam* (a completely new effect), then this puzzle can be solved, otherwise it is not such that it can be solved.

Questioner: The Self always goes towards *urdhvagati* (rises to a higher life-form), doesn't It?

Dadashri: It's not that It rises to a higher life-form, rather Its inherent nature is *urdhvagami* (proclivity to ascend or rise to a higher life-form).

Questioner: If Its inherent nature is to ascend to a higher life-form, then why does It go towards *adhogati* (regress to a lower life-form)?

Dadashri: ‘Its’ inherent nature is to ascend, but other things latch on to It, and if they are heavy, then It becomes *adhogami* (proclivity to descend or regress to a lower life-form).

If one were to understand this *vishesh parinaam*, then this puzzle could be solved, otherwise it is not such that it can be solved. People have [wrongly] understood the ‘vi’ of *vibhaav* to mean *viruddhbhaav* (a state that is contrary to the state as the Self).

There Is No Sense of Doership in Swabhaav

Say there is this much water and all these people still have to bathe; and the electricity goes out. You start to heat the water on a kerosene stove or with something else, what would happen then? Would it take time?

Questioner: Yes.

Dadashri: *Vibhaav* means to give rise to worldly life, it is something that requires effort, like the effort required in heating up the water. Whereas to go into *Swabhaav* (the inherently natural state as the Self) is like removing the burning wooden logs [from under the water pot] and letting the water cool down once again; only then will One be able to go to *moksha*. In *Swabhaav* there is no activity, there is no effort. *Swabhaav* has to be understood. Are you able to understand the example of water that ‘we’ gave you?

For each and every eternal element, no effort is required for it to revert back to its inherent nature. For all of them, when they come into *visheshbhaav* (an assumed identification with that which is not One’s own), that is when effort is required.

Whether one renounces things or acquires things, it is referred to as *dharma* (religion), the Self’s relative *dharma*. Whereas the Real *dharma* of the Self is Its *swabhaavik dharma* (the true nature). There is no ‘doing’ in that; it

continues to happen naturally. If the Self comes into Its inherent nature as the Self, then that's more than enough. At present, it is in *visheshbhaav*.

To bring the Self into Its inherent nature as the Self, that is called *moksha*. Instead these people have moved ahead in 'doing'; 'do chanting' and 'do penance'. Hey mortal one, why are you doing this? Why don't you figure out how to come into Your *Swabhaav*! Why have you gotten involved in this confusion?

Questioner: Does one not need to make any effort in order to go into One's *Swabhaav*?

Dadashri: He does not know how, so how can he? All he knows is that, 'I will have to do something. I should do something.' Hey, if your guru has not figured it out, then you will definitely not be able figure it out! He remained that way, and his guru also remained that way.

You are wandering around aimlessly, aren't you! You eat desserts and then rub your hand on your stomach, and after belching, you go to sleep! Hey mortal one, you should only belch and go to sleep if your work is done!

As long as one does not come into *Swabhaav*, he cannot attain the natural bliss of the Self (*swabhaavik sukh*). All these are *vibhaavik sukh* (pleasures that are not inherent to the Self), and that is why they seem tasteless. The bliss of the Self is the bliss that is inherently natural to the Self; that itself is *moksha*.

The [original] Self has neither *bhaav* (belief of I like 'something') nor *abhaav* (belief of I dislike 'something'). The Self is *Swabhaavmay* (within Its own inherent nature). Each element is within its own inherent nature. Gold remains within the inherent properties of gold; it does not display any other *gunadharma* (intrinsic properties that have a specific function). Similarly, the Self has never let gone of Its own

gunadharma, nor does It let go of them, nor will It ever let go of them.

Questioner: What does ‘*anaadi swabhaav*’ mean?

Dadashri: It is the inherent nature that is present forever, that is permanent. It is considered eternal.

Swabhaav, Satta and Parinaam

Questioner: The *viparinaam* (completely new effect that arises as a result of the coming together of two eternal elements of the Self and inanimate matter; also known as *vishesh parinaam*) of the Self, is that *viparinaam* based on Its inherent nature? Is the *viparinaam* based on the fundamental authority (*satta*) of the Self or is it based on the circumstantial authority of the Self? And which eternal element is the main cause of that authority?

Dadashri: The Self comes together with all these eternal elements. That is why this *vibhaav* has arisen; that is why this worldly life has arisen. [One may ask,] “Is the *viparinaam* existing as a result of the inherent nature of the Self?” ‘We’ say no. “No, *viparinaam* cannot arise as a result of the inherent nature of the Self. The Self has Its own inherent nature; *viparinaam*, *vibhaav* can never occur in Its inherent nature.” “Is *viparinaam* based on the fundamental authority of the Self?” The answer is, “No, the fundamental authority [of the Self] is to remain in the inherent nature as the Self itself. It is *Swaparinaam* (the effect as the Self), It is not *viparinaam*!” Therefore, this [*viparinaam*] is not based on the fundamental authority of the Self. It is based on the unnatural (*vibhaavi*) authority of the Self; it is not the inherently natural authority of the Self. But [with regards to your question], “Is *viparinaam* based on the fundamental authority of the Self or is it based on the circumstantial authority of the Self?” The answer is, “It is based on the circumstantial authority of the Self.”

Questioner: Meaning that *viparinaam* is based on the circumstantial authority of the Self?

Dadashri: Yes. It arose because this [eternal element of] inanimate matter came into close proximity [with the Self]. ‘Which eternal element is the main cause of that authority?’ The main cause is that this eternal element of inanimate matter came into close proximity [with the eternal element of the Self], that is why this *viparinaam* arose, that’s all.

The Doer of the Karma That Is Inherently Natural to Itself...

Questioner: ‘The Self is the doer of the karma that is inherently natural to Itself, otherwise It is a non-doer.’ How is this so? I did not understand that.

Dadashri: ‘It’ is the doer of the karma that is inherently natural to Itself [that of Knowing and Seeing]. The Self is not the doer of any other karma. The Self is like this light. Suppose there is this light, it exhibits its own inherent nature; it is the doer of the karma that is inherently natural to itself. At the most, it gives off light. It is not as if it can come help put food in your mouth or fan you, can it? A fan will do that when it is turned on. This light will not fan you; why is that?

Questioner: That is because its inherent nature is like that.

Dadashri: That is how This is. The Self does not do such things as eat or drink; It does not do any such thing at all.

Questioner: In this, what does ‘the doer of the karma that is inherently natural to Itself’ mean?

Dadashri: The Self is the doer of only Its own inherent nature [that of being the Knower and Seer], of Its original inherent nature, of Its naturally existing inherent nature. It has actually been called a doer in worldly life, that is in terms of

vibhaav karma (the karma that is not inherently natural to the Self). It seems very subtle, doesn't it? 'It' has been referred to as a doer in worldly life, but that has actually been said through illusion (*bhranti*). As long as illusion exists, until then it [the worldly-interacting self] is the doer of worldly life. When the illusion leaves, then It is the doer of the Real form as the Self (*Swaroop*; the Knower and Seer). 'It' is the doer of Its own inherent nature as the Self, otherwise It is a non-doer. 'It' is not a doer in any other aspect whatsoever. 'It' does not do any such thing like this, like the things we do, like when we say, "I did this and I did that." The Self does not do such things.

Questioner: It is not possible to understand this without experiencing it.

Dadashri: If you want to experience it, then you have to come here.

Questioner: Does that mean that the intents that inclined towards the non-Self, are all intents that do not naturally belong to the Self (*aswabhaav-bhaav*), and the intents that are towards the Self are the intents that naturally belong to the Self (*Swabhaav-bhaav*)?

Dadashri: Yes, there is the inherent nature that is of the non-Self (*par swabhaav*); as long as the self is prevailing as the non-Self, until then this worldly life definitely exists, doesn't it! Once It comes into the state as the inherently natural Self in which there is full manifestation of all Its properties (*Swa swabhaav-bhaav*), It will become free from worldly life. And the state as the non-Self (*par swabhaav-bhaav*) means *parparinati* (to believe 'I am doing' in what are results of the non-Self). Another entity is the doer and one himself claims, "I am doing it."

What is this *visheshbhaav*? How does the *prakruti* arise on its own? 'We' [the *Gnani*] have Seen all this. 'We' are

saying this after having Seen all that. That is why ‘we’ are disclosing this spiritual Science. No one is an [independent] doer of anything at all, and without an [evidentiary] doer nothing can be done!!!

The developing I himself ‘paints the picture’ [charges, causes] of worldly life, and then it is in the hands of nature to bring this into effect [in the next life]. It is nature’s job to bring into effect [in the next life] the *vishesh parinaam* of the ‘picture’ [the causes, the charged *parmanu*]. After that, no one can stick his or her hand into that; no one can interfere in that!

Who Is the One Who Develops?

Questioner: The Self is the same in everyone, but there is *Gnan* in one and *agnan* in another, so due to which creation of the universe is this happening?

Dadashri: The creation of the universe is simply like that. Hey, it [the worldly-interacting self; knowledge] keeps developing from one degree, and reaches two degrees, four degrees; everyone has the [original] Self, but the external part [the worldly-interacting self] is the one that develops. The part that is not the Self is in the process of developing.

Questioner: Meaning the *vibhaav*?

Dadashri: The *vibhaav* is in the process of developing. As it continues to develop, it goes towards the inherent nature as the Self (*Swabhaav*).

Questioner: Does that *vibhaav* go towards *Swabhaav*?

Dadashri: Yes.

Questioner: Why? Is there a relation between *vibhaav* and *Swabhaav*?

Dadashri: [Just like,] The one in the mirror and the one standing in front of it, when the two [the developing ‘I’ and

the original Self] appear identical, that is when One becomes separate, that is when One becomes free, not until then.

Questioner: So does the ego have to come into the state as the Self?

Dadashri: It has to come into the state as the Self. The ego will have to be made pure (*shuddha*). Until that point, the development continues.

Questioner: What is the mutual relationship between both, *vibhaav* and *Swabhaav*?

Dadashri: They do not have a cause and effect relationship at all. [*Vibhaav* is a state of development.]

Infinite Energy Even in Vishesh Parinaam!

Questioner: The knowledge that all these living beings possess, that is mostly related only to the relative and the *pudgal*, isn't it?

Dadashri: Yes, that too is *pudgal* but it manifests like this. This which has manifested, this has indeed come from a single Self only. Hence, the knowledge that comes out from all these living beings has indeed come forth from the Self. They are the completely new effects (*vishesh parinaam*) of the Self. The *vishesh parinaam* possess so much energy of the Self. They possess infinite energy of *Gnan* (Knowledge of the Self). So all this infinite energy is indeed the result of just a single Self. For some, the *avarana* (veil of ignorance over the Self) has broken from here, for others, it has broken from there, for some it has broken from over there. That is how it is for everyone, from wherever the *avarana* has broken, from there the *Gnan* manifests. However, that is only if it is broken through and through. Otherwise it comes forth in the form of *vishesh parinaam*. But in actuality, the *Gnan*, in Its entirety, is in a single Self!

Each Eternal Element Is Dependent on Its Own Elemental Matter

Questioner: For all these *pudgals* (non-Self complexes) that exist, on what external factors is the *pudgal* dependent?

Dadashri: It is dependent on the one who is experiencing restlessness (*ajampo*). For the One who does not experience restlessness, where is the question of Him being dependent on external factors?

Questioner: Who is the *pudgal* dependent on?

Dadashri: It is dependent on its own elemental matter (*dravya*). Each eternal element is itself dependent on its own elemental matter. The fritters say, “Eat us if it suits you; don’t eat us if it doesn’t suit you. Even though we enter in you, we will still remain within our own elemental matter. We are not going to become one with your elemental matter at all.” It is actually due to ignorance that one believes, ‘I ate this and drank this.’ He thinks, ‘This elemental matter has come into my elemental matter.’ All of that is wrong. By believing that, by believing that which is incorrect to be correct, he becomes bound. Nothing else can happen.

Questioner: So then, that means that the fritter that entered the mouth, it also entered due to the *pudgal*, not due to the Self; that is what this means, right?

Dadashri: Yes. It is all nothing but *pudgal*. There may be all kinds of fritters, about ten or twenty kinds, yet if you eat the one made from pumpkin, then ‘we’ would Know, ‘Why you are eating the one made from pumpkin!’ You may say, “I have a liking for pumpkin,” you may make all sorts of false excuses, but it is because the *parmanu* of pumpkin [brought forth from the past life] have unfolded within you, that is why it is being eaten.

Each eternal element can be differentiated by its inherent nature, and eternal elements that are different by their inherent nature cannot become one.

The Self and inanimate matter are free from association with each other (*asangi*). The inherent nature of both are different. They do not help one another; they do not harm one another. That which does not help, cannot cause harm either. You yourself are the one harming your own Self, because you are dependent on the *pudgal*.

Questioner: The developing I is prevailing as Chandubhai, so when would it revert back to the inherent nature as the Self (*Swabhaav*)?

Dadashri: The one who has gone into *vibhaav* cannot immediately come back into *Swabhaav* right now, can he! It is when that *vibhaav* comes to an end that He comes into *Swabhaav*. There is no problem after One comes into *Swabhaav*. However, ‘in *vibhaav*’ means that one has become established in *paudgalik gnan* (relative knowledge). ‘*Swabhaav*’ means [to be in] *swabhaavik Gnan* (Knowledge of the Self; real Knowledge) and ‘*vibhaav*’ means *paudgalik gnan*. Now, that decreases gradually, a step at a time. It does not leave suddenly, in just one instance. Who is at fault? The fault is of the one who suffers. Yes, in this case, the [worldly-interacting] self has to suffer and it is the fault of the [worldly-interacting] self; what is the *pudgal* going to lose in this?

Questioner: And if the [worldly-interacting] self does not suffer, then is there no problem?

Dadashri: But how can it not suffer? It will not suffer only if it comes into the inherent nature as the Self (*Swabhaav*). Once It becomes the Knower and Seer, then it doesn’t matter even if the *pudgal* makes a fuss!

Questioner: Infinite Knowledge (*anant Gnan*), infinite Vision (*anant Darshan*) and *Charitra* (Conduct as the Self), so what is *Charitra*?

Dadashri: To prevail in the inherent nature as the Self, that precisely is *Charitra*. To prevail as the Knower and Seer. If you curse at me, then ‘we’ would prevail as the Knower and Seer of how this Ambalal is reacting.

From Bhaavna to Vaasna...

Questioner: Please explain the difference between *bhaavna* (discharge intent; intention) and *vaasna* (subtle desire).

Dadashri: Now, the *vaasna* actually arises from the *bhaavna*. If the *bhaavna* were to not exist, then the *vaasna* would simply not arise. It is only if one does *vibhaav*, that the *vaasna* would arise! And if One were to come into One’s own *Swabhaav*, He would become desireless (*nirvaasnik*). When One comes into the inherent nature as the Self, then it is over, it comes to an end. Instead, one does *vibhaav*, one has the [discharge] intent for worldly happiness, therefore that goes in the category of *vaasna*. The *bhaavna* for worldly happiness is itself *vaasna*. Hence, there is no difference between *bhaavna* and *vaasna*.

Questioner: The *bhaavna* that one has for worldly happiness, that itself is the *vibhaav*, right?

Dadashri: That itself is the *vibhaav*, that itself is *vaasna*.

That is indeed why this *Akram Vignan* is such that it does not stick its hand into anything external to the Self at all. On the contrary, it says, “‘You’ come into Your own *bhaav* (state), come into Your *Swabhaav* (inherently natural state as the Self).’

It is due to the *vibhaavik* phases of the self that one has *raag-dwesh* (attachment and abhorrence, whereas through the *Swabhaavik* phase [of the Self], One is *vitaraag*!

The One who comes into His own *Swabhaav*, for Him, on this side [the relative side], it is nothing but *vyavasthit* (the result of scientific circumstantial evidences).

The track of the Self (*Chetandhara*) is in Its inherent nature, and the track of inanimate matter (*jadadhara*) is in its inherent nature; the two individual tracks flow in their own respective tracks as per their inherent nature. Before [*Gnan*], they were both were flowing as one track, thus resulting in *vibhaav*.

The Pudgal Is Not Unnatural by Its Inherent Nature

Questioner: Is it the *Pudgal's* inherent nature to become unnatural (*vikaari*)?

Dadashri: No, it does not have the inherent nature to become unnatural of its own accord.

Questioner: Then why does it become unnatural?

Dadashri: It is because it has the inherent nature of being active (*sakriya*), it is not without activity (*akriya*). Inanimate matter is itself active, meaning that it is itself *kriyavaan* (to be active by its inherent nature), it has an active nature! All other eternal elements are without activity, whereas this one is active. However, this [*vikaari*, unnatural] state has arisen because of the *vyatirek guna* (the completely new properties of anger, pride, deceit and greed) of the *pratishthit atma* (the relative self). Otherwise the *Pudgal* [*Parmanu*] are not like this. They do not bleed or ooze pus. Those that do are *vyatirek guna*, moreover they are with the power *chetan* (the relative self that has been powered with life energy in the presence of the Self).

You believe the *vyatirek guna* to be your own. It is those very *guna* that affect you, otherwise the Self is not like that.

Questioner: So then, Dada, the *pudgal* which has become unnatural (*vikrut*) due to *vibhaav*. Now, when You give us *Gnan*, the awakened awareness of the pure Soul is established, but we will still have to purify the *pudgal* that has become unnatural, won't we?

Dadashri: It is like this; You will certainly have to find a solution for the entrapment that You have come into! Now, in matters where You Yourself have understood that, 'One should listen about *Atma Gnan* (Knowledge of the Self), about *bhed Vignan* (Science that separates the Self from the non-Self) from the *Gnani*,' there, all the difficulties that you previously had [ignorance of the Self], all of them have disappeared. Now, You [the developing 'I'] have to discharge (*nikaal*) that [discharge karma]. The other difficulties that would have normally been bothering you [due to ignorance of the Self], have dissipated. And those that are no longer confusing You, those You have to settle. Fundamentally, the confusing ones that were not dissipating [ignorance of the Self], those have dissipated through *bhed Vignan* and You, the developing 'I', have become free. 'You' have become free of the assumed bond [of identification with that which is not One's own].

And truly speaking, even this bond is something that has been assumed and everything has indeed been assumed. What do 'we' say? The very beliefs are wrong. Nothing else has spoilt. The moment the right belief is attained, that is it. One is functioning on the basis of worldly influence, on the basis of societal influence. Even if the wrong belief were to not set, they would still cause it to be established. And if One were to function according to the *Gnani's* influence, then even the beliefs that are wrong, they would go away. The main thing 'we' are showing You is, 'This belief of yours is wrong. This

is wrong, that is wrong.’ Nowhere else will they show you this point.

Eventually, One Has to Come into Swabhaav

Questioner: What is the final state with regards to the Self?

Dadashri: It is indeed this, eternal bliss! Permanent bliss, that is all. To come back into One’s own inherent nature as the Self (*Swabhaav*), that is the final state. Right now, one is in *vibhaav*, in *visheshbhaav*. The [developing] self takes all the experiences of its own *vishesh parinaam* and moves forward.

Questioner: The Self is present within every human being; so then, what is the goal of that Self?

Dadashri: ‘It’ has a state that is inherently natural to Itself; Its goal is to come into Its inherently natural state. Right now, it has this state of *visheshbhaav*.

By Supposing, You Get the Answer

Questioner: I have not found the technique that You showed us. Please shed some light on that technique. You said that, “Suppose it is hundred percent,” You have the answer, but I do not know the technique. You have an answer without a technique, what kind of technique is that?

Dadashri: There is one figure that is permanent, and another figure that is temporary. One has been multiplying the two from time immemorial. The moment he tries to multiply, the temporary one goes away. Then he resets the temporary and just as he tries to multiply them again, it disappears. Both need to be permanent. One is temporary and the other is permanent. ‘One’ [as the Self] is permanent by One’s inherent nature (*Swabhaav*), but with respect to the *visheshbhaav*, one is temporary. Whereas if one were to understand through *visheshbhaav* that, ‘I am permanent,’ then everything will be

solved. That is the technique, otherwise there is no other technique.

Questioner: With respect to the *visheshbhaav*, one has been referred to as temporary; which *visheshbhaav* is that?

Dadashri: The Self has a state (*bhaav*) that is *Swabhaavik* [inherently natural; that of Knowing and Seeing], and the effort made to know something extra such as, ‘What is all this? He is a father-in-law and he is a maternal uncle;’ the self went to know that *visheshbhaav* and that gave rise to this entanglement. When One stops to know that *visheshbhaav*, He comes into *Swabhaav*.

Even Shukladhyan Is Vibhaav!

When an eternal element goes towards its own inherent nature, that is called *dharma* (true nature of a thing). Whereas, these people believe *dharma* to be ‘taking on the nature of that which is not inherently natural to the eternal element.’ *Moksha* is actually the inherent nature of the Self Itself, so where is the need to attain it?

Questioner: ‘*Vastu sahao dharmo.*’ The eternal element’s inherent nature, the inherent nature of the Self is Its *dharma*.

Dadashri: Yes. Besides, there is no *dharmadhyan* (a virtuous internal state of being that prevents one from hurting oneself or others) in the inherent nature of the Self (*Swabhaav*). The inherent nature of the Self is not *dharmadhyan*. The *visheshbhaav* of the self, that is *dharmadhyan*. The *vibhaav* is *dharmadhyan*. The inherent nature of the Self is *moksha*. There are no kinds of internal states of being (*dhyan*), there cannot be any *dhyan* or any such thing in *Swabhaav*. It is actually in the *vibhaavik* state of the self that there is *dharmadhyan* (a virtuous internal state of being that prevents one from hurting oneself or others),

shukladhyan (an internal state of being that renders the constant awareness of ‘I am pure Soul’), *aartadhyan* (an adverse internal state of being that hurts the self), *raudradhyan* (an adverse internal state of being that hurts others); all the *dhyans* are states of *vibhaav*.

Questioner: Is *shukladhyan* also *vibhaav*?

Dadashri: Yes. *Shukladhyan* is also *vibhaavik*.

Questioner: Is it because One is still climbing the steps of *shukladhyan*?

Dadashri: Yes, for as long as He remains in *shukladhyan*, until then He has not attained the absolute state (*puṇahuti*). Preparations for [attaining] the absolute state are going on. *Shukladhyan* prepares One to attain the absolute state. But, sooner or later, One will have to become free from that *dhyān*. That which goes away is all considered *viśeṣbhāav*, *vibhaav*. *Shukladhyan* is the direct cause for *moksha*, and *dharmadhyan* is the indirect cause for *moksha*.

Death of Swabhaav Is Itself Bhaav Maran!

If one meets a *Gnani* and attains *Gnan*, then the state that is free from the bondage of rebirth (*ajanma swabhaav*) manifests, and the state of the incessant cycle of birth after birth (*janmajanma*) comes to an end.

That is why Shrimad Rajchandra has said,

“Why then relish a lifestyle that involves frightful *bhaav maran* in every moment.”

“*Kshane kshane bhayankar bhaav marane kah aho raachi rahyo.*”

What does *bhaav maran* mean? It means the death of *Swabhaav* and the birth of *vibhaav* (the wrong belief of, ‘I am Chandubhai’). When the I dwells in the *avastha* (temporary

state; circumstances), that is the birth of *vibhaav*. Whereas if the ‘I’ Sees the *avastha* [as separate], then that is the birth of *Swabhaav*.

That is why ‘we’ have placed You in the inherent nature as the Self. Now, do not let it be overturned. The Self has been placed in Its own *Swabhaav*, and the *Swabhaav* Itself takes It to *moksha*. ‘Its’ inherent nature Itself is *moksha*. However, because you went the other way, in accordance to the way people told you, that is why you are in this current state. So now beware, ensure that You do not fall back in the slightest ever again. ‘You’ will not come across such an opportunity again and again!

Questioner: These five *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*) of Yours; as One remains within those five *Agnas*, then One will come into *Swabhaav*, will One not?

Dadashri: But of course, this is the way for One to come into *Swabhaav*. And when One comes into *Swabhaav* completely, that is called *moksha*; the [kind of] *moksha* which is experienced right here, in this very life. *Moksha* should not be over there. What good is it if it doesn’t happen here?

Questioner: Even though a lotus grows in water, it does not get wet.

Dadashri: The water does not even touch it; such is its inherent nature. The inherent nature of the Self within is such that worldly life cannot affect It at all and all the work can keep going on. However, One does not come into *Swabhaav*. How can One come into *Swabhaav*? The *Gnani Purush*, the One who is liberated, He can make One do so. Otherwise, any other person who is himself bound, cannot actually do that, can he!



[10]

In Vibhaav, Who Is Chetan? Who Is Pudgal?

‘You’ Are Chetan, ‘Chandubhai’ Is Pudgal

The Self is Itself *avinashi* (permanent; indestructible). ‘You’, the developing ‘I’, are permanent, but you have the wrong belief that, ‘I am Chandubhai’, and that is why you are *vinashi* (temporary; destructible). ‘I am Chandubhai’ is temporary, and you have believed yourself to be that. ‘You’, the developing ‘I’, are in fact eternal, but such experiential awareness (*bhaan*) does not arise. As soon as that experiential awareness arises, One is free! Therefore, until you do not attain the experiential awareness as the Self, the *vishesh guna* (completely new properties of a third entity that arises when two eternal elements, the Self and inanimate matter come together) remain. But once such experiential awareness is attained, the *vishesh guna* go away.

Visheshbhaav (an assumed identification with that which is not One’s own) is not Your true property, it is a *vyatirek guna* (completely new properties of a third entity that arises when two eternal elements, the Self and inanimate matter, come together), that is why it will go away. Its circumstance has arisen and it will dissipate. But when will that happen? It will happen when this *visheshbhaav* is destroyed and when someone helps you attain the *Swabhaavik bhaav* (the state that

is naturally inherent to the Self). That is when You come into Your original inherent nature as the Self (*Swabhaav*). Otherwise all that, the very same continues. After attaining this *Gnan*, You, the developing ‘I’, come into Your *Swabhaav-bhaav* (inherently natural state as the Self), that is when everything gets settled. Now for You, [the belief of] ‘I am pure Soul’ is considered *Swabhaav-bhaav*. Before, [the belief of] ‘I am Chandubhai’ was considered to be *visheshbhaav*.

It is because another eternal element [is encountered] that the I (*hu*; the ego) arises, otherwise it would not arise. After attaining this *Gnan*, the Self does not get engrossed in that other eternal element, therefore, *vibhaav* does not arise. As long as one is in worldly life [in the state of ignorance of the Self], all the eternal elements are going to reside together. Once this *Gnan* is attained, He understands [who He really is] and from that point on, He does not pay any attention to the other eternal elements.

‘I am Chandu’, That Is Visheshbhaav

Questioner: That which arises from the coming together of the Self and the inanimate matter, is it the *aham* (the ‘I’) that arises first?

Dadashri: It is indeed the *aham* that arises!

Questioner: Does the *aham* arise first, and then *puran* (charging) takes place?

Dadashri: *Puran* is precisely what is considered as *aham*! I am indeed the one!

Questioner: Is *puran* the same as *aham*?

Dadashri: It is indeed the one who says, ‘I am’! That is just one’s belief, isn’t it! He not only refers to the one undergoing *galan* (discharge) as ‘I’, but he also refers to the

one undergoing *puran* (charge) as 'I'. He also refers to the one experiencing it as 'I' and he also refers to the one doing it as 'I'.

Questioner: So the one who believes the *puran-galan* to be his own, that is the I (*hu*)?

Dadashri: When one believes, 'The *puran* that is being done is indeed being done by me,' at that time, *prayogsa* (the charging phase of *parmanu*) continues to take place, and when one is experiencing karma, at that time *mishrasa* (the giving off effect of *prayogsa*) continues to take place.

Questioner: The one who believes all these effects to be his own, is that the *aham* itself?

Dadashri: That indeed is the *aham*.

Questioner: So, for us on the *Akram* path, the *visheshbhaav* will still arise, won't it? The *visheshbhaav* prevails for us, doesn't it?

Dadashri: No, if the *visheshbhaav* prevails, then that cannot be considered *Akram Gnan* at all! In *Akram Gnan*, there cannot be any *visheshbhaav* whatsoever! That which destroys *visheshbhaav* is known as *Akram Gnan*! This is in fact *Akram Vignan*!!

Questioner: When One comes into the belief of 'I am pure Soul', and when the experiential awareness (*bhaan*) of, 'I am pure Soul' is attained, then the entire *aham*, the one that was doing the *visheshbhaav*, that itself vanishes, doesn't it?

Dadashri: Yes, when the experiential awareness of, 'I am pure Soul' is attained, that itself means that *visheshbhaav* has been destroyed.

Questioner: So what about the awareness of, 'I am his paternal uncle,' 'I am his maternal uncle'?

Dadashri: But actually, the *visheshbhaav* no longer remains in the foundation whatsoever!

Questioner: Then what about for an *agnani*? For the one who does not have awareness of the Self?

Dadashri: For him, everything is *visheshbhaav* only, isn't it!

Questioner: So then, this verily is the *visheshbhaav*, where in the experiential awareness of One's Real form as the Self does not prevail, and because of that, the intent that, 'I am Chandubhai, I am this' arises. Is that the actual *visheshbhaav*?

Dadashri: Yes, those are all *visheshbhaav* indeed. Wherever egoism (*ahamkaar*) is exercised, those are all *visheshbhaav*. Actually, the ego itself is the *visheshbhaav*. Thereafter, all its phases continue to arise all day long. Whereas for us here, after attaining this *Gnan*, the *visheshbhaav* does not remain whatsoever.

Questioner: Then does only discharge illusory attachment (*charitra moha*) remain in *Akram Vignan*?

Dadashri: Yes, the 'ghost' [wrong belief; ego] has been excised and only the scars [effect of past life karma] remain [on the body]. So one keeps having the experience of those scars!

Questioner: When the two come close to each other, do they come together according to the law of nature?

Dadashri: That precisely is the law of nature! As the eternal elements are such that they bring about a change (*parivartansheel*), all of this keeps changing. This is all due to nature. Nature is not superior over anyone. The coming together of all these circumstances is verily called 'nature'.

The Succession of Results...

Questioner: After the *visheshbhaav* arises, what is its continuity based on?

Dadashri: It is actually from the *visheshbhaav* that [other] *visheshbhaav* continue arising thereafter. Then one's belief has become entirely different, hasn't it; it has changed, hasn't it! Now, when He once again attains the experiential awareness of, 'Who I am and what is my inherent nature,' when He is taken out of the *visheshbhaav* such that, 'You are not this, You are not that, You are not the other, You are 'this',' that is when everything will dissipate. When the awakened awareness as the Self (*Swaroop jagruti*) is absent, that is when the continuity [of the *visheshbhaav*] persists. And when the awakened awareness as the Self is attained, then everything goes back to what it was; the continuity ends. One [the Self] has not changed at all. It is just a wrong belief that has become ingrained due to this *visheshbhaav*.

Questioner: Is it from this *visheshbhaav* that the *bhaavak* (that which causes intents to arise) has arisen?

Dadashri: Yes, the *bhaavak* has arisen.

Questioner: Now, the *bhaavak* and the *bhaav*, are they the same or are they different?

Dadashri: They are both different. *Bhaavak* means that it will make you do *bhaav* (inner intent; belief; state of being) even if You don't want to; that is called *bhaavak*. *Bhaavak* is what causes one to do *bhaav*.

In the body, there are many such *bhaavaks*. The *krodhak* causes one to get angry (*krodh*), the *lobhak* causes greed (*lobh*) to arise. There are many such 'k's within one. Their population has increased exponentially, so just imagine what would be the state of the original 'king'? The other population is endless!

Questioner: The *bhaavak* made one do the *bhaav* from which other *bhaav* arose; now is that why this continuity persisted?

Dadashri: Then the *bhaavak* continues to become strong. As the *bhaavak* causes one to do *bhaav*, and as one does accordingly, the *bhaavak* continues to become stronger, and its authoritative control continues to increase! So the continuity of *bhaav* arose, but then he became fed up within.

Those *vyatirek guna* are temporary. However, the entire world is subject to them. There has become so much entanglement due to illusion, that living beings continue to conduct themselves in accordance with those *guna* only. That indeed is what they believe the Self to be. ‘I am indeed the one who becomes angry, who else does it happen to? I am indeed the one who is being greedy.’ Even if only twenty-five rupees were to be lost from one’s wallet, then a greedy person would recall it all day long; that is the attribute of greed. He would recall it the next day as well. If he is not greedy, then he will not feel anything.

While Remaining in Swabhaav, Vibhaav Occurs!

Questioner: It is only the eternal element of the Self that has the energy to engage in *Swabhaav* and the energy to do *vibhaav*; that is what You had said.

Dadashri: Yes, so?

Questioner: If the eternal element of the Self were to engage in *vibhaav*, then It cannot come into *Swabhaav* (the inherently natural state as the Self), right?

Dadashri: No, It is always in *Swabhaav*. The Self never goes outside of Its *Swabhaav*, moreover, it is due to certain circumstances that the *visheshbhaav* arises. When those circumstances move away, it comes to an end.

Questioner: Is it not possible for the pure Self to have *visheshbhaav*?

Dadashri: Actually, It is always in *Swabhaav*. The *visheshbhaav* has simply arisen due to external circumstances. The *visheshbhaav* had arisen because of the coming together of those circumstances, and when ‘we’ give that entity *Gnan*, He [the Self] separates; therefore, the *visheshbhaav* dissipates. This [belief of] ‘I am Chandubhai’ was the *visheshbhaav*, and the moment [the belief of], ‘I am pure Soul’ sets in, the *visheshbhaav* dissipates.

Questioner: Thereafter, does one not have desires again? Does he not do *visheshbhaav*?

Dadashri: He does not do it; but if he were to do so, then it would stick to him.

Questioner: Meaning that, he is able to do it; he does have the power to do it, doesn’t he?

Dadashri: Yes. But if you do not follow the *Agnas*, then *visheshbhaav* will indeed occur. Everything can happen for the one who does not follow the *Agnas*. Nothing happens for the One who follows the *Agnas*.

Questioner: So the Self actually has the power to do *visheshbhaav*, does It not?

Dadashri: No, that is actually an effect of circumstances.

Circumstances Themselves Are in the Foundation Everywhere

Questioner: So then are both, the circumstances (*sanjog*) and the Self, infinite?

Dadashri: Yes, they are infinite.

Questioner: So then, along with that, the *saiyog* (the coming together of the circumstances and the Self) is also infinite, isn't it?

Dadashri: Yes, the *saiyog* is infinite. It is so since time immemorial, it will be so until time immemorial, but if they are separated, then nothing at all will be there. All of this will dissipate and each one will return to its own inherent nature. The influence that they had on each other will dissipate. As soon as You say, "I am not this," it all separates immediately.

Questioner: But even after becoming separate, the *saiyog* will still persist, won't it?

Dadashri: It is not a question of *saiyog*. It is precisely from *saiyog* that ignorance arose. Once that ignorance leaves, the *saiyog* will gradually separate on its own and will come to an end.

The ego has arisen on the basis of the *saiyog*, and the *saiyog* has persisted on the basis of the ego. For the one whose ego has departed, for him, the *saiyog* has gone. Everything is persisting due to wrong belief.

The 'I' Is to Be Purified...

Questioner: The eternal element of the Self separates after becoming pure, so then this eternal element of inanimate matter that remains, does it become separate in the pure form?

Dadashri: It indeed becomes pure; it does not take long at all to become pure. It is only when it becomes pure that the Self can separate from it, otherwise It cannot do so. The extent to which the *visheshbhaavi pudgal* (*pudgal* that has deviated from its original inherent nature; the non-Self complex of input and output) has become *vibhaavik*, when all of that becomes pure, that is when the Self separates. That is indeed why 'we' say, "Settle your files." As One continues to settle the files with equanimity, He continues to separate.

Questioner: Those other eternal elements that exist, they are all in their own inherent nature (*swabhaav*), but You come back into Your own inherent nature as the Self (*Swabhaav*). Meaning that, if You come out of the sense of doership (*kartapanu*), only then will that happen?

Dadashri: This ‘pure Soul’ [original Self] that exists, that Itself is indeed who You are, and that precisely is Your Real form (*Swaroop*). Presently, You have become separate from that, so now become that Real form by Seeing It. ‘It’ is *akriya* (not connected with any activity), It is like this, It is like that,’ so, by thinking in this manner, You become that form. It is just that this *vyatirek guna* has arisen, and your belief has become established that you are that. So, You have to See It [the form as the original Self] and become that.

Even Bhaav Is Under the Control of the Non-Self!

Questioner: Sometimes the question arises that, for anything, one only has to keep the *bhaav* and then keep Seeing whatever happens?

Dadashri: Even *bhaav* is not in one’s hands. ‘We’ have removed *bhaav*. *Bhaav* exists on the *Kramik* path. ‘We’ have completely removed *bhaav*! *Bhaav* has been dismissed entirely. Actually, the desires that arise in you right now, they are not *bhaav*. Just because there is food that you like or the mango that you like, that is not *bhaav*. *Bhaav* is a different thing altogether. If you believe, ‘I am Chandubhai,’ only then does *bhaav* exist; otherwise, there is no *bhaav*. Since You are not ‘Chandubhai’, it means that *bhaav* no longer exists. Now, [the belief of] ‘I am Chandubhai’ was *vibhaav*. The world has referred to that as ‘*bhaavkarma*’, whereas, ‘I am pure Soul’ is One’s *Swabhaav* (inherently natural state as the Self). This *vibhaav* has been referred to as *bhaavkarma* (karma which is charged through wrong belief). If that goes, then everything goes. What a beautiful, natural and spontaneous path!

Effortless! Was there any effort on your part? And the bliss does not deplete, does it?

Questioner: The bliss does not deplete. Immense bliss remains.

Dadashri: After attaining this *Gnan*, the Self never enters *vibhaav*.

Anger, After Gnan ...

Questioner: Dada, when You ask any *mahatma* after they have received *Gnan*, “Now does anger, pride, deceit and greed remain?” Then some say, “A little remains,” or some may also say, “No Dada, the awakened awareness remains.” So now for them, it is due to *Pragnya* (the direct light of the Self) that the *vishesh parinaam* does not arise anymore, isn’t it?

Dadashri: It is like this, when can it be considered anger? When the *parmanu* of anger arise in the mind and the [relative] self immediately becomes engrossed (*tanmayakaar*) in it, that is when it is considered as anger.

Questioner: But that does remain for him for a little while, doesn’t it? Suppose that much awakened awareness did not prevail for that time period, so for that duration, for that much time, he becomes engrossed; so if he were to repent afterwards, then would it go away?

Dadashri: After attaining *Gnan*, He can actually never become engrossed (*tanmayakaar*). It is just that he himself feels, ‘I have become engrossed’. Since He Knows it, it means that He cannot be engrossed.

Questioner: If he were to become engrossed, then would the *vishesh parinaam* definitely arise for him?

Dadashri: The moment one becomes engrossed, the *vishesh parinaam* definitely arises. Thereafter it is considered

parparinaam (the results of the non-Self). *Vishesh parinaam* is actually referred to that which happens in the beginning, when two eternal elements come into close proximity with each other...

Questioner: Meaning that, when that *saiyog* was encountered, that is when it all began?

Dadashri: Yes, and thereafter it is called *parparinaam*.

Questioner: Is experiencing (*bhogavavu*) considered *parparinaam*?

Dadashri: Experiencing, everything indeed. Experiencing pain, experiencing pleasure, all of that. This world is nothing but *parparinaam*. That is indeed why ‘we’ say that You have no control in Your hands.

That is why ‘we’ tell these people, “Dear fellow, *vyavasthit* is doing everything, You are not the doer any longer. ‘You’ were not doing it before either, but this awareness was not prevailing at that time.” It couldn’t prevail, could it! But now [after attaining *Gnan*], this awakened awareness has manifested nicely. Therefore, now the experiential awareness (*bhaan*) remains. And thereafter, as You remain in the *Agnas* for two to four days, the conviction about *vyavasthit* starts setting in, so then that conviction strengthens day-by-day, it multiplies. Whereas in the former case [before *Gnan*], one is told today yet he has forgotten by tomorrow, he has *bebhaanpanu* (a state of gross unawareness). Now [after *Gnan*], it is not forgotten, isn’t it! What a wonderful spiritual Science it is!

The Gnani’s Roar Awakens the Self

Questioner: Who has the perception that something like the pure Soul exists? Is it the *pratishthit atma* (the relative self)?

Dadashri: When a lion roars, a lion cub who has been wandering amongst goats will immediately come into its intrinsic nature, and it too will start roaring. It has such an attribute within, does it not! Similarly, when the *Gnani Purush* gives you *Gnan*, at that time It [the Self] comes entirely into Its inherent nature.

Questioner: But does that *vishesh parinaam* move away?

Dadashri: It comes to an end entirely, it is fractured.

Questioner: So it is not that one is able to Know the *Shuddha* (pure; the Self) through the *vishesh parinaam* that had arisen?

Dadashri: No, on the contrary, the *vishesh parinaam* is actually darkness. It is in fact a veil of ignorance (*avarana*). Through the *vishesh parinaam* you can definitely recognize that this person is a *Gnani*. You are able to understand that this person is a *Gnani* due to the intellect.

Questioner: Due to the intellect. But the intellect is also a *vishesh parinaam*, isn't it?

Dadashri: Everything turned out to be a *vishesh parinaam*, didn't it!

Questioner: So, it is not that the Self can be attained through the *pratishthit atma*?

Dadashri: No, it is not like that. One can recognize the *Gnani* through the intellect.

Questioner: But this [awareness of] separation that One is able to maintain, through the energy to understand, One is able to settle the files with equanimity, One is able to maintain the awakened awareness, who makes One do all this?

Dadashri: *Pragnya* makes One do all that.

Questioner: So then isn't *Pragnya* a *vishesh parinaam* of the pure Soul?

Dadashri: No, It is not a *vishesh parinaam*. 'It' is the pure Soul's own property (*guna*), arising directly from Its presence. But for how long? Until It gets this work done, thereafter It becomes one with the pure Soul. *Agnya* (the energy of ignorance) is a *vishesh parinaam*, whereas *Pragnya* is the Self's own *parinaam*. Anger, pride, deceit and greed are actually considered *vishesh parinaam*. The 'I', the ego, and anger, pride, deceit and greed, they are all considered *vishesh parinaam*.

The Kashays Are Vyatirek, They Are Not 'Yours'!

Questioner: I still become upset sometimes. I do recognize that it is wrong but I still end up becoming upset.

Dadashri: What do being upset and You have to do with one another? It happens because it is a *visheshbhaav*. And it is temporary by its inherent nature. It will come and then leave.

Due to *visheshbhaav*, the anger, pride, deceit and greed have become excessive [and that is why they are *vyatirek*]. They have neither arisen through the Self, nor have they arisen through inanimate matter; these are *vyatirek guna* which have arisen. So if one were to understand just this much, then the awareness that one has of, 'The anger, pride, deceit and greed are happening to me,' will go away.

This is a *vyatirek guna* that has arisen. Moreover, due to that everyone has become confused that, 'These anger, pride, deceit and greed of mine are not going away.' Oh mortal one! This property is not Yours whatsoever, why don't You just become separate from this [*vyatirek guna*]. Come to this Dada and You just become separate! They will go away on their own; they will go far away! After all, they are the *vyatirek*

guna! They are not the intrinsic properties (*anvay guna*) [of the Self].

Upon Attaining Gnan, the Vibhaav of Time Immemorial...

Questioner: But how can One become free from the *vibhaav* that has been accumulated over millions of years?

Dadashri: There is no need to take into consideration the *vibhaav* of millions of years. It is simply due to a change in the vision that this appears as such. If the vision turns this way [towards the Self], then there is nothing. When you turn around this way, you will not at all be able to see anything that was in front of you previously! You indeed become free of that; it will not remain at all.

Anger, pride, deceit and greed arose and that is why [in the state of ignorance] the developing I turned the vision towards the *pudgal* and believed, ‘I did this’, therefore it [the *pudgal*] latched onto it [the developing I]. In reality, it is not the doer, but it merely feels, ‘I am doing it.’ However, there is not even an iota that anyone can ‘do’ in all this. One is unnecessarily doing egoism. Egoism means to assert, ‘I did it’ where one is not the doer at all, not even a cent’s worth; that is called egoism.

The Difference, for a Gnani and an Agnani...

Questioner: You had once said that even a *Gnani* has circumstances. Now although the *Gnani* is in close proximity with them, why doesn’t *vishesh parinaam* arise for Him?

Dadashri: The *Gnani* also has circumstances. Everyone indeed has circumstances! The *Gnani*’s circumstances are not all harsh, they are mild. Even if a sword were to come at Him, it will hit Him by the blunt end, not by the sharp end.

Questioner: Are [His] karmas mild or smooth?

Dadashri: Mild. Whatever would hit you, it will hurt you so much, however it would hardly touch ‘us’.

Questioner: Even an *agnani* comes across circumstances; does *vishesh parinaam* arise for him?

Dadashri: Yes.

Questioner: Whereas a *Gnani* also comes across circumstances and yet *vishesh parinaam* does not arise for Him; why is that?

Dadashri: It does not arise. ‘We’ actually have to settle (*nikaal*), not create anew. Now, ‘we’ have come to settle.

Questioner: But the *vishesh parinaam* actually arises for both, doesn’t it?

Dadashri: It does, but ‘we’ have not come to create anew; that is definitely in ‘our’ awakened awareness! So ‘we’ settle it. All kinds of effects will arise, but You [*mahatmas*] have to understand, ‘This [effect] is not mine.’ [The original *vishesh parinaam*, the I (*hu*), goes away forever after attaining *Gnan*, but the *vishesh parinaam* of the ego that has arisen from the I, keep on arising; the *Gnani* keeps settling these.]



[11]

When Vishesh Parinaam Comes to an End...

Permanent, the Eternal Elements as Well as the Effects of the Eternal Elements

The eternal elements that are ‘effective’ take on a *viparinaam* (completely new effect that arises as a result of the coming together of two eternal elements of the Self and inanimate matter; also known as *vishesh parinaam*) upon encountering circumstances. That is why worldly life comes into being. If you were to store gold for a hundred thousand years, there would still not be any change in its *swabhaav parinaam* (resultant state; effective inherent nature). Every eternal element continues to simply dwell in its own inherent nature. *Viparinaam* means *vishesh parinaam*, not *viruddh parinaam* (an effect that is contrary to the effect as the Self)!

When an eternal element is alone, then it is in its own *parinaam* (effect or individual properties), it is only in *swaparinaam* (its own individual effect or properties). However, when two eternal elements come together, a *vishesh parinaam* arises. In fact, the five eternal elements are together with ‘It’ in the body, and therefore due to illusion, the very moment the *vishesh parinaam* arises, the *Pudgal* acquires the authority. Moreover, there is no choice but to endure its

effects. For milk to go bad is its inherent nature (*swabhaav*), but for it to become yogurt, that is it's *vishesh parinaam*.

It is due to the circumstance of the [other] eternal elements that this *viparinaam* appears evident, and the people of the world become perplexed upon seeing the *viparinaam*. Just understand what 'we' are trying to say. There is no need to work hard. Understand *Swaparinaam* and understand *vishesh parinaam*. The Self has not become *vibhaavik* [in this context, refer to *vibhaavik* as *viruddhbhaavi*, meaning one having a state contrary to the state as the Self]. This is in fact a *vishesh parinaam*, and truly speaking, the *vishesh parinaam* comes to an end.

An eternal element is permanent (*avinashi*). Its effects or properties (*parinaam*) are also permanent. Only its *vishesh parinaam* are temporary (*vinashi*). If you understand this point, then the two [eternal elements] do not become a mixture [form]. Meaning that, both dwell in their own individual properties or effect.

For 'us', the Self remains in *Atma parinaam* (the properties of the Self; the effect as the Self), and the mind remains in the properties of the mind or in the effect as the mind. The moment the developing I becomes engrossed in the mind, the *vishesh parinaam* arises. When the Self is in *Swaparinaam* (the effect as the Self), It is the absolute Self (*Parmatma*)! When both come into their own individual properties or effect and both dwell in their own individual properties or effect, that is called *moksha*!

When the developing 'I' Knows, 'This is *vishesh parinaam*,' that itself is *Swaparinaam*. There is no such thing as 'good' or 'bad' in *vishesh parinaam*. 'Freedom from ignorance' means that the developing 'I' understands, 'This is My own *parinaam* and this is a *viparinaam*.' Both are understood to be separate in this way. And *moksha* means that

all *vishesh parinaam* have come to an end! *Swabhaav parinaam* is itself called *moksha*.

Whether a donor is donating money, or a thief is stealing money, they are both dwelling in their own individual *parinaam*; where is the need to do any attachment or abhorrence (*raag-dwesh*) in that?

If the developing I takes on the *visheshbhaav* (an assumed identification with that which is not One's own), then he becomes a *jeev* (worldly being), whereas if He remains as the Knower and Seer of the *visheshbhaav*, it gives Him eternal bliss (*parmanand*).

What happened because of *vishesh parinaam*? The mechanical *chetan* (the self that is mechanical but appears to be living) arose, the *pudgal* arose, the one with *puran* (influx) and *galan* (outflux) arose. As long as that is your form, so long as you even have that belief, you cannot become free.

The reason that *pratikraman* has to be done is that these circumstances are coming together due to your *viparinaam*, and through *pratikraman* that [*viparinaam*] is erased. Actually, a true scientist has no need for *pratikraman* whatsoever. It is just that these people make mistakes, that's why [it is required]. A true scientist would never stick his finger [interfere] in it. The world is the science!

Questioner: So then Dada, if two *pudgals* [here meaning two eternal elements] having independent properties come together and *visheshbhaav* arises, then do they lose their original independent properties?

Dadashri: No, their independent properties indeed remain as they are, but *vishesh guna* (completely new properties) arise.

Questioner: Suppose there is milk, and that milk became yogurt. That indeed happened due to *visheshbhaav*, right?

Dadashri: Due to *visheshbhaav*.

Questioner: So then, that is a property of milk, an independent property, isn't it? An independent property of milk...

Dadashri: Milk is not an eternal element. This is just an example at the gross level to help you understand, it is not the exact thing. An eternal element, along with its properties, is permanent. Milk cannot be considered an eternal element, can it? Anything in this world that is visible through the eyes, cannot be considered an eternal element. Anything that can be heard cannot be considered an eternal element. An eternal element should be eternal (*shaashwat*).

Questioner: Is milk considered *visheshbhaav*?

Dadashri: Milk can certainly not be considered an eternal element, can it! The six eternal elements which are permanent, they can be called *vastu* (eternal elements). Whereas this milk is actually a phase. Therefore, among the six eternal elements, the moment these two eternal elements come together, *vishesh parinaam* arises.

The One Who Knows Viparinaam Is in Swaparinaam

Questioner: 'When the developing 'I' Knows, 'This is a *vishesh parinaam*,' that itself means He is in *Swaparinaam* (the effect as the Self). There is no such thing as 'good' or 'bad' in *vishesh parinaam*. The moment the *vishesh parinaam* come to an end, that *Swabhaav parinaam* is itself called *moksha*.' So what is this statement trying to say, can You please explain all that?

Dadashri: [The One who dwells in] *Swaparinaam* Knows, 'This is a *vishesh parinaam*.' It [the *vishesh parinaam*] causes one to become emotional. All things one says such as, "This looks bad like this," "It looks this way,"

“He is worthless,” “He is like this,” “He is that,” is nothing but *vishesh parinaam*. The One who Knows, ‘This is all nothing but *vishesh parinaam*,’ means He is in *Swaparinaam*.

The *pudgal* is entirely under the authority of *vyavasthit*, and You are in Your own independent authority as the Self. To believe the properties and the phases of the *pudgal* to be Your own, that precisely is *vibhaav*. However, if You do not believe the phases and the properties of the *pudgal* to be Yours, then that is *Swabhaav*.

The good and the bad that you see, they are the unnatural phases (*vibhaavik avastha*) of the *pudgal*. In those phases, do not categorize, ‘This is good and this is bad.’ Do not specifically categorize as ‘good’ and ‘bad’. ‘Good’ is also *vibhaavik* and ‘bad’ is also *vibhaavik*. What’s next?

Questioner: ‘There is no such thing as ‘good’ or ‘bad’ in *vishesh parinaam*.’

Dadashri: In *vishesh parinaam*, there is no such thing as, ‘This is good and this is bad.’ People believe there to be ‘good’ and ‘bad’ in *vishesh parinaam*. That is because they still have their past impressions, societal impressions. Do the cows and buffalos believe things to be ‘good’ and ‘bad’? Have they ever gone to court? Do they file claims? Worldly life has arisen from saying ‘good’ and ‘bad’. Actually, they are only effects. What is good or bad in that? It is like this, if yoghurt soup were to be served hot, then these people would complain, “It is hot,” and if it were to be served cold, they would complain, “It was served completely cold.” Whether hot or cold, the problem does not lie there, but the developing I has developed partiality in this way.

Questioner: A partiality for hot things means that one does not prefer cold things.

Dadashri: But then again, he finds it too hot. Hey mortal one, it would indeed be hot, wouldn't it! Cool it and then drink it. Does the tea tell you, 'Drink me up very fast'? Once when the train started to move, what did a person do? The man selling the tea said, "Hey, give me the cup back." So the person thought to himself, 'If I pour out the tea, then the money will go to waste, won't it! So let me drink it.' So he drank it quickly! He poured it [down his throat]. Wise guy, wasn't he! A very shrewd man like you! But the poor man burnt himself. The poor man was done for!

Questioner: He saved money.

Dadashri: Yes, [he had the belief that] 'money shouldn't be wasted'. What good fate he must have had! Then, what is next?

Questioner: 'Freedom from ignorance' means One understands both, 'This is My own *parinaam* and this is *viparinaam*.'

Dadashri: 'Freedom from ignorance,' now what have people understood that to mean? 'Lo and behold, this Dada discovered that freedom can be attained through ignorance.' Hey mortal one, it is not like that. 'Freedom from ignorance' means that you will become free from ignorance, whereas these people have inferred that freedom can be attained through ignorance. What can one do if it is interpreted incorrectly? He, himself has ignorance, doesn't he! Moreover, he interprets it in his own way.

Questioner: All these three are continuous statements.

Dadashri: The second statement actually supports the third statement. So its meaning is lost when this stands alone, as it says, 'Freedom can be attained through ignorance.' But other people do not believe what it is stating, they will certainly see the statement before and after it!

Questioner: ‘Freedom from ignorance’ means that One understands both, ‘This is My own *parinaam* and this is a *viparinaam*.’

Dadashri: This is My *parinaam* and that other is a *vishesh parinaam*.

Questioner: ‘This is My *parinaam* and that other is a *vishesh parinaam*’; how should One understand that internally?

Dadashri: The Knowing and Seeing that is taking place, all those *parinaam* are Mine, and all the rest belong to this one [the *pudgal*]; the division that is the doer. The knowing that the intellect does is not Knowing. In fact, the knowing and seeing being done by the intellect is itself a *parparinaam* (an effect of the non-Self), it is a *vishesh parinaam*.

When one adds sugar to the tea, why does he not grind it before adding it! It is because sugar’s very nature is to dissolve, that’s why. Similarly, You should understand that the Self’s very nature is *urdhvagami* (having the proclivity to ascend). It is eternal; each and every *parinaam* of the Self is permanent. And all other [*parinaam*] besides those of the Self are *guru-laghu* (such that they increase and decrease) by their inherent nature, they are *vishesh parinaam*. ‘You’ just have to Know that, ‘These are *vishesh parinaam*, whereas I am the pure Soul.’ And amidst such *vishesh parinaam*, if You cannot remain separate as the pure *parinaam*, then decide, ‘These are all *vishesh parinaam* and they are temporary, whereas ‘I’ am with *Swaparinaam* like that of the eternal [the absolute Self].’

Aham and Vibhaav

What ‘we’ are saying dear fellow is that the Self has not changed at all. ‘It’ has remained exactly the same. It is simply your ego that has arisen in the *visheshbhaav*. The *ahambhaav* (the state as the ‘I’) has arisen in the *visheshbhaav* that, ‘I am

the only one [present] right now, who else? There is no one else besides me. There is certainly no one else apart from me.'

Questioner: After the ego has been destroyed, does the *visheshbhaav* persist?

Dadashri: No, thereafter the *visheshbhaav* is considered to have ended.

Questioner: So then does it gradually decrease, or does the *aham* (the 'I') end on one side as the *visheshbhaav* ends on the other?

Dadashri: The *aham* is first. The *aham* begins to be destroyed from the moment One attains the conviction (*pratiti*) that, 'The *aham* is false knowledge.' From that point on, He starts going towards the original Self (*mool Atma*), towards *Swabhaav* (the inherently natural state as the Self). Instead of going towards *visheshbhaav*, He starts going towards *Swabhaav*.

Questioner: Do they both balance each other, like a counter weight? On the one side, as the conviction that the *ahambhaav* is wrong increases, on the other side does the *visheshbhaav* become dull at the same time?

Dadashri: However much the *ahambhaav* dissolves is the extent to which the *visheshbhaav* dissolves.

Questioner: And what if the *ahambhaav* ends completely?

Dadashri: The *visheshbhaav* ends. The *Swabhaav* remains. The individual *swabhaav* of both persist; the *Pudgal* [*Parmanu*] remain in the inherent nature as the *Pudgal* and the Self remains in the inherent nature as the Self. They both become exactly the way they were.

Questioner: So what about this mind, body, and speech that remains? The thoughts of the mind that remain, the speech

that remains, this conduct that remains; all that and the *visheshbhaav*, do they have any correlation?

Dadashri: They have nothing to do with each other. The ego (*ahamkaar*) itself is the *visheshbhaav*. The ego meaning the *ahambhaav*, that itself is the *visheshbhaav*. Where One is not, there he does the *ahambhaav* that, 'I am all this', that is the *visheshbhaav*. So when He understands that this *ahambhaav* is something false and the other thing is true, when such conviction is established, that is when the original *vishesh parinaam* dissipates and thereafter his *ahambhaav* begins to dissolve. From there on, the *visheshbhaav* [*parparinaam*; the effect of the non-Self] continues to dissolve. Once the *ahambhaav* exhausts, the *visheshbhaav* ends, and the *Swabhaav-bhaav* (inherently natural state as the Self) arises. Until then, the activities (*kriya*) carry on, the *ahambhaav* continues to decrease and the *Swabhaav-bhaav* continues to increase, the *ahambhaav* continues to decrease and the *Swabhaav-bhaav* continues to increase. Until both do not attain completion, this continues. On one side, the *ahambhaav* ends completely, and on the other side, the *Swabhaav-bhaav* attains completion, such is their correlation. On the *Akram* path, the moment One attains *Gnan*, the original *visheshbhaav*, the one that was arising due to the coming together of the two eternal elements, that comes to an end. But the *vishesh parinaam* of the [original] *vishesh parinaam*, they are *parparinaam* and they go away incrementally.

Questioner: So does this *vibhaav* leave completely or does it leave incrementally?

Dadashri: By *vibhaav* coming to an end it means it leaves incrementally and this *Swabhaav* blossoms incrementally. Meaning that, however much the experience as the Self One gains, by that much It blossoms. The *Swabhaav* cannot blossom in just one day.

Questioner: ‘Through the awakened awareness as the Self, One has reached the top; prevailing only as the Knower and Seer of the circumstances.’

Dadashri: The *vibhaav* ended.

Questioner: ‘*Moksha* has been said to be Your *Swabhaav* (inherently natural state as the Self). You have been entrapped by the *vibhaav*.’ ‘As the *vibhaav* exhausts, You continue to blossom in *Swabhaav* incrementally.’ However much of the *Swabhaav* arises, do we thereafter refer to that *vibhaav* as *Pragnya* (the direct liberating light of the Self)?

Dadashri: *Pragnya* is not *vibhaav*. The extent to which the *visheshbhaav* has decreased and the extent to which the *Swabhaav* has arisen, has increased, the One who Knows all this is *Pragnya*. At that time, the One who Knows what the Self is, the One Knowing all that is the complete *Pragnya*.

Questioner: But even *Pragnya* is such that It increases and decreases, does It not?

Dadashri: ‘It’ does increase and decrease, It increases and decreases. ‘It’ becomes *guru-laghu*, because eventually *Swabhaav-bhaav* attains completion and *ahambhaav* ends; that is when *Pragnya* Itself comes to an end. Until then, It functions.

After Keval Gnan There Is No Vibhaav

Questioner: These *Tirthankars* and *Kevalis* (the Ones who have absolute Knowledge) prevail in the awakened awareness as the Self (*jagruti*) in each and every *samay* (the smallest, most indivisible unit of Time). What kind of awakened awareness must They have at that time such that They are able to keep Seeing these *visheshbhaav* arising in every *samay* as *visheshbhaav*?

Dadashri: No, *visheshbhaav* do not arise at all for Them.

Questioner: So have They come into *Swabhaav* completely?

Dadashri: ‘They’ have come into *Swabhaav*, that is indeed why it does not affect Them.

Questioner: What is to be Seen, do They See just the *pudgal*? So then where does Their awakened awareness lie?

Dadashri: In all the objects to be Known (*gneya*).

Questioner: So do They naturally remain as the Knower and Seer of the object to be Known?

Dadashri: Yes, that is all, nothing else.

‘Absolute’ means that thoughts of worldly life have simply stopped! ‘One’ dwells in His own *parinaam* only! The talks of the scientist *Gnani* are scientific, aren’t they?

Questioner: They are scientific.

Dadashri: Yes, in our scriptures, people have created confusion regarding the scientific talks. They have confused all this, and they have said whatever was possible to say, and then they left it at saying that It [the Self] is inexpressible and indescribable. People wrote, ‘It’ is inexpressible and It is indescribable...’ Hey mortal one, then why do you keep searching for It in there? Why don’t you look for It on the outside! All it is, is a sign board showing, ‘Go there.’ So does that mean you have to remain seated at that sign board?

The *vitaraag* Lords, those who have become *vitaraag* in India, They knew all these talks; but the *vitaraag* Lords said all that could be said through words, but how could They say anything more? How can One describe ‘through words’ that which is beyond words; the Self (*Atma*) is beyond words, It is inexpressible and indescribable, how can It be described?

Questioner: It can’t be.

Dadashri: And how can It be described to the world, when there are no words at all to do so? So then, how can the world understand It? It is not as though this is some play of the intellect, is it? Is it possible for the intellect to comprehend It? This is a very subtle point. In fact, what ‘we’ are saying is at a gross level. It will take a long time to even explain the details of what ‘we’ have Seen. There are simply no words of that language, are there!

Questioner: No, but these scientific words of Yours that come forth, they are exact, giving a lot of clarity as they come forth.

Dadashri: That would be so indeed, but that is because ‘we’ have Seen It. But even then, It cannot be explained exactly. Even that, to actually describe what ‘we’ have Seen, there are no words for that. In any which way, ‘we’ have to seek out the words and speak them. ‘We’ have to find the words to speak so that it can be understood in our language. Nevertheless, this speech has arisen from the *vyatirek guna* (completely new property).

Questioner: So, is this speech a property (*guna*) without anger, pride, deceit and greed?

Dadashri: No, no, it is indeed something born out of anger, pride, deceit and greed.

Questioner: But, it is speech of the highest quality, it is the most appropriate speech.

Dadashri: It is the highest quality speech, yet it has been formed from this only. What kind of speech is it? It is not relative speech; it is Real-relative speech.

Questioner: Dada, for us, this is something new that has come forth! Yes; there are many such things that one gets to hear when he is sitting alone with Dada.

Dadashri: It is only when the time is right that it comes forth. Otherwise, it will not come forth, will it! The circumstance should be right, the time should be right, and similarly the place should be changing. How can it come forth by just staying seated in one place? It will come forth when the place changes [*satsangs* being held in different locations]!

Questioner: So, the Real-relative speech arises from the *vyatirek guna*, is that so?

Dadashri: As this is Real-relative, you will not find this combination anywhere else. This is a unique combination. This speech, this interpretation, it is all unique, and it is such that it pacifies peoples' intellect, it is such that the intellect becomes at ease. These answers are Real-relative. Whereas, in the relative, the intellect gets excited. All that is worth understanding.

Questioner: This speech has originated from the Real-relative, meaning...

Dadashri: It is relative, but what kind of relative speech is it? The answer is Real-relative. The other kind of speech is relative-relative. One is Real-relative, the second is relative, and the third is relative-relative. These are the three connecting levels. Of those, this discussion is at the first level. Man cannot reach the first level. If he does, then his speech would be a 'taped' record.

Swakshetra Is the Gate to Siddha Kshetra

Questioner: Dada, You look the same whenever we see You. There is no change. Why is that?

Dadashri: Is this [body] some sort of a flower that it will wilt? Actually the absolute Self (*Parmatma*) in manifest form is seated within! Otherwise, this [Dada's physical body] would look decrepit! Where the *parbhaav* (the state as the non-Self) has been destroyed, where constant awakened

awareness as the Self prevails, where the subtlest liking (*ruchi*) towards *parbhaav* does not remain, even the slightest iota of subtlest liking does not remain, then what more does He need?

When *parbhaav* comes to an end even greater bliss of the Self is experienced, so keep Your vision towards that end. However much the *parbhaav* comes to an end, to that extent One becomes steady in *Swabhaav*; that is all. One needs to understand only that much, nothing else is worth doing. As long as *parbhaav* exists, *parkshetra* (the realm of the non-Self) exists for that long. Once *parbhaav* ceases to exist, One remains in *Swakshetra* (the realm as the Self) for a little while and thereafter becomes established in *Siddha Kshetra* (location at the crest of the universe where all absolutely liberated Souls reside). *Swakshetra* is indeed the gate to *Siddha Kshetra*!

So how can one who is trapped become free? The answer is if he realizes His own Real form as the Self (*Swaroop*), then he can become free, and if He goes to where other eternal elements do not exist at all, then the other eternal elements cannot affect Him and so He can remain free. But here, as everything is present, the other eternal elements will not refrain from affecting him. Do you understand this point? All these discussions are very subtle.

This is an effect brought on by another eternal element. Now, without that effect coming to an end, how can one become free? It is only when One Knows His own Real form as the Self and acquires a 'safe-side' [safeguard], that He can go over there. But because the other eternal elements are not present in *Siddha Gati* (the realm of the absolutely liberated Lords; also known as *Siddhalok* and *Siddha Kshetra*), He will remain there forever in an absolutely liberated state (*Siddha sthiti*). And it is so by natural law, it is not false. Absolutely as per the natural law. Just as in the numbers one to hundred,

forty-eight is followed by forty-nine, and forty-nine is followed by fifty. There is not the slightest of falsehood in that.

So, after reaching *Siddha Kshetra*, One's own form as the Self (*Swaswaroop*) doesn't leave. In order to go to *Siddha Kshetra*, if One follows the *Agnas* with the *Gnan* that the *Gnani Purush* has given, the light that He has given, and the Self that He has separated for One, then One can remain separate. Therefore, all the karma come to an end and then within one or two lifetimes, One will attain *moksha*. Thereafter, *visheshbhaav* will not arise there.

There is only *aakash* (the eternal element of Space) in *alok* (the region in the universe where there is only the eternal element of Space, and no other eternal element), and in *Siddha Kshetra* there are no other objects to be Known, therefore nothing at all remains for the Knower, does it!

Questioner: If there are no objects to be Known there, but don't You say that after going to *Siddha Kshetra*, One only Knows and Sees. Does One Know and See that which is in this *lok* (universe; plane of existence)?

Dadashri: That which is of the entire *lok*. When the two eternal elements are close to each other, then *vibhaav* happens to them. In the *Siddha Kshetra*, they are not close together at all!

There is nothing else at all in *Siddhalok*, and therefore the Self does not have any *samipyabhaav* (the engrossment that arises when the two eternal elements, the Self and inanimate matter, are in close proximity). There is absolutely nothing at all over there. Whereas here, this is actually *lok*. In *lok*, there is close proximity with all the eternal elements. Therefore, it is because of becoming engrossed in another eternal element when they come into close proximity that the *visheshbhaav* arises.

Questioner: When the pure Soul enters *Siddha Kshetra* in the pure state, then where do those *parmanu* go?

Dadashri: Which ones?

Questioner: Those of the non-Self (*achetan*).

Dadashri: They would have all exhausted, only then can the Self go, isn't it! While in the fourteenth *gunthana* (spiritual stages of development), the few [*parmanu*] that remain, they will remain for a while, and once they exhaust, the Self goes up to *Siddha Kshetra*. Then *dharmastikaya* (the eternal element that supports motion) places the Self up there.

Questioner: Thereafter is the Self never affected; can nothing ever affect It then?

Dadashri: There isn't any *saiyog* (the coming together of the circumstances and the Self) at all over there. It is only when the *saiyog* is present that the *visheshbhaav* can arise. When there is no *saiyog* at all, then how can there be any *visheshbhaav*?

Questioner: And does that *saiyog* only arise when one lives in worldly life?

Dadashri: In this *lok*.

Questioner: *Vibhaav* only arises when one exists in this *lok*. Does it not arise in the other *lok*?

Dadashri: What 'we' refer to as *alok*, there is no *vibhaav* there.

When One attains the awareness of One's own Self, that is when He becomes free. That is when He goes there; where the coming together of other eternal elements does not happen. That is why changes do not occur over there anymore. There are no other eternal elements in *Siddha Kshetra*. All of this is in fact a spiritual Science (*Vignan*)!



[12]

The Awakened Awareness Towards the ‘I’ The Ego Arose in This Way...

Questioner: Who is the one giving rise to the ego?

Dadashri: There are six eternal elements in this world. *Chetan* (the Self), *Pudgal* (the eternal element of inanimate matter), *gatisahayak* (the eternal element that supports motion), *sthitisahayak* (the eternal element that supports inertia), *aakash* (the eternal element of Space), and *Kaal* (the eternal element of Time). The Self is flowing across [through them]. ‘It’ is simply flowing along that course and due to the pressure arising from these five eternal elements, the *visheshbhaav* arises and then the *aham* (the ‘I’) arises. As an effect of that, this ego has arisen. It is only scientific circumstantial evidence. This is the spiritual Science.

Questioner: When a *jeev* (living being; embodied soul) came from *nigod* (the lowest form of life which is not yet in worldly nomenclature), at that time, it did not have anger, pride, deceit and greed or an ego, so then why did the *jeev* become entrapped? Where did they [the anger, pride, deceit and greed and ego] initially come from? For what reason did they emerge? How come there isn’t a single embodied soul without an ego?

Dadashri: The ego is definitely there, anger, pride, deceit and greed are definitely there.

Questioner: Why does the ego exist?

Dadashri: The ego already exists within each one; in fact, in *nigod* there was only complete darkness [ignorance of the Self].

Questioner: Ignorance of the Self (*maya*). The ego existed right from the beginning?

Dadashri: When the Self looked this way [towards the relative], worldly life arose, ignorance of the Self and ‘my-ness’ (*mamata*) arose, and when the Self looked that way [towards the Self], *moksha* was attained. That is where the Real form as the Self (*Swaroop*) exists.

Questioner: So, *agnan* (ignorance of the Self) didn’t exist before?

Dadashri: *Agnan* was certainly there! It is only when *Gnan* is given, that *Gnan* can be attained.

Questioner: So then, did *Gnan* or *agnan* not exist previously?

Dadashri: *Agnan* does exist but it is in a subtle form; however, when external circumstances are encountered, that is when it becomes apparent, it expresses.

‘I am Pure Soul’, Is That the Ego?

Questioner: Even when we speak casually, we say, “My self (*atma*) says such and such,” but we do not say, “I am the Self.” So in this, who is ‘the I’ (*hu*) and who is ‘the Self’?

Dadashri: ‘The I’ is the ego and ‘the Self’ is the original eternal element.

Questioner: From where did the I begin?

Dadashri: 'You' are already the 'I' (*Hu*; the original Self). The 'I' is not to be removed. This ego is to be removed.

How did the ego come to be? The Self within is already pure. Whereas this ego has arisen in Its presence due to the *vyatirek guna* (a completely new properties of a third entity that arises when two eternal elements, the Self and inanimate matter, come together).

Questioner: But is that ego natural?

Dadashri: There is nothing natural in this whatsoever. In fact, these are things that are *avasthit* (absorbed in the effects of a temporary state); they are *visheshbhaavi* (taken on a completely new form). They are not natural eternal elements. Natural eternal elements are always permanent, whereas those that are unnatural are temporary.

[With the belief of,] 'I indeed am the pure Soul,' all those other [wrong beliefs] are relinquished, therefore the ego departs. Until what point can it be considered the ego? As long as one is not aware of His own energy, as long as he is not aware of His divinity (*aishwarya*), and he persistently envisions himself to be other things, until then the ego exists; it is a *vishesh parinaam*. If these two [eternal elements] are separated, then they both become free [from each other], thereafter nothing remains at all. However, it is due to *samipyabhaav* (the engrossment that arises when the two eternal elements, the Self and inanimate matter, are in close proximity) that the ego has arisen. This entire duration of worldly life is such that *samipyabhaav* persists throughout. Whereas once One becomes aware of 'who He really is,' the ego does not remain thereafter.

Questioner: But 'I am pure Soul' is actually egoism (*ahamkaar*) as well, is it not?

Dadashri: That cannot be considered as egoism. ‘I am pure Soul’ is the awareness of One’s own Self, of One’s own *vastutva* (the Knowledge about what the Self is and what It is not).

Questioner: We certainly have to maintain the *bhaav* (inner intent) of, ‘I am pure Soul,’ do we not?

Dadashri: There is no problem in maintaining such a *bhaav*. It is a *bhaav* of one kind, but it is not considered egoism. Egoism is claiming to be what One is not; that is known as egoism. The developing ‘I’ Himself is not that, yet he says, “I am this.” ‘He’ is not a *dehadhaari* (one who possesses a physical body) and yet he says, “I am the one with the body.” ‘He’ is not a *naamdhaari* (the one who possesses a name) and yet he claims, “I am Chandubhai. I am a paternal uncle, a maternal uncle.” All of that is egoism.

Questioner: So then, what about when One says, “I am pure Soul”; what is that?

Dadashri: ‘One’ already has the awareness of One’s own existence (*astitva*), but when One attains the experiential awareness (*bhaan*) of ‘who I am’, that is called One’s own *vastutva*. To Know ‘who I am’ means to Know [how exactly] ‘I am the pure Soul’, and the moment the absolute state as the Self (*purnatva*) is attained, then even the ‘I’ dissipates entirely.

The Blind Ego, and on Top of That, It Has Spectacles!

Questioner: From the relative viewpoint, the I is Chandubhai, and from the Real viewpoint, the ‘I’ is the pure Soul; so is that ‘I’ one and the same? Do both have the ‘I’?

Dadashri: The ‘I’ (*Hu*) is definitely the pure Soul. Then an illusion arose for It that, ‘Is the train moving, or am I moving?’ So It felt, ‘I am moving,’ and therefore the ‘I’ turned

into the ego of, 'I am Chandubhai, I am Maganbhai.' Moreover, the ego was made blind, so it is made to wear the 'spectacles' [of *dravyakarma*; subtle discharge karma] on account of the karma brought forth from the past life. Therefore, it now sees everything with blindfolds on and so it says, "It is certainly my wife who betrayed me." That is what it shows him.

Questioner: Is it because of the 'spectacles' that it appears that way?

Dadashri: Yes. In reality, it is not like that, but it appears that way to him because of the 'spectacles'.

Questioner: 'He is doing this; he is indeed the one who did it,' does all of this appear that way because of the 'spectacles'?

Dadashri: It appears that way due to the 'spectacles'. Similarly, as the ego has 'spectacles', that is why everyone sees things as, 'This is bad, this is good, etc.' That is how it appears to them.

For Whom Did the Ego Arise?

Questioner: But had the ego not existed then how would the Self have been discovered? They are somehow related, are they not?

Dadashri: Whether it existed or not; in fact, it is the nature of *agnanta* (ignorance of the Self) that without it, the ego cannot persist whatsoever. As long as *agnanta* prevailed [for 'us'], even 'we' had an ego.

Questioner: Where did the ego come from and for whom did it arise?

Dadashri: From where it came and when is a different thing, but this one who is experiencing (*bhogave*; suffering) things, that is the ego.

Questioner: For whom did the ego arise?

Dadashri: For the one who has the lack of understanding. *Agnan* acquired the ego.

Questioner: Who has *agnan*?

Dadashri: There are two things, *agnan* and *Gnan*. *Gnan* refers to the Self and *agnan* refers to the non-Self (*anatma*). So, the ego arose for it, for *agnan*. Therefore, it is because this ego came to be, that all this has arisen. Even though worries and externally-induced problems exist day and night, even if one does not like it in worldly life, he has to put up with it, doesn't he? Where can he go? Is there any place that he can go? He has to stay put right there itself. So that is indeed why he has to keep lying on the bed, even if he can't fall asleep!

Questioner: From where did the ego arise?

Dadashri: The ego is itself *agnan*, is it not? *Agnan* and *Gnan*, they are two different things. Say a prominent businessman were to come here right now. He normally speaks very well, however if someone were to give him 225ml of brandy to drink, then how would he speak?

Questioner: Due to the circumstance of the brandy, he would speak differently.

Dadashri: [Similarly] It is because these circumstances have come together that all this has arisen. That which is in the Real form as Knowledge (*Gnan swaroop*; the Self) encountered a circumstance and that is why this illusion arose. Just as that [drunk] businessman would say, 'I am the prime minister, I am this, I am that...'

Questioner: Dada, then where did the *Gnan* arise from?

Dadashri: *Gnan* never arises, does It! *Gnan* is something that is permanent. It is because of external things that *agnan* has arisen, just like for the businessman who drank the

alcohol, due to circumstances. Therefore, if *Gnan* separates from all these circumstances, then It would become completely free.

Questioner: When one makes a *bhaav*, does that mean he has encountered a circumstance with *agnan*?

Dadashri: There is no question about the *bhaav*. He is not encountering a circumstance with *agnan*. Other circumstances are being encountered. He drank the alcohol, right? *Agnanta* is itself the ego.

Questioner: Fundamentally, the Self is illumination (*prakash*), It is full of infinite energy, so where did It acquire this ego from?

Dadashri: 'It' does not actually acquire it! *Agnanta* is itself the ego.

Questioner: Even if a veil of ignorance were to form over It, what is the problem? 'It' Itself actually Knows, 'I am illumination,' does It not!

Dadashri: Nothing can be gained by that, can it! What benefit does the ego gain? As long as the ego does not 'taste' [experience] the sweetness, it cannot say, "This is sugar." Therefore, the ego has to be brought to a final closure once and for all, the Self is already settled.

Who Are We Ourselves?

The thing is, regardless of your identity at present, what are You in reality in that entity? 'You' are not this form that has a name (*naam-roop*), 'You' are not this form that is worldly (*vyavahaar-roop*), so then what are You really? The answer is, however much *Gnan* (Knowledge of the Self; Real Knowledge) You have and however much *agnan* (relative knowledge; ignorance of the Self) you have, that is precisely what You are. 'You' encounter circumstances according to

the *Gnan* You have. If there is *agnan*, then you will encounter circumstances according to that. Circumstances are encountered based on the *Gnan* or the *agnan*.

Questioner: And are karma bound in accordance with that *Gnan* or *agnan*?

Dadashri: Yes, karma are bound in accordance with that, and based on them, all these circumstances are encountered. The developing 'I' (*pote*) is not this name, it is not this ego, it is 'this' [a combination of *Gnan* or *agnan*].

Questioner: Dada, what does this *pote* mean?

Dadashri: *Gnan* or *agnan*, that is precisely who *pote* is. That is indeed one's *upadaan* (level of spiritual development), but because this cannot be understood [easily], that is why you end up accepting its representative, the ego [to be who you are]. This is a very subtle point. Even the saints do not know this. Even the *Gnanis* of the *Kramik* path do not know this.

Questioner: Until now, we have been saying that the ego does all that.

Dadashri: It is actually because this gentleman came, that this concept surfaced, otherwise such a subtle concept would not have surfaced, would it? 'We' have indeed stated the concept. It is worth understanding this concept, it is subtle.

So, karma are bound on the basis of *Gnan* or *agnan*. Call it *upadaan*, or call it the ego, call it whatever you want, that itself is the developing 'I'. But, in reality, the ego is actually separate. The ego can be Seen as separate, whereas the developing 'I' is actually the *Gnan* or the *agnan*, the light or the darkness; it is indeed based on that, that the ego does anything.

Questioner: Yes, but what happens when there is *Gnan* and *agnan*, and there is no ego? Then karma cannot get bound, can they?

Dadashri: The ego would definitely be present. Where *Gnan* and *agnan* both exist at the same time, the ego would most definitely be present there.

Questioner: If there is *agnan*, does that mean that the ego exists?

Dadashri: It most certainly exists. When *agnan* comes to an end, the [charge] ego comes to an end. Until then, *Gnan* and *agnan* will remain together. That is referred to as *kshayopksham* (partial annihilation of karma).

Questioner: Then, after attaining *Gnan*, the One that becomes the *Purush* (the Self), which part is It considered to be?

Dadashri: The *Gnan* is Itself the *Purush*; there is no question of a part in this! *Agnan* is the *prakruti* (the relative self). The combined form of *Gnan* and *agnan* is the *prakruti*. The *Gnan* Itself is the *Purush*, It Itself is the absolute Self (*Parmatma*). The *Gnan* Itself is the Self. The *Gnan* that is *Vignan Swaroop* (the Real form as Science; the Real form as absolute Knowledge; the absolute Self), that is the Self, that verily is the absolute Self.

Questioner: Now, this *Gnan* and *agnan*, what is the beginning for both of them?

Dadashri: The beginning for them both is *Vignan* (Science; absolute Knowledge). The original Self, the *Vignanmay Atma* (the Self that is nothing but Science; the absolute Self). From It, the *Gnan* and the *agnan*, the 'sunshine' and the 'shade', the two emerged.

The Birth and Development of the Ego...

Questioner: We used to believe that the *aham* (the ‘I’) itself was the *ahamkaar* (ego; egoism).

Dadashri: No, there is actually a great difference between the *ahamkaar* and the *aham*.

Questioner: Is there a difference between them too? What is the difference between them? Please explain it in minute detail!

Dadashri: The prevalence of the I (*hupanu*) is the *aham*, and the overt expression of that prevalence of the I [i.e. I am Chandubhai] is the *ahamkaar*. ‘I am the president,’ that is not considered as *ahamkaar*. It is just that people say, “He is an egoistic person (*ahamkaari*),” but actually, he is considered a pride-filled person (*maan*). The *ahamkaar* is actually where no worldly things are actually connected to it, rather the developing I just believes ‘I am’ where He does not actually exist; that falls under the category of the *ahamkaar*. It does not extend to other things. And the moment it extends to other things, it becomes pride (*maan*)! When one shows off, ‘I am the president,’ and all that, then we can understand that he is full of pride.

Questioner: What is categorized under ‘overt expression’?

Dadashri: It is to speak excessively about the prevalence of the I. The I already exists, the *aham* already exists in belief, but to show it off by boisterously saying, “This is right, and this is wrong,” that is called *ahamkaar*. But there is nothing else in it; there is no sense of ownership (*malikipanu*) in anything. Once a sense of ownership arises, it means that *maan* (pride) has arisen.

Questioner: Please give an example of *ahamkaar*.

Dadashri: There are many examples of *ahamkaar*, aren't there!

It is not limited to *maan* (pride) alone; then as the sense of ownership gradually increases, it becomes *abhimaaan* (excessive pride due to material possessions). When it is confined to the body, he is considered to be full of pride (*maani*), whereas, 'This apartment is mine, this is mine,' that [which includes 'my-ness'; *mamata*] is *abhimaaan*. Hence, from *ahamkaar* to *maani* to *abhimaaani* (one having excessive pride with 'my-ness'); all kinds of various phases tend to arise.

The *ahamkaar* is not considered to be the same as what people understand it to be. What people refer to as *ahamkaar* is actually *maan*. *Ahamkaar* exists only in belief, it is not at the level of *gnan* (knowledge; conduct in this context). When it comes into *gnan*, it is called *maan*. Where One is not a doer, there he believes, 'I am the one who is doing it,' that is known as *ahamkaar*.

Questioner: Now, explain that with an example.

Dadashri: When we say, "I came downstairs," now in coming down from upstairs, the developing I himself did not come down at all, it is in fact this body that came down. It is the body that came down, but the developing I believes, 'I came.' To have such a belief is *ahamkaar*, and then when he verbalizes it by saying, "I came," that is called *maan*. Whereas people consider verbalizing "I came" to be the *ahamkaar*.

Questioner: *Ahampanu* (the sense of 'I am') and *potapanu* ('I-ness' that has come into conduct), are these two the same or different?

Dadashri: There is a big difference.

Questioner: What is the difference?

Dadashri: The *aham* simply prevails in one's belief, whereas *potapanu* prevails in conduct. That which is in conduct persists whereas that which is in belief goes away. The *hupanu* (the prevalence of the I) that is in one's belief, that goes away, but that [prevalence of the I] which is in conduct persists, does it not!

Questioner: Do our *mahatmas* have *potapanu*?

Dadashri: They have tremendous *potapanu*. The one who is naïve has less of it.

Questioner: Please explain more about the 'I'!

Dadashri: The 'I' is adjustable everywhere. If the 'I' believes, 'I am a son-in-law,' then one becomes a son-in-law. If the 'I' believes, 'I am a father-in-law,' then one becomes that, and if the 'I' believes, 'I am the pure Soul,' then One even becomes a pure Soul. And if the 'I' believes, 'I am the *pudgal*,' then one even becomes the *pudgal*.

The 'I' is adjustable everywhere, what a wonderful thing It is! Just look, the 'I' was Chandubhai just now, and two hours later, the 'I' became a pure Soul. The very same 'I'. 'It' has not been cleansed or washed yet; It is the very same as It was before. Just imagine, that 'I' does not become impure either, does It! The 'I' that existed as a butcher, becomes a pure Soul. Before, he was a butcher, and if at that time you were to ask him, "Who are you?" He would say, "I am a butcher." So after *Gnan*, the 'I' becomes a pure Soul. 'It' does not have to be cleansed or washed at all, whereas these people keep taking a bath daily and yet they have not improved at all. It is worth giving a thought to that 'I'. What is It like! 'It' is adjustable everywhere!

There is no overhauling needed in the 'I'. There is not a single spare part in It. 'Its' state never changes throughout infinite lifetimes.

The *potapanu* cannot adjust everywhere. The *potapanu* can only adjust to itself, it does not adjust to anything else. Therefore, the 'I' and the *potapanu* are two very different things. 'We' do not have any *potapanu*. For You, after attaining this *Gnan*, the *potapanu* has started to leave now.

Questioner: Dada, in the state of ignorance of the Self, when we were doing religious worshipping, at that time, the *potapanu* was believed to be one's attribute, wasn't it? So then how could one ever become free from it?

Dadashri: Who is the one who had believed that?

Questioner: One himself.

Dadashri: That one himself, that itself is the *potapanu*. The ego is the I [in belief], it is not the *potapanu* [the 'I-ness' that has come into conduct]. One himself is the *potapanu*. If a police officer were to ask me, "Why did you turn the car around the wrong way like that? What is your name?" Then 'we' would tell him, "Write, I am A. M. Patel." [If he were to ask,] "Where are you from?" Then 'we' would say, "I am from Bhadran." "What cast are you from?" ['We' would say,] "I am a Patel." What else would 'we' say? My 'I' became adjustable, didn't it! At present, the 'I' can also be considered as Dada Bhagwan, in certain situations where it is appropriate to say so; otherwise, 'we' can also say, "I am A.M. Patel." Or else, 'we' even say, "I am a contractor." And when 'we' go to Hiraba's [A.M. Patel's wife] village, when people call me 'uncle', at that time, "I am an uncle." Yes, that is fine. Right? Some say 'uncle', some say 'brother-in-law', some say 'maternal uncle', some say 'paternal uncle'. Everywhere adjustable; how amazing this 'I' must be! And if one himself was such that he could become adjustable then it would be very good, wouldn't it? However, one keeps doing *potapanu* everywhere else.

As a result of not understanding the 'I', false attributions are made from this 'I' into other things. That is why the *vikalp* (the belief that 'I am Chandubhai' and all the relative 'I-ness' that stems from it) arose. So the entire solid entity of *vikalp* is called *potapanu*. The entire solid entity of *vikalp* came together. *Vikalp* from this side to *vikalp* from that side, that is all *potapanu*. In that, however less the *vikalp* one does, that many are reduced and however more the *vikalp* one does, they increase by that much. Nevertheless, that solid entity continues to persist.

That solid entity is very problematic. That solid entity is of the *potapanu*. All those sitting with you in places of worship, those doing devotional worship, their solid entities are very large. In general, 'we' should not engage in backbiting, but if you were to look at their solid entities, they are very large. 'We' simply cannot imagine when they will ever get rid of that solid entity.

Questioner: Dada, is it because of the 'I' that one becomes entrenched in this *potapanu*? The 'I' that You mentioned, is it the 'I' that makes one have this belief of *potapanu*?

Dadashri: The 'I' is actually a different thing. When the 'I' is falsely attributed in any place, when the 'I' is used in the wrong place, at that time, *potapanu* arises.

Questioner: Is that when the *vikalp* arises?

Dadashri: Yes, if the 'I' is used in another place [in the relative], then it is *vikalp*. But what does the 'I' have to do with this? The 'I' remains completely pure. If you bring the 'I' here [in the pure Soul] then It will stay here again. The 'I' is not of any concern to us. However, the *potapanu* that arises from the 'I', that is of concern to us. Did *potapanu* arise for you or not?

Questioner: Dada, please explain by giving an example! I did not understand how the 'I' and the *potapanu* are different?

Dadashri: What 'we' have given is already like an example, is it not! The 'I' means... When you falsely attribute the 'I' in anything or in any place, such as, 'I am this and I am that,' even though You are not really that, yet you say, "I am this," thus, a false attribution is made, so the *potapanu* has arisen from that. Now the [original] 'I' is not doing this. Rather as the false attribution of, 'I am this' was done, therefore the *potapanu* arises for the one who makes the false attribution.

Questioner: Who makes this false attribution?

Dadashri: The very one that is within. It is referred to as *agnan* (ignorance of the Self). Now what is *agnan*? It is something that arose even before the [*vibhaavik*] 'I'; the very thing that makes the 'I' falsely attribute to something else is *agnan*, and if the 'I' lets go of the false attribution then everything dissipates. If the false attribution of the 'I' is relinquished, the 'I' becomes the pure Soul; and for such a One, the ego comes to an end.

Questioner: Did it go away because of attaining *Gnan* from Dada?

Dadashri: When the 'I' relinquishes the false attribution, then it is easy, isn't it! How is that something difficult?

Questioner: So when You impart *Gnan* to us, do You make us relinquish that false attribution?

Dadashri: Only then will it leave, otherwise it will not leave, will it! Thereafter when 'we' ask, "Hey, are You pure Soul or are you Chandubhai?" Then you reply, "I am pure Soul." At that time, if you were to stick to, "I am Chandubhai," then 'we' would know that the false attribution

has not left. But at that time, everyone says, “I am pure Soul,” isn’t it?

Questioner: Yes. So Dada, the false attribution of infinite lives comes to an end within an hour and the ‘I’ comes back to where It was, in Its original place. So that ‘I’ is very flexible, isn’t it!

Dadashri: The ‘I’ is in fact adjustable everywhere.

Questioner: But if, once and for all, the ‘I’ gets adjusted into ‘I am pure Soul,’ then It does not waver. ‘It’ then becomes established in that.

Dadashri: ‘It’ would definitely do so, thereafter.

Questioner: Why is that?

Dadashri: The moment the ‘I’ gets established in Its original place, that would certainly happen, wouldn’t it! People also want to establish It in Its original place, but that does not happen, does it! How can It become established? It is actually when all the demerit karma are destroyed that One becomes as light as a flower. When the demerit karma are destroyed, that is when the ‘I’ gets established in Its original place. In fact, then It experiences the coolness! That is why It says, “I will only stay here.” Now It will not leave.

Questioner: Dada, that *hupanu* (the prevalence of the I) separates when You impart *Gnan*, but the *Hupanu* (the prevalence of the ‘I’) that remains, does It persist according to how much *jagruti* (the awakened awareness as the Self) there is, or does It persist according to how little *jagruti* there is? Does *jagruti* actually play a role in that?

Dadashri: It is definitely *jagruti* at work! Due to *bhaavnidra* (lack of awareness of who the Self is), the *hupanu* (prevalence of the I) is exercised in the wrong place and once

the *jagruti* arises, the *Hupanu* (the prevalence of the 'I') is exercised in the correct place, due to the *jagruti*.

The Conduct of the 'I' Changes This Way...

Questioner: Who becomes engrossed?

Dadashri: The ego. *Jagruti* is what prevents You from becoming engrossed in the ego. That is the very thing that keeps You separate. The original Self does not become engrossed. It is because of *ajagruti* (lack of awareness as the Self) that You, the developing 'I', become engrossed, isn't it!

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

Dadashri: Thereafter, the experiential awareness that prevails is a type of *jagruti*, and once the *jagruti* comes into Its inherent nature as the Self, then It [the awakened Self] will not become engrossed. It is simply because of the force of the karma from the past life that It becomes displaced. Once the force decreases, It will not become engrossed. Whatever discharge there is, all of it is akin to 'water in the tank,' it is the filled stock of karma.

Questioner: 'You' said that 'once the *jagruti* arises, You do not become engrossed'; so how are we to understand that?

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

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

Dadashri: No, who does 'You' refer to? 'It' refers to the One who is present at that time. The One who is in Your belief

at that time. ‘You’ have not yet become the absolute pure Soul completely. Moreover, the original [charge] *pratishthit atma* has gone. Now, there is the awakened Self (*jagrat Atma*), meaning the *jagruti*. The *jagruti*, that is the One that no longer becomes engrossed in the discharge effects that are arising.

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

Dadashri: It does not have any state thereafter; it is in the form of discharge, meaning that it is *nishchetan chetan* (an energized entity that appears to be living but is lifeless). It remains in the form as a *gneya* (an object to be Known). Thereafter, no matter what the *gneya* does or does not do, the *jagruti* is the Knower (*Gnata*) of that.

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

The Location of the ‘I’ in the Body

Questioner: The ‘I’ which everyone refers to, where must It be residing?

Dadashri: In the entire body, wherever one can feel the prick of a needle, that is where the 'I' resides. With your eyes closed, you should touch the needle to yourself like this and then observe. Wherever the needle is felt, one automatically utters a sound, "Ooh," doesn't he?

Questioner: He does.

Dadashri: Therefore, that is where the 'I' resides. 'It' is not in the hair. When a person gets a haircut, he does not utter any sound. When he cut his nails, he does not utter a sound. Whenever the 'I' utters, "Ooh, ooh, ooh," in all those places, the 'I' is indeed there. Where would the 'I' of a driver of a huge bus be?

Questioner: In his body.

Dadashri: No; [it would be spread] throughout the entire bus. While he is driving, he will not collide into anything whatsoever from that side. His I takes on the form of the entire bus. Wherever he is likely to collide, the I will not allow him to collide at all. Even if it is a large, hundred-foot long bus, the I will not let a collision occur, the mortal one. How would he know whether it will collide into that corner or not? It is because of the *hupanu* (prevalence of the I). He extends his *hupanu* that much; if he is sitting in the bus, it will extend to the length of the bus, and if he is in the car, then it will extend to the length of the car. It spreads to such an extent that he does not collide into anything whatsoever, anywhere. Otherwise, truly speaking, it is only in this, only in this body. Wherever you touch a needle to the body, would you not realize it? Do you have to be informed? Even if a person is elderly, he will still realize it.

Questioner: Everyone would realize it. It had been mentioned, "The I has gone to sleep, the I is seeing, the I is listening"; so is that I the Self? Is it the *prakruti*? What is it?

Dadashri: That is actually the ego. [Wherever there is reference to ‘I am doing’, that is the ego.]

Questioner: Yes, but does that fall under the category of the Self.

Dadashri: No.

Questioner: Then, is it in the *prakruti*?

Dadashri: Hmm...

Questioner: Doesn’t doership belong to the I? Is it really not the doer?

Dadashri: It is really not the doer, it has simply come to believe, ‘I am doing this.’ Just as when a train is moving at the station, one feels, ‘I am moving.’ That is what he comes to believe. When the train goes this way, then it appears as though he, himself, is moving the other way. So then, would you not realize that he has become disoriented. In the same way, it [the ego] believes that.

Questioner: So, in every action, it [the ego] is simply believing that to be the case. So the Seer is separate, yet it believes, ‘I am seeing.’

Dadashri: It [the ego] is not the Seer at all.

Questioner: It isn’t?

Dadashri: It is completely blind indeed.

Questioner: Did You not just say, that very ‘I’, that ‘I’ indeed is the one seeing, the ‘I’ is the one hearing.

Dadashri: No, it is actually the *prakruti* within that knows; the Self’s energy of Knowing has entered into the *prakruti*; Its power has entered into the *prakruti*. By filling power into something, One’s own power does not decrease, yet that other thing becomes filled with power.

Questioner: So, the Self's power has entered into the *prakruti*? Is it based on that, that it can understand all of this *Gnan*? Is it because of that, that this knowing and hearing became possible?

Dadashri: The intellect is able to know all of this on the basis of that [power filled in the *prakruti*]. Moreover, the ego says, 'I am knowing it, and I am also the one doing it.' Just say one of the two, that way, it can at least be solved.

Questioner: I didn't quite understand that. Did the power of the Self enter into the *prakruti*?

Dadashri: When he says, "I am doing it," at that time, the I is not really egoism. It is the Self's *vishesh parinaam*. The 'I' is actually the Self, but now, it [the I as the *vishesh parinaam*] believes that, 'I am this.' One thing has arisen in the middle, outside the Self; it is called *visheshbhaav* (an assumed identification with that which is not One's own).

Questioner: This I, is it a *visheshbhaav* entirely?

Dadashri: The *visheshbhaav* has arisen. It is not the inherently natural state as the Self (*Swabhaav-bhaav*), rather a *visheshbhaav* that has come about.

Questioner: So then how is power rendered to the *prakruti*?

Dadashri: [By saying,] "I am doing it," power is rendered to the *prakruti*. [By saying,] "I know it," power is rendered to the *prakruti*. Whatever the ego says, due to that, power keeps on being rendered into the *prakruti*.

Questioner: Does that mean that the I is able to do *bhaav* (inner intent; belief)?

Dadashri: *Bhaav* is precisely what it does, isn't it! It does a *visheshbhaav*.

Questioner: Is it itself a *visheshbhaav* as well?

Dadashri: Yes. It is indeed a *visheshbhaav*. [Of the first level, the original *visheshbhaav*.]

Questioner: And furthermore, it does more *visheshbhaav*?

Dadashri: It keeps on doing *visheshbhaav*. [The second level of *visheshbhaav*.]

Questioner: Is the *prakruti* due to that?

Dadashri: The *prakruti* has arisen due to that. Moreover, that *prakruti* became filled with life energy. It is actually *nishchetan chetan*, it is not really *Chetan* (the Self; having the property to Know and See), however it appears to be like *Chetan*.

Questioner: An egoistic *prakruti* and a *vikaari prakruti* (a *prakruti* full of sexual impulses and passions), they seem to be parallel in a way; meaning that there is some belief of doership in the former one, and there is some belief of pleasure in the latter one. So, is there actually some connection like that or not?

Dadashri: Egoism means that someone else is doing it and one claims, “I am doing it.” Even in things where ‘it happens’, there too one believes, ‘I am doing it’, that is all; that precisely is egoism! And in the case of sexuality (*vikaar*), it is when such circumstances come together that one becomes *vikaari* (one who indulges in sexual impulses). If favorable circumstances [those that lead towards becoming free from sexual impulses] come together, then at that time, he becomes *nirvikaari* (one who is free from sexual impulses and passions). Therefore, it does not have anything to do with being *vikaari* or *nirvikaari*.

Questioner: So, is it the developing I itself that either becomes *vikaari* or *nirvikaari*?

Dadashri: He himself will even say, “My inherent nature is to indulge in sexuality,” and he can also become free from sexual impulses, provided the circumstances come together.

If the ego were not present, then nothing at all would happen. This sexuality would not arise at all, and furthermore, freedom from sexual impulses would not arise either. It is because the ego is present that this happens.

Questioner: Isn't the original Self free from sexual impulses indeed?

Dadashri: There is no sexuality in It whatsoever. 'It' is beyond all attractions (*anaasakt*). 'It' is indeed without desire (*akaami*), It is indeed beyond all attractions, It is indeed free from sexual impulses! [If the 'I' envisions,] 'I am pure Soul,' then It becomes pure, whereas if it envisions, 'I am full of sexual impulses' then it becomes *vikaari*. [With the envisioning,] 'I am free from sexual impulses,' it becomes *nirvikaari*. [With the envisioning,] 'I am celibate (*brahmachari*),' it becomes celibate.

Questioner: He becomes whatever he envisions.

Dadashri: Yes, whatever he envisions, that is what he becomes!

That Is When the Ego Entrusts the Throne to the Original Self

Questioner: Who is the One that Knows, 'I am pure Soul'?

Dadashri: It is the ego that Knows that. 'The ego' means it is the 'I' that Knows. The one who says 'I am Chandubhai,' the Knowledge of that Chandubhai [the I that is sitting on the seat of Chandubhai, that ego] has changed, and has become 'I am pure Soul'. And the ego is in fact always together with the intellect. Otherwise, the ego actually does not have any *Gnan*

(Knowledge) at all. The intellect alone cannot Know the Self. The intellect can Know It only when it is together with the ego.

Questioner: Does that mean that it is the ego that recognizes the Self?

Dadashri: Then who else does it happen to? There is no other entity in this.

Questioner: When Dada gives *Gnan*, He takes away the ego at that time. So who remains as the Knower after that?

Dadashri: What use is there of that ego now? The degree to which the ego is necessary, the discharge ego, that discharge [ego] will carry on with its work. What is left now? Without the ego, no worldly action can be carried out at all. However, that is your discharge ego, that other, the charge ego, has come to an end.

Questioner: ‘You’ had said, “Who is it that Knows the Self? It is the ego who recognizes the Self.” However, You have taken the ego away, so then does the Knower even remain?

Dadashri: No, it is because of the Knowing that took place on that day [the day of attaining *Gnan*], that It [the ‘I’] has become free of everything. ‘It’ became free after Knowing all that. ‘It’ let go of the prevalence of the I [in Chandubhai] and It also let go of the ownership, and the [discharge] ego became separate as well. Everything ended from that day onwards. The ‘living’ [charge] ego came to an end; this discharge ego remains.

Questioner: So then who Knows this ego?

Dadashri: The Self Knows it. When ‘we’ place this line of demarcation, the ego [meaning the I with Chandubhai; the charge ego] along with the intellect understands, ‘This very

existence of mine is wrong.' And it realizes what the pure Soul is, 'This is indeed what It is.' The One in the original state is the pure Soul, therefore, it [the charge ego] entrusts [the throne] to It. After that, everything separates. Where can misunderstanding arise in this? It [the charge ego] would indeed realize the pure Soul, wouldn't it; [however,] it cannot realize It just like that. All the scriptures have been placed for an *agnani* (one who has not attained Self-realization) to realize the Self. It is, in fact, when 'we' impart this *Gnan* that the pure Soul is realized, otherwise how can It be realized? And the day it [the charge ego] realizes It, its very existence comes to an end. When the [charge] ego, along with the intellect, realizes the Self, that is when its very existence comes to an end. Hence, this statement is not to be used outside [only to be used by those who follow *Akram Vignan*]. Be careful, if this discussion about the Self is used outside, then it will create a fiasco for people outside [those who do not follow *Akram Vignan*]. You are right in saying, "The [charge] ego realizes the Self," but if you say that outside, then people will think, 'These people are on the wrong path.' Otherwise, the ego can never realize the Self. It is only when the *Gnani Purush* imparts *Gnan*, at that time, the [charge] ego itself understands, 'This is not my form. 'This' is indeed what the Real form is; I am in the middle, unnecessarily.' It dissolves its own existence.

Questioner: Thereafter, that Self Sees the ego, does It not?

Dadashri: The [original] Self was Seeing the ego right from the beginning. Even for worldly people (those without Self-realization), the Self is Seeing, 'My ego has increased, it has decreased.' Would It not Know that? Who must be the Knower of that? 'My intellect has increased, my intellect has gone astray, it is on the wrong track,' who is the Knower of all that?

Questioner: ‘The ego realizes the Self,’ I didn’t quite understand that properly.

Dadashri: It does not realize It at all. This discussion is just in our [*Akram Vignan*] language, in Reality. This is not in terms of the language being used outside. When ‘we’ impart *Gnan*, it is only then that the [charge] ego leaves, until then it does not depart. When ‘we’ impart *Gnan*, then in that *Gnan* it realizes that, ‘What is my scope in this? What is it that belongs to me and what is my scope in this?’ At that time, it understands the line of demarcation in this that, ‘This indeed is the pure Soul,’ and so it lets go of the prevalence of the I on its own. The ego itself lets go of it. It recognizes the Self that, ‘This indeed is the Self; This indeed is the [Real] owner.’ Therefore, it immediately entrusts It the keys. Just as when the actual president comes, doesn’t the interim president have to relinquish his position? Or does the interim president create an uproar?

Questioner: But the ego leaves because *Gnan* is attained, isn’t it?

Dadashri: The *Gnan* is not attained first. The [charge] ego leaves first and then the *Gnan* is attained. What causes the ego to leave? It leaves due to the power and influence of the *viraat Swaroop* (the Real form of the One whose own ego has exhausted and can take away the ego of others; the *Akram Gnani*).

Questioner: When the ego leaves, You said that the developing ‘I’ becomes established as the original Self. Therefore, we can also say that It had become separated from the original Self, can we not?

Dadashri: No. There is nothing like, ‘It had become separate.’ It is not as though It had become separate and then It became bound. All these wrong beliefs which used to exist, they have dissolved.

Questioner: But Dada, can we not say that it was because the ego had arisen, that this One [the Self] had remained covered with veils?

Dadashri: Yes, but one would not get any benefit of such a Self, would he!

Questioner: Yes, that is because the veil of the ego was there over It, otherwise, It Itself is indeed prevailing as illumination (*prakash*).

Dadashri: Yes, it's like this. Just because a [drunken] businessman says, "I am the President of India," would his state as a businessman actually go away?

Questioner: No, it would not go away. 'You' said, "It [the ego] is the one who suffers, and it is also the one who wants to go to *moksha*."

Dadashri: Then who else besides it, is going to go? *Moksha* can only occur for the one who is bound!

Questioner: But in a way, if we look at it, it does not have any existence whatsoever.

Dadashri: It does not have an existence. Nevertheless, it has taken on the belief of the existence, hasn't it?

Questioner: So it is the one who realizes, 'This is not my existence,' that is why it attains *moksha*.

Dadashri: All of this has dissipated for it.

Questioner: Who is the one that has taken on that [existence]?

Dadashri: The [charge] ego, who else? The one together with the intellect.

Questioner: Together with the intellect?

Dadashri: Meaning, that [charge] ego is always together with the entire *antahkaran* (the mind, intellect, *chit* and ego complex); it is not alone.

Questioner: So, the ego that is together with the *antahkaran*, that precisely is the one who has the desire to realize the Self, right?

Dadashri: No. No one has any desire to realize the Self. Why would it have the desire to realize the Self? What does it need the Self for?

Questioner: You said that it wants to go to *moksha*.

Dadashri: It wants happiness. [It wonders,] ‘Where did I lose my happiness?’ The answer is, ‘You have not lost it. Keep on coming here.’ Doesn’t the ego say, “I have become so miserable.”

Questioner: But then the ego is not actually going to go there [to *moksha*].

Dadashri: No, it is not going to go. When it [the charge ego] dissipates, it means that everything is comprised in that. The beliefs, the wrong beliefs that existed, they go away.

Questioner: Even this illusion of pain and pleasure has arisen.

Dadashri: We just have this illusion, that’s all. There is nothing else at all. It is an illusion; nonetheless, it is a relative truth. There are no worries in a complete illusion. This is a relative truth. In an illusion, you would have a lot of fear and everything would appear wrong; all that would happen, but there would be no worries. Worries have arisen because you have believed this relative [truth] to be the [Real] truth.

Questioner: All this is believed to be ‘mine’, is that why...

Dadashri: Imagine how concretely one has believed that!

What Belief? Whose Belief?

After attaining *Gnan*, the developing 'I' has now acquired *samyak drashti* (the right belief of 'I am pure Soul'). Before the developing I had *mithya drashti* (the wrong belief of, 'I am Chandubhai'). When these wrong beliefs are 'fractured', the right belief gets established. The right belief refers to *samyak Darshan*. So then, the belief that, 'I am not Chandubhai, I am the pure Soul,' becomes established. Both beliefs are of the ego itself. Through the first [wrong] belief, the developing I was seeing the objects to be Seen (*drashya*), the worldly things. Whereas, through this [right] belief, the developing 'I' Sees the Self (*Chetan*). The Self is the Seer (*Drashta*), whereas everything else is an object to be Seen. The Self has two properties, that of Knowing [being the Knower] and Seeing [being the Seer].

Questioner: *Drashti* (seeing; having a belief) is a function of the Seer isn't it?

Dadashri: No.

Questioner: Then what is *drashti*?

Dadashri: The ego is the one who has the *drashti*. The Self does not have any *drashti*. The Self naturally and spontaneously continues to See everything within; everything gets illuminated within! Everything simply gets illuminated within the Self!

Questioner: Then who is the Knower of the Self? Who is the one that attains the Knowledge of the Self?

Dadashri: That [right] belief arises for the ego. Previously, it had the wrong belief, but instead of that, it experienced more bliss in 'this' [the belief of 'I am pure Soul'], that is why that ego gradually starts to dissolve into the pure Soul. The moment the ego becomes pure, it dissolves into the pure Soul, that is all! Just like, when a piece of sugar is

placed in oil it will not dissolve, but if it is placed in the water, it will dissolve; that is how this is. Therefore, once the belief³ of, 'I am pure Soul' is attained, everything begins to dissolve. Until then, the ego remains.

That Is Not the Ego, but Rather the 'I'!

Questioner: So, it is indeed the ego that is speaking, isn't it? The very one that had been going in the wrong direction, is that the very one that now says, 'I am pure Soul'?

Dadashri: The 'I'; the 'I' [the awakened Self; *jagrat Atma*] is saying this, the ego is not saying it. The ego remains separate. The ego does not say that. The 'I'; the 'I' is indeed One's own Real form as the Self (*Swaroop*). Now, the original Self Itself will not say this, however, this process has now turned towards becoming It. When we say the words 'pure Soul,' even that pure Soul is Itself not a word, this process has now turned towards becoming It. As Your faith (*shraddha*) has changed, as Your belief has changed, the veils of ignorance over the Self gradually get destroyed. This is something which destroys the veils. But the existence of the 'I', 'I am pure Soul', that verily is the experiential awareness as the Self (*bhaan*). A change has occurred in the experiential awareness. If it were the ego, then it would not be of any use at all, would it? It is a different thing altogether. This has nothing to do with the ego. In fact, it is only after the [charge] ego dissolves that One attains the experiential awareness of His own Real form as the Self. This is all considered to belong to the interim state.

Questioner: Which one is the ego that went the wrong way, the *sajeev* (living; charge) one or the *nirjeev* (lifeless; discharge) one?

³ For further reference on 'belief' refer *Aptavani* 3, 8, and 13.

Dadashri: The living one.

Questioner: 'The wrong way', meaning how can the ego go the wrong way?

Dadashri: The moment the developing 'I' realizes that fact that it has gone the wrong way, when someone tells it, "This is the wrong path," from the moment he turns around, the ego is considered lifeless. Thereafter the developing 'I' returns [to the original Self] through the lifeless ego.

Questioner: Ok. But the returning is [through] the lifeless ego?

Dadashri: When someone cautions the developing 'I' saying, "This is the wrong path, why are you here? Hey mortal one, this will lead you there." That is when he says, "Really, is that so?" Then, It turns back. So the developing 'I' will have to return through the lifeless ego. At that time, the living ego is not present. Then it comes across these other people, who then ask him, "Why are you returning? Go that way." So then, it ends up going that way. Therefore, the ego becomes living once again.

Questioner: How can one demarcate whether the ego is living or lifeless?

Dadashri: You can know from the direction it is headed?

Questioner: The one that goes the wrong way and takes a beating, is that considered the living one?

Dadashri: It is indeed living. That ego is living indeed. When does it become lifeless? It is when someone tells the developing 'I', "This is not the [right] way. You are on the wrong path. Your belief is wrong. Turn back." When It returns, at that time It is proceeding through the lifeless ego. Before, it was proceeding [in the wrong direction] through the living ego, whereas when It returns, it is through the lifeless

ego. Even if It walks back 700 miles, it is through the lifeless ego.

The Real Is of Use, the Relative Is to be Discharged...

Questioner: Can the lifeless (*nirjeev*) ego be referred to as the purified ego (*shuddha ahamkaar*)?

Dadashri: Yes, it can be referred to as the purified ego. The only difference between the two is that the purified ego [on the *Kramik* path] does not have any *parmanu* in it. There are no *parmanu* of anger, pride, deceit and greed, attachment or abhorrence in it. It has been made pure by getting rid of each and every *parmanu*. All the *parmanu* have been removed. And this 'removal' is itself the entire experiment. Upon continuous removal of all the *parmanu*, the purified ego remains, which then merges into the Self. And the purified ego that remains is indeed lifeless. If you think about it, then even in this lifeless ego [specifically for those on the *Akram* path], all those *parmanu* are still there.

Questioner: The *parmanu* of anger, pride, deceit and greed, right?

Dadashri: Yes, because we have attained this [Self-realization] along the way, haven't we?

Questioner: So, by subtracting the 'my', by separating the 'my', is the 'I' that remains referred to as the ego?

Dadashri: That 'I' remains as the 'I', and when that 'I' is with 'my', it is referred to as the ego. If the 'my' does not get mixed with the 'I', then the 'I' is already egoless (*nirahamkaar*). It is considered the Self. When not even a single iota of *parmanu* of 'my' remains, then that is considered the Self. Otherwise, the 'I' with 'my' is known as the ego.

Questioner: 'You' have mentioned in an *Aptasutra* (an aphorism procured from Dadashri's speech) that, on the *Kramik* path, one has to keep purifying the ego, developing it to a state whereby It, Itself, becomes the form as God [the absolute Self]. The ego, Itself, becomes God.

Dadashri: The ego becomes purified. The unnatural characteristics (*vikruti*) that were in the ego have been removed entirely. Which unnatural characteristics? That is to say, the weaknesses of anger, pride, deceit and greed, attachment and abhorrence. Once each of those *parmanu* are removed, the purified ego remains. When the ego becomes purified, It becomes like the pure Soul. However, that is only when the ego becomes absolutely purified. Until then, it is ninety percent pure and ten percent impure.

Questioner: Dada, You said that the purified ego merges, when the Self and it merges, so who merges with whom?

Dadashri: No one merges with anyone. The ego has become purified, and by becoming purified, it means that Its inherent nature matches the inherent nature of the Self. Their inherent natures have become one and the same. And as long as there is impure *chetan* (worldly-interacting self), as long as there is *vibhaav*, the inherent natures do not match. If there is a ten percent impurity and a ninety percent purity, even then it will not do. Until then, the *Gnani* [on the *Kramik* path] will say, "I am separate, and you, the disciple, are separate." Until then, the *Gnani* may even become irritated.

Questioner: Yes, but You say that the ego becomes purified, but it actually becomes Real from the relative. That has not been clarified at all.

Dadashri: No, but once the ego becomes purified, then the inherent natures of the two, the pure Soul and the [purified] ego, match each other. This is because only the 'I' remains. Nothing else remains, that is a wonder, isn't it!

Questioner: Does the ‘I’ remain at the ‘final step’ on the *Kramik* path?

Dadashri: Only the ‘I’ remains.

Questioner: Now, that ‘I’ dissolves, [but] It does not dissolve on Its own, does It?

Dadashri: No, but where indeed would the ‘I’ sit? ‘It’ becomes established in the pure Soul.

Questioner: Yes, It becomes established in the pure Soul; but doesn’t It need someone to explain to It that, as this ‘I’ is established in another place, that is the reason why it has not met the pure Soul?

Dadashri: As long as there is the slightest bit of other *parmanu* in the ‘I’, until then the ‘I’ is established outside. And the moment the *parmanu* have been dissolved, once they have discharged (*galan*), the ‘I’ will indeed become established within [the Self], that itself is *moksha*, that indeed is the final lifetime. That is known as *charam sharir* (the final body that a living being has before attaining ultimate liberation). That body is such that it will not get cut even if one tries to do so.

On the *Kramik* path, the ego exists right till the final lifetime. But what is that ego like? As the ego keeps getting purified over time, the *parmanu* of greed go away, the *parmanu* of pride go away, the *parmanu* of anger go away, the *parmanu* of crookedness go away, the *parmanu* of deceit, all the *parmanu* keep going away... then finally, the completely pure ‘I’ that remains, that and the pure Soul, the two become one on their own; automatically. And that is called the *Kramik* path.

There are three things in everyone; the *prakruti* (non-Self complex), the *ahamkaar* (egoism) and the pure Soul (*Shuddhatma*). For You [*mahatmas*], the [living, charge] ego

has been eradicated. Now only two things remain for You. One is the *prakruti* and the other is the pure Soul.

Questioner: Now, this *prakruti* will discharge with the same *bhaav* (inner intent; belief) that it was 'colored' [charged], so does the 'I' not exist at that time?

Dadashri: That is an effect, isn't it!

Questioner: Is it only the effects that remain?

Dadashri: Yes.

Questioner: So, is there no need for the 'I' in that?

Dadashri: There is no need for the 'I'. There is no need for anything in the effect. So the 'I' is indeed there, but it is in the form of an effect, it is in the form of discharge.

Questioner: So, is the 'I' present for only as long as is necessary for the actions of the *prakruti* to come to an end?

Dadashri: Yes, for just that long.

Questioner: So, that *prakruti* will end if its signature is present, is that how it is?

Dadashri: No, in whatever way the drama was 'rehearsed' [charged in the past life], that is how it will have to be 'acted out' here. That drama had been 'rehearsed' in the state as a doer (*kartabhaav*), so it will have to played out in the same way, in the state as the sufferer (*bhoktabhaav*). Only then will the [discharge] ego become pure. It is the very same drama; however, one is in the state as the sufferer. By 'sufferer', we mean that the ego is definitely present, but it is in discharge [form]; whereas, by 'doer' we mean that the ego is present, but it is in charge form.

The I Remains in the Form of a Discharge Effect

Questioner: Is it just the 'I' that has become the Knower and Seer in this? At present, It has acquired the awareness that

‘I am actually the pure Soul,’ then is it that very ‘I’ who prevails in the Knower and Seer state?

Dadashri: That is *Pragnya* (the direct liberating light of the Self).

Questioner: So where is the ‘I’ at that time?

Dadashri: The ‘I’ is in discharge karma.

Questioner: Did the ‘I’ remain only in discharge karma?

Dadashri: Yes. There is no problem with the ‘I’. There is an existence of the ‘I’, is there not? What is the problem in talking about the existence which is actually present? The ‘I’ speaks of Its own existence as, “I am the pure Soul.” Whereas, the former one [the charge ego] believes his existence to be where it actually is not. Where He Himself does not exist, he says, “I am Chandubhai.” How can You be Chandubhai? He will say, “My mother named me that.” Oh mortal one, your mother may have named you, as it has been given in writing! However, your mother may have asked a priest, “What should I name this child?” Everything is without substance in the world.

Attachment or abhorrence are not going to arise for You. That no longer arises for You, so then what more do You need? If You delve deeper into it, it will be like scrubbing the bottom of a storage vessel and stirring up a thick layer of dirt [your efforts will be in vain]. After You have Known a little, it is not worth delving too deep into it.

Questioner: Dada, so that [discharge] I am entirely in the form of an effect, isn’t it? So then, whose ‘effective’ form is it?

Dadashri: It is the effect of the instillation (*pratishtha*) done in the past life. ‘I did this.’ It is the ‘effective’ [such that it takes on the effect and gives result] form of the *pudgal*.

Questioner: Then who was the doer in the past life?

Dadashri: It is the very same I [the charge I].

Questioner: Yes, so that is a different one, isn't it!

Dadashri: No, it lives to the extent where it brings another one [I] to life, and then it leaves.

Questioner: So then, what is the connection between *Gnan-Darshan* and the [discharge] I?

Dadashri: None whatsoever.

Questioner: None whatsoever? Then wasn't it referred to as the wrong belief. It was referred to as belief, the wrong belief.

Dadashri: The belief is referred to as *Darshan*.

Questioner: Yes. So, the I arises from the wrong belief, isn't that what You had said?

Dadashri: The I [of the charge *pratishthit atma*] has arisen due to the [vibhaavik; charge] I indeed. [Therefore, it does not have a direct connection with *Darshan*].

Questioner: The I [of the discharge *pratishthit atma*] has arisen due to the [vibhaavik; charge] I; how is that?

Dadashri: The [charge] I brings another [discharge] I to life before it dies. It gives birth to the next one and then it dies.

Questioner: Please clarify that a bit. What does it mean by, 'It gives birth to the next one and then it itself leaves'?

Dadashri: This one [the I of the charging *pratishthit atma*] keeps on doing the instillation (*pratishtha*). It keeps on feeding it [the discharge I for the next life]. It is sculpting its own 'statue'. Then at the time of death, it immediately gives birth to the next one [the discharge I for the next life]. And then that other one starts functioning.

Questioner: So, is it the same one that remains for the duration of one lifetime, or does it arise and then come to an end during every situation (*avastha*)? ‘You’ had said that, it does the *pratishtha*, meaning it brings to life another one, and then it leaves; so, does that happen during every situation or is it the same one that lasts for the entire lifetime?

Dadashri: The very same one for the entire lifetime.

Questioner: There is only one, and for the next life...

Dadashri: That is a different one. Then that one also remains the very same one for the entire lifetime.

Questioner: So, when You impart *Gnan*, does the effect reach it or whom does the effect of the *Gnan* reach?

Dadashri: The *pudgal* [the charge I].

Questioner: Meaning that, the one that was giving life to another, does that one leave?

Dadashri: It leaves; the moment the wrong belief leaves, it leaves. It becomes ‘alive’ due to the wrong belief. When the wrong belief goes away, it stops ‘living’.

Questioner: So does that mean that ‘the I becomes ‘alive’ due to the wrong belief’?

Dadashri: That is indeed why this worldly life is persisting, due to the wrong belief! So not just one I, many I’s.

Questioner: So that means that the I and *Darshan* have a connection, right?

Dadashri: No connection at all.

Questioner: Isn’t the I persisting due to the wrong belief (*mithya darshan*)! If it is not like that, then how is it? Then what is the reality about the I?

Dadashri: It is a wrong belief.

Questioner: Because of a change in the former [wrong] belief, the I seems to have dissolved. In any situation, the I [normally] happens to arise, whereas with the change in the belief, the I appears as if it has dissolved.

Dadashri: That is because, when the right belief is established, it [the charge I] goes away. Due to the wrong belief, the I keeps arising constantly. [*Darshan* is a permanent property of the Self, whereas the [wrong] belief has arisen for the *aham* (the 'I') and that is temporary; that is why there is no relation between the two.]

Questioner: Okay.

Dadashri: Say you go to sleep at night, and if you had read a book in the afternoon. Suppose you had read about ghosts in the afternoon, and you are sleeping alone at night. Now, in the adjoining room if you were to hear the sound of cups clinking together, you would immediately wonder, 'There is no one in that room; what could that be...' Immediately, the fear of a ghost would seep in. Until what time.... how long would it last?

Questioner: Until the morning. Until day break.

Dadashri: It would remain until the morning, until an explanation is found. Once the right belief is established, 'No, this is a farce, there is nothing here,' only then will it leave. In the same way, due to this wrong belief, the effect of the 'ghost' indeed keeps carrying on and on. Imagine, after so many lifetimes, that effect has now gone away for You [due to receiving this *Gnan*].

The One Who Comes to Recognize the I Becomes God

Questioner: 'You' had once stated that, "If One were to recognize the ego then that can make Him God [the absolute Self]." So do we have to recognize the ego?

Dadashri: If One recognizes the ego then it is more than enough, isn't it! No one can recognize the ego, can they!

Questioner: I did not understand that. What does it mean to recognize the ego?

Dadashri: 'To recognize the ego' means to recognize the entire *pudgal* (non-Self complex). If One really recognizes the one who is saying, "I"; if he has recognized the entire *pudgal*, then He has indeed become God!

Questioner: That I, meaning the entire *pudgal* is to be recognized, is that so?

Dadashri: 'The I' precisely means the entire *pudgal*. The I does not refer to anything else. Therefore, this entire *pudgal* belongs to the ego alone. The One who recognizes the ego attains salvation. Everyone in fact exhibits egoism, but they do not recognize the ego, do they!

Questioner: In this, what is the ego and who is the One who recognizes it?

Dadashri: The One who recognizes it is verily God.

Questioner: So now, the ego has been said to be in the form as the *pudgal*, and moreover, that same ego becomes God too.

Dadashri: As that ego continues to become more and more purified, when it becomes the [absolutely] purified ego, at that time, this God and 'it' both become one. The purified ego is Itself the pure Soul. The impure ego is the *jeevatma* (the self that possesses karma).

Questioner: Is it after One recognizes the form of the ego, that One goes towards the pure?

Dadashri: Yes, of course, only then! But even then, One cannot recognize it completely. If it is recognized completely, One would become God.

Questioner: Now You said that the ego is the form as the *pudgal*, so then how can it become pure from that? How does it move towards purity from impurity?

Dadashri: What is its *bhajana* (worship; to go nearer and nearer through the mind, speech and actions to that which is being worshipped) regarding? If the *bhajana* is of that which is pure then it becomes pure. If the *bhajana* is of 'I am pure Soul,' then it becomes pure. Or else if the *bhajana* is, 'I am a king,' then it becomes a king.

The one who does the *bhajana* is none other than the ego. As long as it does the *bhajana* of the impure, it becomes impure like this. If it does the *bhajana* of that which is pure, then It becomes pure like that. It becomes whatever it envisions. How can the one who is stealing all day long do the *bhajana* of the pure Soul? His *bhajana* would continuously be of, 'I am a thief indeed,' wouldn't it? And he would definitely become a thief.

Questioner: So, does that mean that whatever worldly interaction one does, one would definitely be doing the *bhajana* of that only?

Dadashri: The *bhajana* is entirely just towards the relative. Depending on what his *bhajana* is, his worldly interaction will be in accordance with that only, and whatever his worldly interaction is, his *bhajana* will be in accordance with that. It is only in the last life after attaining *Gnan* that both, the worldly interaction and the *bhajana*, differ. [When One realizes that] 'The relative (*vyavahaar*; worldly interaction) is useless and the Real (*Nishchay*; the Self) is of use,' that is when the *bhajana* will go towards, 'Now, the worldly interaction needs to be settled once and for all.'

Questioner: Then who is the one surrendering the relative?

Dadashri: The one surrendering is this very same *pudgal*. It is the one who wants to merge, who else? The very same *pudgal*.

You have to understand one thing, that your *vyavahaar atma* (worldly-interacting self) is trying to join with the original Self (*mool Atma*). The fundamental thing here is, *chetan* (the worldly-interacting self) wants to merge with *Chetan* (the original Self), and *pudgal* (discharging *parmanu* in this context) wants to merge with the *Pudgal* [*Parmanu*].

Do not contemplate too much on this. Do not delve deep into this; otherwise, all such madness will arise from within. For once, why don't You simply follow only that which You have been told to follow!

The One Searching for Liberation and the Embodiment of Liberation

The original Self is the Self, always. The pure Soul is the original Self. But that other self [the developing I] progresses higher by continuing to develop, by continuing to become free from the veils of ignorance (*avarana*), whilst the original Self remains together with it at all times.

Questioner: The I that arose from ignorance versus the original 'I', they have nothing to do with each other, do they?

Dadashri: They have nothing to do with one another. However, the 'I' is indeed the 'I'. The 'I' has not 'fit' [been established] here and it has 'fit' in another place.

Questioner: But in the state of ignorance, the one who says, "I am doing it," it is not the original 'I' who is saying that, is it?

Dadashri: In that case, one definitely believes himself to be the original 'I', that, 'I indeed am this.' Therefore, when he

attains the experiential awareness of, 'I am not that,' that is when it [the charge ego] goes away.

Questioner: The I that exists in the state of ignorance believes, 'I am doing it.' That is not the original 'I', is it?

Dadashri: No, from where can one bring the original 'I'? It can never be the original 'I', can it? This is in fact the I that has arisen due to illusion.

Questioner: Yes, it is the I that has arisen due to illusion. That is precisely why it is said that this I that has arisen due to illusion has taken the place of the original 'I'.

Dadashri: No, it is not that it has taken Its place. Initially, that I had entered into 'I am Chandubhai,' that is the problem. 'We' are telling you this in order to 'fracture' that I. The I with the [wrong] beliefs goes away from there and the [awakened] 'I' establishes in the [original] 'I'.

Questioner: Dada, don't people on the *Kramik* path say that the Self who has been deluded by the ego is the one saying, "I am the doer." In reality, It is not the doer. It is in fact the *aham* (the 'I') that is saying this. Ignorance is saying that, the Self is not saying that.

Dadashri: It is indeed ignorance that is saying everything, isn't it!

There are only two things here, there is no third thing at all. There is the one who was searching for liberation and the other one is God, the One who is the embodiment of liberation.



Section 2

Dravya – Guna – Paryay!

[1]

The Terminology Regarding Dravya-Guna-Paryay!

What Is Dravya?

Questioner: So Dada, what does the term '*dravya*' mean? In the natural sense, what is the spiritual meaning of the term '*dravya*'?

Dadashri: The meaning of '*dravya*' is eternal element (*vastu*). So, there are six eternal elements in this world, of which, the Self is one eternal element. In reference to this entire *Gnan*, the term '*dravya*' that is mentioned here refers to these six eternal elements. That which is inclusive of properties (*guna*) and phases (*paryay*) is considered to be a *dravya* (eternal element).

Questioner: In the worldly language, doesn't a *dravya* actually have *gunadharma* (intrinsic properties that have a specific function)?

Dadashri: The things that you are referring to as *dravya*, they are temporary (*anitya*) things, whereas this term '*dravya*' is used for that which is eternal (*nitya*). Amongst those eternal elements, which one has form (*roopi*)? There is only one eternal element (*tattva*), the one that is made of *anu* (atoms) and *Parmanu* (the smallest, most indivisible and

indestructible particle of inanimate matter). Everything that we can see with our eyes belongs to only that one eternal element. We cannot see the other eternal elements, yet they are indeed hidden within. That is why ‘we’ refer to them as ‘*dravya*’.

What is included in *dravya* (the elemental matter of an eternal element); do you know? The inherent nature (*swabhaav*) of the eternal element and the properties (*guna*) of the eternal element, these two fall under *dravya*; and everything else falls under *paryay* (phases). So, even the Self has phases.

Questioner: ‘The elemental matter, properties, and phases [of one eternal element] are not connected to the other eternal elements, however they cannot be separated [from the same eternal element].’ (*‘Dravya-guna-paryayna anyatva chhe pn pruthaktva nathi, bija dravyo saathe.’*) Please explain this statement.

Dadashri: They are disconnected from the other eternal elements; there is absolutely no connection. One eternal element neither helps another eternal element, nor does it harm it.

Questioner: And does the term ‘*pruthaktva*’ mean that it cannot be divided into parts?

Dadashri: No, the term ‘*pruthaktva*’ (non-separability) is in reference to the elemental matter, properties, and phases; they do not have any separation amongst themselves. Whereas the term ‘*anyatva*’ (disconnection) is in reference to the other eternal elements. An eternal element cannot exist without phases, and a phase cannot exist without an eternal element. When can it be called an eternal element? It can only be called an eternal element when it has properties and phases. Only then can it be considered an eternal element. This term

‘*pruthaktva*’ has been used to convey that they do not have any separation with each other.

Any eternal element, even the *Pudgal* [*Parmanu*] is inclusive of properties and phases too. And that which does not have properties and phases cannot be an eternal element at all. If phases do not exist, then properties cannot exist. If properties do not exist, then it cannot be an eternal element. And if properties exist, then phases should exist. As the sun has this property known as light (*prakash*), it means the rays [the phases] do exist. The rays may change but the light will remain.

Questioner: Yes, that is true. Now I understand, Dada.

Dadashri: And when the properties are functioning, they are referred to as phases. [In this example,] The sun is considered an eternal element (*dravya*; *vastu*). Light is considered a property and the rays which project outward are considered the phases. Those phases get destroyed, whereas the property does not get destroyed, and the eternal element (*vastu*) does not get destroyed.

Questioner: There cannot be any eternal element without properties and phases, can there?

Dadashri: It cannot be a permanent eternal element.

Questioner: And can temporary things be without properties and phases?

Dadashri: In temporary things, everything is contradictory, isn’t it!

Questioner: But they also have properties and phases, don’t they?

Dadashri: Their properties are not permanent. What is considered to be a property? If it is permanent, then it can be referred to as a property. However, these temporary things,

themselves, do not last forever; why bother about them? What are considered to be properties? They are those which remain permanently, they constantly remain with the eternal element (*anvay guna*), they last forever. In fact, when something is itself not permanent, then how can it have any property? Nevertheless, we can say, “These are the temporary states (*avastha*) [of a thing].” They cannot be called phases. Phases are a very subtle thing, whereas the temporary states are overt. Just as an *agnani* (one who has not attained Self-realization) can understand, ‘My temporary state has changed.’ That is also a form of a phase, but it is an overt form.

The Difference Between a Phase and a Temporary State

Questioner: What is the meaning of the term ‘phase’?

Dadashri: What these people refer to as ‘phase’ is a different thing, and what the term ‘phase’ actually means is an altogether different thing. The term ‘phase’ is something that humans cannot understand! Humans can understand the term ‘a temporary state’.

Questioner: Call it a temporary state, or call it a phase; aren’t they both synonymous terms?

Dadashri: They are not the same; they are different. A phase is a very different thing. It is in fact because the present-day people have not understood this, that they consider a phase and a temporary state to be the same, but a phase is a very different thing. That is a task for the *Gnani Purush*, it is not a task for anyone else.

Amidst the temporary state that we can see, the completely smallest temporary state within that is known as a phase. A phase cannot be divided any further.

Questioner: That which is an eternal element by the Real viewpoint, is it the doer of the phases?

Dadashri: No one is the doer. A phase means, just as the sun itself does not have to do anything to project its rays, it happens naturally, on its own. Similarly, a phase arises naturally. Therefore, no one has to do anything; no one is the doer.

The knowledge regarding the temporary states is destructible (*nashvant*). Real Knowledge is indestructible (*avinashi*). Just as the sun exists and it has rays, similarly, the Self exists, and It also has Its 'rays'; those are the phases. This is in fact a very subtle point.

Questioner: Through which energy do the temporary states of an eternal element change?

Dadashri: Through the eternal element of Time; as the time changes, the temporary states keep on changing.

The Real eternal element is not to be compared with anything, only that can be referred to as an eternal element. To arise and to remain for a specific duration of time, and then to come to an end, that is the inherent nature of temporary states. All human beings can only see the temporary states of the eternal elements. Apart from an absolute *Gnani Purush*, there is no one in this world who can See the eternal elements. Right now, 'we' Know all the eternal elements. 'We' Know absolutism, meaning 'we' Know *keval*.

In actuality, the term 'phase' cannot be used in any other way, nevertheless, people do use it. The term 'phase' applies only to permanent things. [People believe] The term 'phase' is synonymous to the term 'temporary state', and so people have started to use the term 'temporary state' freely.

Questioner: What is the difference between a phase and a temporary state; please give an example of it!

Dadashri: There is as much of a difference as there is between an hour and a split second. There is indeed a

difference between the two. When referring to the final state, do we say hours? No, here in worldly interactions, a split second is considered as a final state. A phase is something as subtle as that. Nevertheless, there is no overtness like a split second, there is nothing gross in a phase.

A temporary state can be seen through the eyes; it can be experienced; it is all at a gross level. Whereas a phase is in fact very subtle. Take for example the night, night has phases which continue to change from *samay* to *samay* (the smallest, most indivisible unit of Time), nevertheless, it appears the same as before to us. At night, the phases are indeed going to keep changing. Even for all people, day and night, all their phases continue to change, but Chandubhai appears just the same to us. Then, when he becomes old, we say, “Yes, now he has become old.” Hey you, he was indeed aging, he was becoming old all this time [old age is considered a temporary state]. Therefore, there is this much difference between a temporary state and a phase.

It so happened in one village. There were two brothers; the younger brother lived on the first floor and the older brother lived on the ground floor. Moreover, they had divided the property on the ground floor for sheltering their buffaloes, ‘This is my place, and this is your place to shelter the buffaloes.’ Now, the [younger brother’s] buffalo had a calf, but where could it be sheltered? It would freeze to death at night [if left outside]. Furthermore, the older brother would not let the younger brother tie his calf on the ground floor [inside his house]. So then, the younger brother’s wife would have to pick up the calf and carry it upstairs every day. Now, she kept seeing the same phase, that of the calf. However, even though it had become a big female buffalo, she was still carrying it. As it had been becoming bigger gradually, she had not realized this at all. It appeared the very same to her.

However, there was a constant change happening in the temporary state of the calf.

Hence, [the difference between] a phase and a temporary state. Then people eventually told her, “Hey, why are you taking such a big female buffalo upstairs!” Thereafter, they thought about it and then they stopped doing that. They sold the female buffalo. So that is how it all is.

Knowledge Is Itself the Self, in the Form as the Elemental Matter and the Property

Questioner: In the fourth *Aptavani* (a series of fourteen volumes compiled from Dadashri’s speech), it is written that ‘Knowledge is Itself the Self’; why is that? The Self is actually an eternal element (*dravya*), whereas Knowledge is Its property (*guna*).

Dadashri: Knowledge is Itself the Self. But which Knowledge are we truly speaking about? Absolute Knowledge (*keval Gnan*). Absolute means that there is nothing else mixed in it. Only absolute Knowledge, nothing but *prakash* (light; illumination) that is clean, pure (*shuddha*) light. Right now, impure light is coming through. *Shubha* (auspicious; good) and *ashubha* (inauspicious; bad) light is coming through. One has to take a beating because of this *shubha-ashubha* (good and bad; auspicious and inauspicious) light. That other pure light is akin to a diamond; as per its own inherent nature, it is dazzling.

Questioner: Is that why a relationship of oneness has been shown between Knowledge and the Self?

Dadashri: Yes, the Knowledge is Itself the Self. And Knowledge is Its property, and when Knowledge is used, it is considered Its phase. This Knowledge is Itself the Self; when the Knowledge is absolute (*keval*), It is considered to be in the form as the *dravya* (elemental matter), and as long as It is not

absolute, that Knowledge is considered to be in the form as a property (*guna*). That original Self is also in the form as Knowledge only, but only when the Knowledge is pure, is It considered as *dravya* (elemental matter). And That verily is what Knowledge is. Therefore, discuss only about attaining the Real form as Knowledge (*Gnan Swaroop*), discuss only about the Knowledge of the Self (*Gnan*) alone, nothing else. The *dravya* (elemental matter) [of the Self] is nothing other than being something that is full of certain properties. The eternal element that is full of all such properties as Knowledge (*Gnan*), Vision (*Darshan*), energy (*shakti*), bliss (*sukh*); from all of those, what is special about the inherent nature of the Self? ‘It’ has the inherent nature of being the continuous Knower (*Gnayak swabhaav*); meaning It has the inherent nature of Knowing. ‘It’ can Know immediately, It can Understand immediately; that is the kind of inseparable (*avinabhaav*) relationship It has.

Questioner: An inseparable relationship between Knowledge and the elemental matter of the Self?

Dadashri: Yes, the elemental matter of the Self and [absolute] Knowledge have an inseparable relationship; however, Knowledge can only be considered as synonymous to the elemental matter of the Self in a certain aspect. As long as the Knowledge is incomplete, the Knowledge is considered to be separate. As long as there is only Knowledge of the Self (*Atma Gnan*), the elemental matter of the Self and the Knowledge exist separately. And when there is complete absolute Knowledge (*keval Gnan*), there, the elemental matter of the Self and the Knowledge indeed become one.

The Total Count of the Properties of the Eternal Elements

Questioner: From the perspective of the properties, from the perspective of the total count of the properties, there are as

many properties in the *Pudgal Parmanu* as there are in the Self; is that true?

Dadashri: No, It [the Self] has infinite properties. The Self has infinite Knowledge. In that other, the *Pudgal Parmanu*, the properties are of a different sort. All of them have properties; all the six eternal elements have properties. The eternal elements have their own individual properties, and their own individual phases; those two things are always present together.

Questioner: But is there no relation between the eternal element and the total count of its properties? This one has a total count of this many properties and that one has that many properties; is there not something like that?

Dadashri: What is the need to count the number [of properties] in them? Copper has these properties, gold has these properties, brass has these properties; each one dwells within its very own properties.

Questioner: On the one side we say, 'I [the Self] am totally and completely pure even with respect to the properties,' and on the other side we say that there are eight main properties of the Self; so, is that not a contradiction?

Dadashri: No. All those eight properties of the Self are pure indeed. It is due to illusion that an impurity has arisen in that which was pure. This *Gnanavarana* karma (veils over the Knowledge of the Self) is a property [but of the relative self]; when that becomes pure [clears away], One attains *Gnan* (the Knowledge of the Self). *Darshanavarana* karma (veils over the Vision of the Self) is a property [of the relative self] and when that becomes pure, One attains the *Darshan* (right Vision as the Self). The purified properties fall under the category of properties that are inherently natural [to the Self]. What are you trying to ask?

Questioner: ‘One’s own properties’ means that the Self in terms of Its own properties is indeed pure only, but even in their veiled form, they are still the properties of the Self, aren’t they?

Dadashri: No, they are indeed pure. They are pure by their very inherent nature.

Questioner: And those other properties that we talk about, we say that they are properties in the form of veils, don’t we?

Dadashri: They are actually properties in the form of veils. By their inherent nature they are indeed pure. ‘We’ are saying ‘veils’ in a certain context. In the absolute state, they are indeed pure. [Infinite Knowledge, Vision, energy, bliss etc. However, ‘we’ are saying that the veils are the properties of the relative self.]

Ghati Karma Arise From the Properties, Aghati Karma Arise From the Phases

Questioner: Is a phase also an eternal (*Sat*) thing since time immemorial, or is it something that someone has given rise to?

Dadashri: What is considered as eternal? That which has both, properties and phases, is considered eternal. If it has properties but does not have phases, it cannot be considered eternal.

Questioner: So then, who gave rise to the phases?

Dadashri: They have not been given rise to, they exist by their inherent nature.

Questioner: Through whose inherent nature?

Dadashri: The thing that is eternal, its very inherent nature has properties and phases. In its inherent nature means

that no one has to give rise to them. No one has yet been born who can give rise to them, and no one will ever give rise to them. This is not anything like that at all.

Questioner: So then, if no one can even give rise to phases, then how can we accept this?

Dadashri: No, but there is no need to give rise to them, is there! They exist by their inherent nature.

Questioner: By whose inherent nature do they exist?

Dadashri: For example, let's take the sun, light is its own property. And these rays that project outwards, they are constantly changing. They are called phases. In the same way, Knowledge, Vision, energy and bliss, these are all properties of the Self. Knowledge [obscuring], Vision [obscuring], energy [deluding] and bliss [obstructing], those that are called *ghati* karma (karma that are destructive to the state as the Self; karma which veil or obscure the essential nature of the pure Self), they are all properties [of the relative self]. And which ones are the phases? Those that are called *aghati* karma (karma that are not destructive to the state as the Self; karma that is not capable of obstructing or preventing the intrinsic properties of the pure Soul), they are all phases. Therefore, *vedaniya* karma (pain and pleasure inducing karma), *naam* karma (name-form determining karma), *gotra* karma (status determining karma) and *ayushya* karma (life-span determining karma), they all arise from the phases.

Therefore, the *Siddha* Lords (absolutely liberated Souls who have become completely free from the cycle of birth and death) who are sitting in *Siddha gati* (the realm of the absolutely liberated Souls), remain constantly in nothing but Their inherent nature as the Self, in bliss. 'They' have Their own properties of Knowledge, Vision, bliss; all of those are present. 'They' Themselves prevail as the Knower and Seer. Meaning, They See every single living being of the world.

Since They are the Knower and Seer, since that is Their property, They are able to See everyone constantly. That, too, They do not See externally, They can See that within Themselves. Just as one can see in the mirror, in the same way, They can See everything in Their own *dravya* (elemental matter). Everything illuminates within for Them. Now it illuminates within like this: Say early in the morning, at four o' clock, no one is awake, so They can See that everyone is still sleeping. Then at five o' clock, They can See a little bit of movement. Then at six o'clock, They can See more going on. By eight or nine o' clock, everything is hustling and bustling; They can See crowds of people running around.

Questioner: The changes keep taking place.

Dadashri: The changes taking place in people, those are Their phases. 'They' [the *Siddha* Lords] can See those changes over there. So, when I raise my hand, that becomes a phase in Their Knowledge. The Knowledge is permanent; it is just that all these phases keep changing. Therefore, the Self has Its own elemental matter, properties and phases. Then, the *Pudgal* (eternal element of inanimate matter) also has Its own elemental matter, properties and phases.

Questioner: This elemental matter and the properties that exist, are they visible within the Self or in the phases?

Dadashri: A property is an eternal element's permanent inherent nature. What does the term 'property' mean? It is that which remains constantly with the eternal element.

Questioner: Now, the property does not have to do anything, does it?

Dadashri: It does not have to do anything.

Questioner: There is one part of the Self, which is the phase, that keeps changing, it has to 'do' something, doesn't it?

Dadashri: No one actually has to ‘do’ anything at all. Take for example this gold, the *gunadharma* (intrinsic properties that have a specific function) of gold never change. However, a ring or something else can be made from it, all kinds of jewelry can be made from it. All kinds of temporary states are created, all of those keep on changing, but the gold with them remains the same.

Questioner: Now, the *Atma Darshan* (the realization that the Self is distinct from the body) that happens, that actually happens in the phase, doesn’t it? Where else does it happen?

Dadashri: No, first ‘it’ [the *vibhaavik* I; the I that has deviated from its inherent nature] attains the right Vision. The conviction establishes for it. The conviction that, ‘I am this,’ is attained. Thereafter, the experience of that is attained. So, initially there were impure phases, which have now become pure phases.

Questioner: Now, shouldn’t We be able to experience that the elemental matter and the properties of the Self are like this? Only then can it be said that We have attained the experience of the Self, right?

Dadashri: That is correct. The experience is the main thing! All You need is that these veils get destroyed.

Questioner: This experience that happens, it happens to the phases, right?

Dadashri: Fundamentally, the collective experience of the elemental matter, the properties and the phases happens to the ‘I’; it does not happen just to the phase. They are all present together. Phases can never exist without properties. If phases do not exist, then properties also cannot be there. They are all inseparable, and so they will be experienced together.

The Pure Chit Is as a Phase, the Pure Soul Is as the Elemental Matter and Properties

Questioner: The Self is in this body, and It has phases. So then what is the relation between impure *chit* (subtle component of vision and knowledge in the inner functioning instrument called *antahkaran*), *Pragnya* (the direct liberating light of the Self) and the phases of the Self?

Dadashri: The phases of the [original] Self are pure. The properties are also pure and the phases are pure too.

Questioner: So at present, is all this the function of the *chit*? Is it the function of *Pragnya*?

Dadashri: Yes, actually if all the properties and phases become pure, then One attains absolute Knowledge. So, until then, *Pragnya* remains separate.

Questioner: Exactly. So, at that time, the phases of the Self exist, don't they?

Dadashri: Yes, but it is only if the phases [which have arisen once the relative self has come into effect] become pure and the properties also become pure, that One can attain absolute Knowledge. Therefore, because all of that is remaining, all these exist as separate entities.

Questioner: Okay. So, the properties are pure indeed, aren't they? Do the properties also remain to become pure?

Dadashri: Even the properties need to become pure.

Questioner: How is that?

Dadashri: When all the discharge karma are cleared with the pure applied awareness as the Self (*shuddha upayog*), that is when the properties of the Self will give off a pure result, otherwise they will not. Only then can absolute Knowledge

manifest, otherwise It cannot. Right now, the properties are with veils.

From the perspective of the elemental matter and properties, the [worldly-interacting] self of all people is pure indeed, but from the perspective of the phases, it has become impure. In this, once the phases become purified, One will have become the absolute pure Soul.

Questioner: What relationship does impure *chit* have with the phases of the Self?

Dadashri: The intellect (*buddhi*) and the *chit* are considered to belong to the *pratishthit atma* (the developing I; the relative self), because the intellect is full of designs (*aashayyukt*). This Knowledge and Vision, They are abundant in terms of the properties, but in terms of the temporary state, they are limited. This *chit* is a phase of the intellect. Those phases have become impure. The *chit* is a phase of impure knowledge and vision. Impure knowledge and vision are the temporary states of the intellect; they are the phases. When the limit of the intellect is over, that is when the *chit* works in accordance with the intellect. The decision that the intellect gives is indeed in accordance with *vyavasthit* (the result of scientific circumstantial evidences). However much the light of the intellect there is, there are those many phases of the *chit*.

The pure *chit* is in the form as a phase, and the pure Soul is in the form as the elemental matter and properties, but ultimately, they are all one and the same!

Only the Phases Change, Not the Knowledge and Vision!

Questioner: Amongst the elemental matter, the properties, and the phases, is the phase considered a property (*guna*) of the Self or is it It's temporary state (*avastha*)?⁴

Dadashri: If it is a property, then it would be included within the properties. A phase is a kind of temporary state; and that, too, it is a temporary state of the property. It is not a temporary state of the Self; it is a temporary state of the property. For example, the sun has this property of emitting light, does it not? So, when the sun rises, it becomes bright.

It's like this, an electric bulb is called the *dravya* (the elemental matter), and the energy to emit light is considered to be its property. [Similarly,] Knowledge and Vision are considered to be the properties [of the Self], and the Seeing and Knowing of all the objects in the Light, are considered as the phases. All these objects that are Seen and Known are called *drashya* (objects to be Seen) and *gneya* (objects to be Known). The elemental matter and the properties do not take on the form as the *gneya*. The phases take on the form as the *gneya*, whereas the 'electric bulb' [the Self; the Light] remains in the very same place.

Questioner: The phases keep changing from one *samay* to the next, don't they?

Dadashri: Yes, they keep changing. The properties of an eternal element remain the same, the phases keep changing. The phases are ...

Questioner: But sometimes do good phases arise, and sometimes do bad ones arise?

⁴ For more detail about the elemental matter, properties and phases of the Self, refer to Aptavani 3, chapter 6.

Dadashri: No, it is not like that. The phases of Knowledge, they all keep on changing, and as the objects [to be Seen and Known] keep on changing, the phases of Knowledge also change on the other end. Auspicious and inauspicious [*bhaav*; activities; karma] are not considered to be a part of phases, they are actually considered as *udaykarma* (the unfolding of karma).

Questioner: Are they considered as the unfolding of karma?

Dadashri: Yes. The phases actually belong to the eternal element, to the original eternal element.

Questioner: Do the phases of the Self denote a change in the temporary state? Just as a child is born, then he grows up, then he becomes a youth, then he grows old; are those referred to as phases?

Dadashri: Those cannot be called phases. Those are all temporary states (*avastha*). A phase is very subtle. People of the world cannot understand phases at all, they understand these temporary states. A phase applies to the original eternal element. Now there are six original eternal elements. One is *Chetan* (the eternal element of the Self), the second is *anu-Parmanu* (*jada*; the eternal element of inanimate matter), then there is *dharmastikaya* (the eternal element that supports motion), *adharmastikaya* (the eternal element that supports inertia), *Kaal* (Time) and *aakash* (Space). These ones have phases; everything else does not have phases. All the original eternal elements have phases. So, in actuality, the original eternal elements have properties, and it is those properties that have phases; the original eternal elements do not have phases. Only the properties of the eternal elements have phases.

The properties remain together [with the eternal element] constantly, and they will always remain together with Them. No change takes place in the properties and the elemental

matter of the eternal element; it is just that the phases keep on changing.

The developing 'I' prevails permanently in the original elemental form as the Self, and the phases arise and then they come to an end. Just as the moon exists in phases; there is the third day, the fourth day, the fifth day etc., of the lunar fortnight, but the moon actually exists in its original form. Those other are just the phases of the moon that arise based on circumstances. 'You' [the 'I'; although being the Self] believe 'I am Chandubhai', and that is why you have taken on the form as the phase.

Questioner: A human being is himself a part of the *mishrachetan* (the I with wrong belief that arises as when the eternal elements of the Self and inanimate matter come into close proximity with each other), is that why he is in the form as a phase [the form as a temporary state]?

Dadashri: No, if he were a part of the *mishrachetan*, then that would have been his original form. Humans are in the form as a phase. As the developing I has the wrong belief of, 'I am Chandubhai,' his conduct is wrong, and his knowledge is wrong. The One who has the belief, Conduct and Knowledge which are 'fact' [Real], cannot be considered as being the form as a phase, that would be considered as the original Real form.

Just as there are phases of the moon, there are phases of the Self, and those verily are the *paryay*. When those phases come to an end, the 'full moon' state [absolute Knowledge] manifests.

Shunya as the Eternal Element, Complete as the Phase

Questioner: 'The self is complete (*purna*) from the perspective of phases and is *shunya* (zero) from the

perspective of Its inherent nature.’ How is that? I want to understand that.

Dadashri: From the perspective of the *paudgalik paryay* (worldly phases; the phases as the non-Self complex), the self is complete, and from the perspective of Its inherent nature, It is without any *sankalp-vikalp* (all the relative ‘I-ness’ and ‘my-ness’ that stem from the belief that ‘I am Chandubhai’; [so] from the perspective of Its inherent nature, It is *shunya*).

Questioner: Yes, but how does the discussion of the *pudgal* (non-Self complex) enter into this? Is it because in the phases of the Self, It Sees the non-Self complex by prevailing as the Knower and Seer?

Dadashri: Here, the term ‘phases’ applies to the *pudgal* (non-Self complex), because the term ‘inherent nature’ comes later. When the Self is in Its inherent nature, everything is *shunya*; meaning that There, the [worldly] phases and the like, all of them are *shunya*.

The resultant effect of becoming the form as the *gneya* (object to be Known) is considered a phase; with respect to that, it is complete, and from the perspective of the eternal element, it is *shunya*. From infinite objects to be Known arise infinite phases; It is complete in Knowing these infinite phases, but that happens only when absolute Knowledge (*keval Gnan*) manifests.

It is *shunya* from the perspective of the eternal element, and it is complete from the perspective of the phases. Here, the term ‘phases’ refers to the phases that extend across the entire universe. From the perspective of worldly phases, the extent of the entire universe is reached. [There are so many phases such that they can illuminate the entire universe].

Questioner: The self is *shunya* from the perspective of the elemental matter (*dravya*) and it is entirely complete from

the perspective of the phases. Please explain which self that is.

Dadashri: This is referring to the belief self, the *vyavahaar atma* (worldly-interacting self). From the perspective of the elemental matter, in the form as the original eternal element, it is *shunya*, there is nothing at all. Whereas the phases are such that they illuminate the entire universe. With respect to those phases, it is entirely complete.

It is in relation to the relative self. This is regarding the relative. For the Real [Self], there is no such thing as *shunya* or complete.

The Difference Between Phases of the Real Self and the Relative Self

Questioner: So these phases of the Self, is that discussion with reference to the *pratishthit atma* (the relative self) or the Real Self?

Dadashri: They will arise for the Real Self and they will arise for the relative self as well, they will certainly arise for them all.

Questioner: The phases that arise for the relative self and the phases that arise for the Real Self, what is the difference between those two?

Dadashri: Those latter ones are pure whereas the former ones are impure. The former ones are *paudgalik* (worldly; belong to the non-Self complex), and the latter ones, the ones that belong to the pure Soul, to *Chetan*, are pure.

Questioner: So are You referring to the temporary states of the Self as phases?

Dadashri: What else? Those temporary states mean that phases keep on changing; they keep arising and dissipating. What You Saw just now, You Saw it through the energy of

the Self, You became the Seer (*Drashta*). The moment the object to be Seen (*drashya*) changes, it [the phase of Seeing the previous object] dissipates, and then a new phase arises. All that keeps going on constantly, doesn't it!

Questioner: But that is a phase, isn't it! Should that be called a temporary state or a phase? That is a direct phase of the Self, isn't it? Does the temporary state arise first and then the phase?

Dadashri: The temporary state is itself the phase. The phases are constantly there. Any eternal element that exists, will certainly have phases, otherwise it cannot be called an eternal element at all.

Questioner: But if we look at it scientifically, then there is a big difference between the phases of the *pudgal* (non-Self complex) and the phases of the Self. The two cannot be compared.

Dadashri: These are *Chetan* (of the Self; having the property of Knowing and Seeing) whereas those are *jada* (lifeless; of inanimate matter).

Questioner: Now in comparison to the phases of inanimate matter, these phases of the Self, of what kind are they and how would their effects be felt?

Dadashri: No effects are felt at all. The phases of inanimate matter are as an object to be Seen and the phases of the Self are as the Seer; they are of their own individual kind. The phases of the former are as an object to be Known (*gneya*), and the phases of the latter are as the Knower (*Gnata*). That which appears in the film belongs to inanimate matter, whereas the Seer is the Self. So the object is one only, and the 'effects' [phases] that arise in both *jada* and *Chetan* are of their own individual kind! If the phases of the Self were not changing, then how would the 'I' become the Knower and

Seer? It is because the object to be Seen keeps on changing, that the phases of the Self change.

Questioner: Are the phases of the Self and the temporary states of the Self both considered to be the same?

Dadashri: That is all the same. A temporary state means that a change has occurred. A change will happen in the Seer based on the object to be Seen, meaning that the function of Seeing (*jovapanu*) of the Self will keep changing. If another object to be Seen has appeared over there, then the Self Sees that other object to be Seen. The object to be Known changes, and a change occurs in the Knower too.

Questioner: So can the phases of the Self be considered as temporary states?

Dadashri: The term ‘temporary state’ should not be used here at all. Actually these are all phases, but because you cannot understand what a phase is, that is why ‘we’ have to say the term ‘temporary state’.

Questioner: So, is the term ‘temporary state’ a totally incorrect word?

Dadashri: No, no, ‘we’ have to use the term ‘temporary state’ so that you can understand in a broad sense. You would not understand the term ‘phase’. Even when ‘we’ tell you what a phase is, you are not able to understand it. It is in fact a very profound, a very subtle concept.

Questioner: Dada, please explain it a little bit, so that we can understand.

Dadashri: No, it is not something that can be grasped by the intellect. That is why ‘we’ tell you to understand as much as you can through the intellect.

Questioner: But are the phases of the Self considered as *Nijavastha* (the state as the Self)?

Dadashri: No, no, how can a phase alone be considered the state as the Self? It is considered the state as the Self only when the properties, the elemental matter, and the phases, all three exist along with It. If they are not along with It, then it cannot be considered an eternal element whatsoever. For every eternal element, these three are present along with it. The eternal element of inanimate matter, the eternal element of the Self, all of them have these three, otherwise they cannot be called an eternal element at all. Therefore, every eternal element is temporary by the relative viewpoint, and by the Real viewpoint, they are all permanent.

So, this is all a very subtle concept. Instead of delving too deep into it, for now, You should remain as the Knower and Seer as Dada has said. What should You be the Knower and Seer of? The answer is to keep Seeing whatever is going on for ‘Chandubhai’. You will get lost in trying to over-analyze. So it is better that You follow the broad method that has been taught. [Remain as] The Knower and Seer; the moment an object to be Known appears, the Knower arises. The moment an object to be Seen appears, the Seer arises. There are numerous objects to be Known and Seen. The objects to be Known and Seen continue to change, one after another. Even *dharmastikaya*, also known as *gatisahayak tattva* (the eternal element that supports motion) keeps on changing. Even those other eternal elements, they keep on changing. Every eternal element keeps on changing constantly. In trying to delve deeper into this through one’s intellect, if one actually mistakenly enters into the false notion of ‘I am Chandubhai’, then on the contrary he would become soiled, he would get stained. Instead of that, remain in the *Agnas*.

Questioner: Yes, that is correct. That point is true.

Dadashri: ‘We’ have given You the same Knowledge that Arjun had attained; *kshayak samkit* (the permanent conviction of the right belief of ‘I am pure Soul’). So, this

conviction (*pratiti*) that has been established on the Self, it can never be displaced at all. As You follow ‘our’ *Agnas*, the conviction remains. Then from that, the Science (*Vignan*; absolute Knowledge in this case) will manifest, and through that, *mukti* (freedom from the cycle of birth and death) will come about. This is how everything continues to happen, one after another.

The Phases of Both, the Sangdosh and the Absolute, Are Different

Questioner: The first phase that arose that We were able to See, the phase which is in the form as the effect of karma, when was that karma bound?

Dadashri: Where is the question of karma? A phase is not karma. What can be considered as eternal? Anything that is eternal must have properties within it. The properties are permanent and the phases are temporary. This is how this world has arisen.

Questioner: Is that what people have used the term ‘absolute’ for?

Dadashri: That absolute eternal element is something different, and that which is absolute, It also has phases. But then, Its phases are different, and these phases are different. These are phases of *sangdosh* (the fault of association with the non-Self). These phases actually exist because of the fault of association with the non-Self. The moment this association is separated, those phases [of the Self] remain pure; they remain clear.

Now, this man is asking, “On what basis is all of this functioning?” The answer is, on the basis of *niyati* (the natural progression of evolution of a soul). The track of *niyati* is flowing just like a stream flows, moreover this track has been

flowing since time immemorial. Now how can the intellect work in this situation?

There are infinite Souls and the *Pudgal*, meaning the *Parmanu* are infinite too, and as such they are constantly revolving around each other, bringing about a change (*samsaran*). Therefore, as the two came into close proximity, the fault of association with the non-Self was incurred by the Self. It is due to this fault of association with the non-Self that this has arisen. Now, the association definitely exists; from Its very existence, the fault of association with the non-Self exists. Hence, the eternal does not have a beginning.

Questioner: Did You not just say that it has arisen?

Dadashri: The words have to be said for you to understand, ‘On what basis it is that You are able to See?’ When the sun rises over here in the morning, people here will say, “It has risen over here and it has set over there.” Now is that a fact?

Questioner: No, it appears that way.

Dadashri: Can you See that in your understanding or not? That is indeed how this is. ‘We’ can See everything as it is, that all this is not like that at all. Whereas for some people, they only see that the sun rose and it set. Therefore, for such people, that is correct; they say whatever they are seeing. Would the sun be seeing it that way? What would the sun be seeing?

Questioner: If one were to go to where the sun is and see from there, then the answer that would come back is, “It has neither arisen, nor has it set,” wouldn’t it?

Dadashri: Yes. It has neither arisen, nor set. There are many things that are beyond one’s vision; they are beyond this intellect.

Questioner: Hence [the terms], ‘beginning-less’, ‘endless’; these two words?

Dadashri: Endless, that is all. However, this concept is worth understanding.

Questioner: No, I want inner satisfaction and resolution regarding this law of infinity.

Dadashri: Every law has a resolution. But the resolution regarding the law should be brought about by understanding it systematically. Like in the case of the sun, everyone is saying, “It rose and it set.”

There are such properties in the Self, and there are also such properties in the non-Self. Even though they [the phases of the properties] arise and dissipate, yet they [the properties] do not let go of their permanence. There are also such properties in the eternal element of Time. [The phases of the properties of] Time, also arise and dissipate, yet they [the properties] do not let go of their permanence. Even Space has such properties. In Space, [the phases of its properties] arise and dissipate, yet they [the properties] do not let go of their permanence.



[2]

The Connection of the Properties and the Phases With the Objects to Be Seen

The Difference Between Seeing Through the Intellect and Seeing Through Pragnya

Questioner: Even when I am trying to See as the Knower and Seer (*Gnata-Drashta*), I feel as if the seeing is happening through the intellect.

Dadashri: What you are saying is correct. It is indeed the intellect that is seeing. The [Real] Knower and Seer actually begins from where even the intellect cannot reach.

The Knower and Seer of all these *gneya* (objects to be Known) does not seem to be the 'I', but it seems to be the intellect. But who is the Knower and Seer of this intellect? The Self. When You feel 'it seems that way', You are Seeing as the Seer and when You 'come to Know it', then You have Known it as the Knower.

Questioner: Does that mean that in this activity of seeing that happens all day long, the one who was doing the seeing, there is another Seer over this seer? Then who is the first seer?

Dadashri: Whether you call it *upadaan* (the level of one's spiritual development), or the intellect, or the ego, but

the Seer of even that, is the Self. 'It' Knows even the seer [the ego; the intellect].

Questioner: So, where does *Pragnya* (the direct liberating light of the original Self) come into this?

Dadashri: That Itself is *Pragnya*! The original Self is indeed the original Self.

Questioner: How can one become aware of the demarcation that 'this' knowing and seeing is through the intellect and 'this other' Knowing and Seeing is that of the Self?

Dadashri: The intellect can only know and see that which can be seen through the eyes, or else that which can be heard through the ears or that which can be tasted by the tongue; all that is [knowing and seeing through] the intellect.

Questioner: So that covers things related to the sense organs, but there are other things that are going on within, which the intellect can see such as, 'He is biased, he is like this, he is like that.' It is also the intellect that sees all that, isn't it?

Dadashri: When all such things are seen, it is indeed of the intellect. Whereas the Knowledge and Vision of the Self is actual Knowing and Seeing; that is something different. To Know and See the eternal elements, to Know their properties, to Knows their phases, to Know and See all that, that is the Self. Or else, It Knows all the phases of the mind. The intellect is able to see the phases of the mind only up to a certain extent, whereas the Self actually Knows all the phases of the mind. 'It' Knows the intellect and It Knows the situation. 'It' Knows the phases of the ego; It Knows everything indeed. Where the intellect cannot reach, that is where the Knowing as the Self begins.

Questioner: And that which sees Chandubhai, is that the intellect?

Dadashri: The intellect sees him, and the One Seeing the intellect is the Self. What the intellect is doing, what the mind is doing, what the ego is doing, the Knower of all that is the Self. Beyond the state as the Self is the state as the absolute Self. The One who has become a pure Soul, goes towards becoming the absolute Self, and the One who becomes the absolute Self, for Him, absolute Knowledge will manifest. Or else the moment absolute Knowledge manifests for Him, He will have become the absolute Self. He will have become ‘full’ [complete]; He will have become worthy of attaining the state of *nirvana* (final liberation). Therefore, You should maintain the applied awareness as the Self (*upayog*) of Knowing and Seeing, all day long.

Questioner: All this activity of Seeing everything that is of the *pudgal*, is that an activity of the intellect (*buddhi kriya*) or is it *Gnan kriya* (the activity of the Self to Know and See)?

Dadashri: That actually falls under the section of *Pragnya* indeed! A little bit can be understood through the activities of the ego and the intellect, but for the most part, without [the Knowing and Seeing through] *Pragnya*, One cannot understand everything.

Questioner: You say, “When ‘we’ give the Knowledge of the Self, ‘we’ separate the Self and the body for you.” So who is the One Seeing the one separating these two?

Dadashri: There are two entities that do the seeing. One of them is *Pragnya*, and after the work of *Pragnya* is over, the [absolute] Self is the Seer. The [absolute] Self remains as the continuous Knower (*Gnayak*). The [state as the] Seer begins from *Pragnya* and goes all the way to the [absolute] Self. When the work of *Pragnya* is over, the [absolute] Self Itself becomes the continuous Knower.

Questioner: So this Knowing and Seeing of the Self that has been mentioned, does the Self Know the eternal elements?

Dadashri: Yes!

Questioner: How does It Know the eternal elements, the *gunadharma* (intrinsic properties that have a specific function) of the eternal element and the phases of the eternal element? What exactly can It See regarding them? Please give an exact example of that!

Dadashri: ‘It’ Knows all things such as to whom these *gunadharma* belong. Whether they belong to *Pudgal* (eternal element of inanimate matter) or whether they belong to the Self (*Chetan*). Then, It also Knows all the *gunadharma* of the other eternal elements. ‘It’ Knows which ones are the *gunadharma* of Space (*aakash*). Then It Knows which ones are the *gunadharma* of Time (*Kaal*).

The Difference Between Pragnya and a Phase

Questioner: Please show us through an example what the phase of the Self is, so that we can understand that this is referred to as a phase of the Self.

Dadashri: ‘You’ do end up Seeing Chandubhai’s mistake, don’t You? Do You then See that mistake again?

Questioner: No, it is not Seen thereafter.

Dadashri: It is not Seen thereafter, so that is referred to as a phase. That which remains permanently with the Self is Knowledge; that is considered a *guna* (property). And that which lasts for as long as the temporary state (*avastha*) lasts, that which lasts only momentarily, is called a phase. The Knowledge that shows one his own mistakes, is not Knowledge, it is a phase of the Knowledge.

Questioner: Is *Pragnya* considered a phase?

Dadashri: No, *Pragnya* is a different thing altogether. ‘It’ is not a phase. A phase is something that comes and leaves immediately; its state [of existence] is very short.

The Self is in the Real form as Knowledge (*Gnan swaroop*). However, illumination arises from It, and everything that is visible through that illumination, those are all temporary states. ‘You’ Saw this, You Saw that, You keep Seeing everything, but after Seeing one thing, when that is over, You See another, You See a third one. What are those temporary states [of existence] like? They arise, they last for a short time. [Here the term ‘to last’ is not in the sense of permanence, because even while the temporary state is in existence, at a subtle level, it is constantly undergoing change.] And then again, they come to an end. They arise, they last for a short while and then they come to an end. And the moment one temporary state comes to an end, another temporary state arises. This will keep going on constantly; it is the same for the *Pudgal* as well. ‘You’ can See all the phases of the *Pudgal*. Those others [the phases of the Self], You may not be able to understand them very easily. Right now, whatever the [*vibhaavik*] self is seeing externally, those are all phases. It’s [the *vibhaavik* self’s] properties exist permanently; it’s phases are temporary.

Questioner: But aren’t there endless phases of the Self, innumerable phases?

Dadashri: Not innumerable, there are nothing but infinite phases of the Self. They cannot be counted, can they?

The Existence of the Self Cannot Be Without Phases

Questioner: But the individual phases of the Self, are they completely different, or are they actually connected to this *pudgal*?

Dadashri: They are in sync with the inherent nature [of the Self].

Questioner: Yes, but those phases of the Self; please give us an example of that, so that we can understand, ‘This is what a phase of the Self is.’

Dadashri: Where the term ‘phase’ appears, it is still not considered as a phase of the *Swabhaav* (the inherently natural state as the Self), but rather a phase of the *vibhaav* (the state as the relative self).

Questioner: But what are the phases of the *Swabhaav* like?

Dadashri: The phases of the *Swabhaav* are altogether pure.

Questioner: Yes, but is there any diversity in them, or are they of the same kind?

Dadashri: There is no *vikalp bhaav* (wrong belief of ‘I am Chandubhai’, ‘I am the doer’, ‘I am the sufferer’) at all in them! Those [wrong] beliefs do not exist there! The [pure] phases exist naturally, whereas these are all [wrong] beliefs, they are all *vikalp* (the false notion of ‘I am this’). *Sankalp-vikalp* (all the relative ‘I-ness’ and ‘my-ness’ that stem from the belief that ‘I am Chandubhai’). [All of these exist in the phases of the state as the relative self.]

Questioner: I can understand the phases of the *pudgal*, but what are the phases of the Self like? Please can You explain that with an example.

Dadashri: The property that the sun has of light, of illuminating; that [light] is considered a property of the sun. The rays are the phases of the light. The sun’s property [of light] remains permanently, whereas these phases [the rays of

light], they are such that they dissipate later on. The phases are temporary.

Questioner: But in the case of the sun, the rays are of the light, but what are the phases of the Knowledge and Vision of the Self like?

Dadashri: That Knowledge is *prakash* (light; illumination), and to Know through that Knowledge, that is a phase. To Know and See, those are all phases. The original inherent nature prevails permanently, whereas the phases keep changing. The Knowing and Seeing that keeps changing, that is called a phase.

Questioner: But the object which is to be Known and Seen, that is made up of the non-Self (*paudgalik*), so in that case, how can it be considered a phase of the Self?

Dadashri: But in this case, it is the Knowledge that has a phase. Through the phase of the Knowledge, You are able to Know the object to be Known. That phase then comes to an end, whereas the Knowledge remains permanently; that Knowledge is a property of the Self. Knowledge and Vision, these two are the permanent properties of the Self. There are many other such properties that are permanent.

Questioner: I have actually understood the phases that arise with reference to the *pudgal*, but does the Self really have Its own independent phases that are not related to the *pudgal* at all?

Dadashri: The Self cannot exist without Its independent phases.

Questioner: If the *pudgal* were to not exist, then the phases of the Self would not exist at all, would they?

Dadashri: That is to say, the Self always has Its properties and Its phases, otherwise the Self Itself would not

exist. Moreover, that belief itself is entirely wrong. Where is it written like that? Such a question should not be there at all. What do you mean by ‘if the *pudgal* were to not exist’? If there were no *pudgal*, then there would be something else, but this activity of Knowing and Seeing, these properties that exists, they cannot refrain from being used; they are constantly being used. Even in *Siddha Kshetra* (location at the crest of the universe where all absolutely liberated Souls reside), they keep getting used constantly; throughout the twenty-four hours. Having faith in such a Self is beneficial to You, otherwise if you think that there are no phases in the Self, then that faith is misplaced. The Self is always inclusive of the elemental matter, the properties and the phases.

Questioner: So, do phases really exist even in *Siddha Kshetra*?

Dadashri: The phases exist everywhere. Wherever the Self exists, there both the properties and the phases, are together with It.

Questioner: Which phases are the independent phases of the Self, the ones that are not related to the *pudgal* at all?

Dadashri: They exist; all the phases are like that indeed!

Questioner: Can You give an example?

Dadashri: There are all kinds of examples, for sure! The phases exist, these phases cannot refrain from Seeing the *pudgal*. Besides the *pudgal*, It can See other things. And an eternal element cannot exist without Its own phases. One cannot say, “It is not possible for the Self to have Its own independent phases.” If the Self were to not have phases, then the Self Itself would not exist. Then, that would be the end of It. It is not the *pudgal* alone that functions in this, there are many other things too. But for now, if You just See only this *pudgal* alone, based on that, You will be able to See many

things. The main property of the Self is verily that of Knowing and Seeing. And Its business is verily that of Knowing and Seeing, constantly, all day long. Therefore, Its phases are always there, all the time.

Two Kinds of Seers And Two Kinds of Objects to Be Seen...

There are four divisions; two of the Seer (*Drashta*) and two of the object to be Seen (*drashya*).⁵

Questioner: Dada, what are the two divisions of the Seer and what are the two divisions of the object to be Seen?

Dadashri: The Seer which prevails in the original form, It is *vitaraag* (absolutely free from attachment and abhorrence) as the [original] Seer, and the other seer is the I, the intellect sees 'this' [the activities of the *pratishthit atma* or the relative self]. The first object to be Seen is the *pratishthit atma*, and the second object to be Seen is its activities. Hence, there are two kinds of objects to be Seen and two kinds of Seers.

There are two kinds of Knowers and two kinds of *gneya* (objects to be Known)! Meaning that the Self [*Pragnya*; the pure Soul] and the phases of the [*vibhaavik*] self [which is the intellect] [are the two kinds of Knowers]. And this *pratishthit atma* and its phases, these two are the objects to be Known. Nothing happens to God [the original eternal element; the original Self], however, the Seeing happens through the phases.

Questioner: Dada, of the two Seers that You mentioned, is the Real Self (*darasal Atma*) the main Seer in this?

⁵ For more *satsang* refer to Aptavani 13 (P), Chapter 7 - The Seer-Knower and the Knower of That Seer-Knower!

Dadashri: The pure Soul.

Questioner: The pure Soul. And the other seer, is it the phases of the self?

Dadashri: It is the phases that arise of the [*vibhaavik*] self.

The phases of the [*vibhaavik*] self, whose phases are they seeing? The original Self (*mool Atma*) does not See the phases of the *pratishthit atma*. 'It' is not interested in that, It is *vitaraag*!

Questioner: 'It' is *vitaraag*?

Dadashri: Yes. Even these [the phases of the *vibhaavik* self] are *vitaraag*; the ones that Know, 'This is attachment' and 'This is abhorrence.' Whereas God [the original Self] Himself remains *vitaraag*; He has neither attachment nor abhorrence in that.

Questioner: The first Seer is the Real Self; what does It See?

Dadashri: 'It' only Sees the *vitaraagata* (a state where there is a total absence of attachment and abhorrence). How can It See attachment or abhorrence? There is no attachment or abhorrence in It, there is no such thing in It. All It has to do is keep Seeing everything that is subject to the unfolding karma. For It, there is no such thing as good or bad.

Questioner: So does It keep Seeing everything in the elemental form (*tattva swaroop*)?

Dadashri: 'It' Sees not only the elemental form, but also that which is *atattva* (the non-elemental form; that which is in the form of causes).

Questioner: Does It even See that which is *atattva*?

Dadashri: 'It' Sees both, but It is *vitaraag*.

Questioner: And who is the second seer?

Dadashri: It is Its phases.

Questioner: The phases of the original Self, do they also remain as the Seer only?

Dadashri: They remain as the Seer, they are also *vitaraag*, but as long as they know that ‘This is bad’ and ‘This is good’, they are considered phases of the intellect. [After attaining the Knowledge of the Self, the ego does not remain, that is why the intellect Sees, and as the ego is no longer present, attachment or abhorrence do not occur.] Even the phases of the original Self are pure. The Knowledge of the original Self is pure, Its phases are pure and this Knowledge [of the *vibhaavik* self in state as the *Gnani*] is pure, [but] Its phases are not pure.

Questioner: The Knowledge is pure, and Its phases are not pure, yet It Sees and Knows?

Dadashri: Yes. That which prevails for this Dada, that is *vitaraagata*. Attachment or abhorrence do not arise, even in the phases. However, He will still Know that ‘this is good’ and ‘this is bad’. In a state lower than that, a state like that of the intellect exists, which is considered to be *paudgalik* (of the non-Self complex). In that state, attachment and abhorrence can definitely arise. [This is because in whatever the intellect knows and sees, if the ego is engrossed in that, then attachment and abhorrence do occur.] And what are these *drashya* (objects to be Seen)? Well, it is better to make four divisions. The first being a Seer, the second being a Seer, the third being an object to be Seen and the fourth being an object to be Seen.

Questioner: Then You also said that there is a second object to be Known and a second Knower, and a first Knower and a first object to be Known, did You not?

Dadashri: Yes, the Knower and the Seer, They are both together.

Questioner: So, the Knower and the Seer exist in two forms; the object to be Known exists in two forms and the object to be Seen exists in two forms.

Dadashri: That is correct. The moment One attains purity with regard to the object to be Known [as the developing 'I' does not become engrossed in the object to be Known, as He becomes separate from the object to be Known, as He prevails as the Knower of the object to be Known, with *vitaraagata*, He attains purity with regard to the objects to be Known], He returns to His original form.

Questioner: Please can You say that once again.

Dadashri: When purity with regard to the object to be Known is attained, it means that the developing 'I' has become completely pure, with regard to the phase and the object to be Known. Think it over, this is a very subtle point.

Questioner: 'You' had once said, "There are two kinds of objects to be Known which are in the form as a temporary state (*avastha*), and there is one kind of the object to be Known which is in the elemental form (*tattva swaroop*)."

Dadashri: Well, 'we' actually calculated that; however, we can only really consider, two plus two, four. The Knowledge of the Self, It's inherent nature does not get spoilt. The Knowledge always remains *vitaraag*. It is the phases alone that spoil. This is because the Knowledge is permanent, It is indestructible; whereas the phases are the temporary states [of the Knowledge], they are destructible. The knowledge that is in the form as a temporary state is considered as the intellect, and that too is destructible. It is in this destructible part that all this is seen.

Questioner: Now, You said that the first object to be Seen is the *pratishthit atma*, and the second object to be Seen is the activities of the *pratishthit atma*. So, the One who can See the pure, in Seeing the pure...

Dadashri: Both, both.

Questioner: Do both continue to be Seen? The *pratishthit atma* and its activities? ‘You’ had said that there are two Seers and there are two objects to be Seen, so You had said that the first Seer is Seeing the *pratishthit atma*.

Dadashri: Which *atma*?

Questioner: The first Seer is Seeing the *pratishthit atma*, so the *pratishthit atma* is the first object to be Seen. And the activities of the *pratishthit atma*, that is the second object to be Seen. And this second object to be Seen is being Seen by the second Seer, meaning the phases [of Knowledge, namely the intellect]?

Dadashri: Yes. And the first Seer is Seeing the *pratishthit atma*.

Questioner: So, when the pure state arises, does It have both these objects to be Seen?

Dadashri: There is only one object to be Seen.

Questioner: Which one?

Dadashri: The pure one only. The pure and indestructible one. That which is pure cannot be destructible. That which is pure is always indestructible. Therefore, It Sees that which is pure and all such indestructible things, all the six eternal elements.

The *vibhaavik* self is destructible with respect to the form as a phase, and with respect to the form as Knowledge, It is indestructible. After absolute Knowledge (*keval Gnan*)

[manifests], the unnatural phases (*vibhaavik paryay*) do not exist.

The developing 'I' is destructible in the form as a phase, and in the form as Knowledge, It is indestructible. After absolute Knowledge [manifests], the developing 'I' does not exist in the form as a phase. Are you able to understand some of this?

Questioner: Dada, I can understand a little.

Dadashri: 'We' do not know how to say it.

Questioner: No, but Dada, do not stress yourself right now.

Dadashri: Yes, that is not a problem. But complete clarification should definitely come out. The speech that came forth, such speech will not come forth again. The Self cannot be considered destructible, can It! However, as Its phases are destructible, therefore that comes under the intellect. The phases have been considered as the intellect. And it is through this intellect that this is being seen; from where did this intellect arise? The answer is, it has come through as a phase of the [*vibhaavik*] self. The intellect is destructible, whereas there is nothing destructible present in the original form [the original Self]. Actually, when You can See the pure even through the phases, that is when You are considered to have become the original pure Soul. How should things be Seen through the phases?

Questioner: They should be Seen as pure. But at the time of Seeing the pure, One can even See 'this is right' and 'this is wrong', can He not?

Dadashri: No.

Questioner: No? Is it considered impure until then?

Dadashri: It's like 'we' said [earlier], "In this, however much the shortcomings 'we' have [in the state as the *Gnani*], only those many phases of 'ours' are spoilt. Once those many phases become pure, then the phases of 'our' Knowledge will become completely pure." Is it not something that can be understood? What is the problem?

This is a very subtle point. Such a point would never be brought up. This is no ordinary talk. This point is something that 'we' alone have to Know. 'We' Know that 'the phases are impure to this extent'.

Questioner: 'You' said that these many phases of the Knowledge are impure; so, on what is that impurity based? Meaning, what impurity is in them?

Dadashri: 'Our' state [as the *Gnani*] is not yet complete (*sampurna*); that of being completely *vitaraag*. Even the phases have to be *vitaraag* and the Knowledge also has to be *vitaraag*.

Questioner: When would *vitaraagata* arise in the phases?

Dadashri: When they become pure. When all the karma have been cleared. Moreover, what kind of karma are they? 'One' [as the Self] may have become pure internally first, then after a long time, the purity is reflected on the outside. 'We' do say, "With respect to the Self, 'we' are completely pure, with respect to the Knowledge, 'we' are completely pure, with respect to the phases 'we' are impure," don't 'we'?

Questioner: Does that mean that when that karma comes to unfold, that is when the purity comes into effect; is that how it works? Until then, that balance will remain, it will remain pending.

Dadashri: Yes, as long as they remain there, it [the purity on the outside] will not arise. After that [the stock of filled karma] empties out, the phases become pure.

Questioner: And as We [the Self] See those phases, do they become pure?

Dadashri: Yes, after that, they remain pure indeed. Nothing else is seen. No impurity is seen. The restlessness in the phases comes to an end. Do you understand a little?

In this way, the form as the phase separates [becomes pure]. Now, what does the Real form as the Self consist of? 'Knowledge' and Its phases.

Questioner: The Real form as the Self consists of Knowledge and Its phases?

Dadashri: That's all.

Questioner: Is that considered as the Real Self's form?

Dadashri: The inherent nature of Knowledge is that It is permanent and the inherent nature of the phase is that it Sees the object to be Seen exactly as it appears.

Questioner: Is it in the form of a temporary state? Is the function of the phase to See the form that is a temporary state?

Dadashri: It Sees the form that is a temporary state. However much the *Gnanantaray* karma (karma obstructing the Knowledge of the Self) remain, in those many situations, One Sees through the phases. And when the developing 'I' Sees through His Knowledge, at that time, nothing but the entire Real form as absolute Knowledge is Seen.

Questioner: In the part where the obstruction to the Knowledge of the Self remains, for that much, One Sees through the form as a phase. Please explain this once more.

Dadashri: Absolute Knowledge is not in the form as a phase. This ‘Knowledge’ [of the Self] has been referred to as a property of the Self from the context of worldly life, with regard to the inherent nature of worldly life. The original property of [Knowledge of] the Self extends all the way to *Vignan* (Science; absolute Knowledge). This is because, in the Self which is indestructible, there can never be any state that is destructible. Do you understand?

Questioner: Yes.

Dadashri: Where does the term ‘Knowledge’ have to be used? The term ‘Knowledge’ has to be used for people who are existing in the form as a phase [as the relative self]. Otherwise, in the original form, the Self is absolute Knowledge only.

When there is oneness with respect to the elemental matter, the properties, and the phases, when these three have become pure, for such a One, He will have become the absolute pure Soul. However, due to this era of the time cycle, absolute Knowledge cannot be attained in Its entirety. Even for ‘us’, It has remained incomplete at 356 degrees, hasn’t It!

The Intellect, Is It Inanimate or Living?

People from every other religious background have referred to the intellect as being *jada* (inanimate; lifeless), whereas the Jain religion has referred to it as *chetan* (animate; living). Have you ever heard that? That the Jain religion has referred to the intellect as *chetan*?

Questioner: That intellect is what they have put in the category of *matiGnan* (Knowledge regarding the Self that has been digested and is in experience), isn’t it?

Dadashri: It definitely cannot be considered as being a part of Knowledge of the Self!

Questioner: Can it be considered as *matiGnan*?

Dadashri: Intellect means egoistic knowledge (*ahamkaari gnan*) and the phase as the [unnatural] self is egoistic knowledge.

Questioner: The phase as the unnatural self is egoistic knowledge?

Dadashri: Yes. And with respect to the phase as the inherently natural Self (*Swabhaavik paryay*), the Self is a different thing altogether. This is a very profound point. ‘We’ should not mention it right now. Other people who hear this over here will then keep over analyzing it. [They will think,] ‘The scripture writers have said, “The tools that illuminate, the phases of Knowledge and Vision, they are indescribable (*Prakash sadhanone niruchaarya, Gnan-Darshan paryaye*).” But wow, what is this? Dada has said no to phases!’ That is why ‘we’ do not talk about it. People take away with them just what ‘we’ have said [without understanding it]! Someone would most likely oppose that! There are many such points that ‘we’ do not mention; points that are harmful to the world [if misunderstood]. It is for ‘us’ alone to understand, and when you see it in the books, in the Jain scriptures, that is when you will realize that, the intellect has been referred to as *jada* by the Vedants as well as these others, but the Jain scriptures have referred to it as *chetan*.

Questioner: So, Dada, is this the same *chetan* that we refer to as *nishchetan chetan* (energized entity that appears to be living but is in fact lifeless)?

Dadashri: Yes, that verily is the *nishchetan chetan*.

It is not what ‘we’ refer to as *Nishchay Chetan* (the Real Self). Do ‘we’ not speak about the *Nishchay Chetan*! That is actually when You prevail as the Self; that is actually considered as Knowledge. The Real Self does not interfere;

there is no interference in the Real (*Nishchay*). If it is referred to as *Nishchay Chetan*, then it would have to be considered as *Nishchay buddhi* (the intellect that does not interfere), but that is not the case.

In the State as Pure Knowledge, Saw Only the Pure!

You have to understand that the phase is destructible, and the Knowledge is indestructible. The phase cannot see destructible things [as being temporary]. [It believes the temporary relationships to be real, to be permanent.] If the destructible phase [the relative self; the intellect] can develop the energy to See the destructible form, then It is referred to as Knowledge of the Self. Secondly, One has to See that which is there in the form that it actually is, to See the *pudgal*, nothing else. *Pudgal* here means the unnatural (*vikrut parmanu*).

Questioner: To See the form as the *pudgal* [the *vikrut parmanu*], meaning to See it as being temporary, in that sense, isn't it?

Dadashri: Yes, in that sense.

Questioner: But, One does not See it in a specific sense, One Sees it in a general sense, is that how it is?

Dadashri: The original One, the pure Soul, It does not care about Seeing it that way! ['It' prevails as] Absolute Knowledge only and that too, It is indestructible. And that is why 'we' say, "The world is faultless (*nirdosh*)," that is 'our' pure Vision. That should come into pure Knowledge.

Questioner: And what happens when that comes into pure Knowledge?

Dadashri: ['One' becomes] *Sarvagnya* (the omniscient One; the Knower of all the eternal elements); thereafter, there is no reason to make any claims, is there!

Questioner: And when One comes into the pure Knowledge that ‘the world is faultless’, at that time, how do the objects to be Known and the objects to be Seen appear to Him?

Dadashri: They will all appear as completely pure to Him. It is because of the phase, the intellect, that they appear this way [impure]. At the end of the day, they are definitely pure!

Purity Helps One Attain the Absolute State

Questioner: We say that ‘With respect to the elemental matter, I am completely and totally pure. With respect to Knowledge, Vision and all other properties, I am completely and totally pure and even with respect to the phases, meaning, with respect to the resulting states that arise in Knowing the [infinite] objects to be Known; what I am asking is that even with respect to the phase, are ‘we’ [the Self] completely and totally pure?

Dadashri: ‘We’ are pure indeed, with respect to the phase.

Questioner: We say that ‘we’ are pure even with respect to the phase, yet we also say that the phase also remains to be purified. How can both situations exist?

Dadashri: To what extent are the phases pure? Until It [the *vibhaavik* Self, the *vibhaavik* ‘I’; the developing ‘I’; the awakened Self] becomes [completely] pure, the [*vibhaavik*; unnatural] phases remain. Thereafter, the *vibhaavik* phases do not remain at all, however the natural (*swabhaavik*) phases are always present.

Questioner: So, until the developing ‘I’ becomes [completely] pure, the [unnatural] phases will be there?

Dadashri: Yes. Thereafter, there is only Knowledge.

Questioner: And once the [unnatural] phases become pure, then the developing 'I' will have become the form as Knowledge?

Dadashri: As long as even one [unnatural] phase remains, absolute Knowledge cannot manifest.

The Self means 'a [pure; natural] phase of Knowledge and Vision'. The phase of Knowledge and Vision equates to the Self. With respect to the form as the elemental matter (*dravya swaroop*), It is indeed considered the Self. And the other one is the one being referred to as the worldly self (*sansaari atma*). Because in the original Self, there cannot be any [unnatural] phases at all, can there! Only natural phases exist there.

Questioner: Yes, [unnatural] phases are not present in the Real Self.

Dadashri: There cannot be anything destructible in that which is indestructible. They [the phases] exist naturally.

Questioner: Therefore, what all these people have talked about is actually the phases of the [*vibhaavik*] self. No one has ever talked about the [phases of the] Real Self, have they Dada?

Dadashri: And how can they? They cannot understand this. These so-called highly spiritually elevated *Gnanis* have not understood even a word of this.

People do not even have the thought arising that, 'If the Self is permanent, and even the Knowledge is permanent, then Its phases would be...'

Questioner: The phases are temporary.

Dadashri: That is when 'we' said that the Self is in the form as a phase of Knowledge and Vision. That phase is pure, what has been said is not incorrect. As long as all the

[unnatural] phases do not become completely pure, until then the phase [the intellect] exists. Thereafter, the [unnatural] phases leave. And, when 'our' [unnatural] phases become completely [pure], then 'we' will prevail in Knowledge only, in absolute Knowledge, that is it. There will be no [unnatural] phases; absolute means there is nothing else whatsoever [besides pure Knowledge].

Questioner: There is nothing else besides [pure] Knowledge.

Dadashri: Hence, the term 'phase' has been given in reference to worldly life context. Did you understand?

Questioner: In the context of the worldly self, is that so?

Dadashri: Afterwards, there is no need for the [unnatural] phase at all, is there! [Unnatural] Phases exist only here. Absolute Knowledge does not have [unnatural] phases. Once the intellect comes to an end, the [unnatural] phases come to an end. 'We' do say that 'our' intellect has come to an end, although it has not come to an end in every sense; however, 'we' say this for people to understand. 'We' say this to reduce the arrogance of the one who is feeling arrogant about his intellect. In fact, the four degrees that 'we' are short of [in attaining the absolute state], it is verily because those phases are impure; that indeed is why 'we' have this state.

Questioner: So, after the phases become pure, does the mind exist? Would the speech and the body exist? The body would definitely be there, wouldn't it?

Dadashri: It is in its own inherent nature; that is a different thing altogether. The original Self that is within, It does not understand the phases. Actually, as long as the body exists, It lives. However, if that One [the developing 'I'] is in the form as absolute Knowledge, there is no 'touch' [impurity], whereas for this one [the I in the ignorant state],

there is one hundred percent ‘touch’. In That [form as absolute Knowledge], there is no ‘touch’.

Questioner: So then, in That no ‘touch’ state, the *pudgal* that remains, One would be Seeing the phases of that *pudgal*, isn’t that so?

Dadashri: Well, absolute Knowledge indeed Sees everything, but there is no attachment or abhorrence. That which Sees the *pudgal* with *vitaraagata*, that can only be Knowledge alone, nothing else whatsoever. Moreover, ‘we’ would understand that this is pure Knowledge. ‘We’ have given You the pure Soul, therefore for You, It [the Knowledge at the understanding level] has become pure, so what else remains? The answer is, the phases that are there, they remain to be purified!

Questioner: ‘You’ said that the original Self is pure indeed, so then, whose phases have become spoilt? Whose phases remain impure?

Dadashri: The impure phases actually... The moment the belief of the ‘I’ [the first level of *vibhaav*] became impure, it became the *pratishthit atma*. From that very moment on, the phases became impure. The one who believes the impure phase to be his own, that ‘I am this’, those very phases are his. This worldly self remains in the form as a phase until absolute Knowledge manifests.

Questioner: Until absolute Knowledge manifests, the developing ‘I’ exists in the form as a phase?

Dadashri: Yes, as both, as Knowledge and Vision and as a phase.

Questioner: But how can the interpretation be made of the pure and the impure? How can one interpret whether the developing ‘I’ has become the pure phase form, or whether it is still in the form as an impure phase?

Dadashri: [The presence of] *Kashay* (inner enemies of anger, pride, deceit and greed) and *akashay* (*kashay* free).

Questioner: Can the developing ‘I’ be in a form as a phase even if It is in a *kashay* free state?

Dadashri: No.

Questioner: So then, does It become the form as Knowledge when It is in the *kashay* free state?

Dadashri: In the form as absolute Knowledge!

Questioner: So then, can it be said that It no longer remains in the form as a phase at that time?

Dadashri: Yes.

Questioner: In going from the state of *kashay* to the *kashay* free state, there are all these phases in between.

Dadashri: There are phases.

Questioner: Therefore, as long as It has become the form as Knowledge to a certain degree only, until then the form as a phase exists.

Dadashri: Until then, the form as a phase exists.

Questioner: So, until then, would It still have the [wrong] beliefs, in Its filled stock?

Dadashri: Until then, however many phases have become pure, that much is considered as It’s *upadaan*, It’s level of spiritual development!

Questioner: If those many phases have become pure, what happens at that time?

Dadashri: However much has become pure, that much is considered It’s [the developing ‘I’s] *upadaan*, based on ‘our’ [Akram] Knowledge. That [Kramik] Knowledge understands *upadaan* differently. Here [on the Akram path], ‘we’ say it as

it is, do ‘we’ not! As long as absolute Knowledge is not attained, *upadaan* exists. As the Self, One is pure; as Knowledge, One is pure; as a phase, the ‘I’ is developing spiritually.

Questioner: And thereafter, how will the phase continue to be purified? However much the awakened awareness increases, does the phase become purified by that much?

Dadashri: However much the *vitaraagata* that prevails, for that much, no new karma are bound. By however much the *upadaan* [the developing ‘I’] remains *vitaraag*, those many phases will be purified.

Questioner: Purification. So, the *Purusharth* (the Real spiritual effort to prevail as the Self) remains to be done in this way, in the interim?

Dadashri: [*Vitaraagata*] That itself is the *Purusharth*, otherwise [if there was attachment and abhorrence] one would be binding karma. That [*vitaraagata*] is indeed what It [*Purusharth*] is referred to as.

Even the Absolutely Liberated Souls Have Phases!

Questioner: Do our *mahatmas* [those who have taken *Gnan*] continue to have the experience of phases?

Dadashri: They undergo all kinds of experiences. They have such an experience of the properties [of Knowing and Seeing] and they experience bliss. All sorts of experiences happen; they understand the Knowledge.

Questioner: Then do the *Siddha* Lords have elemental matter, properties and phases?

Dadashri: Everyone does.

Questioner: But for Them, all the phases are pure, so all that remains for Them is to See and Know.

Dadashri: That is all. ‘Their’ phases are pure, whereas for ‘this one’ [the developing ‘I’] here, the phases have become impure, they are adulterated.

Questioner: I had actually understood that when the pure Soul becomes still in *Siddha Kshetra*, It does not have anything else at all over there; that It has no such thing as a phase or anything else. That is the understanding I had.

Dadashri: No, then the pure Soul cannot indeed be considered an eternal element (*vastu*), can It! That is not so; It does have phases. Even now, the *Siddha* Lords do have phases. In Knowing the infinite objects to be Known, the phases are involved. Even the *Siddha* Lords have to constantly See the temporary states; there is no ‘sleeping’ [remaining unaware] there.

Jada (inanimate matter) has phases of inanimate matter, *pudgal* (the non-Self complex) has phases of the non-Self complex, *Chetan* (the Self) has phases of Knowing and Seeing; all of them have phases. Say You [the developing ‘I’] saw a small pomegranate plant. ‘You’ can Know that the pomegranate plant is actually something that is being seen through the physical eyes, but ‘How did it arise? What is its original source? From what did it arise? How did it arise?’ When all such things are Seen, that too is not a property of the Self. That knowledge is not the property of *Gnan prakash* (illumination as Knowledge of the Self), but it is a phase of the [*vibhaavik*] self, it is a phase of knowledge [namely, the intellect]. Therefore, only the [*vibhaavik*; unnatural] phase can see anything external to the Self. The property does not separate from the elemental matter. Such is their relationship with each other. The ones that remain with the elemental matter are the properties; the phases undergo changes.

The phases are destructible. You saw one mango, after having seen that, another mango is seen. One [phase of seeing]

came to an end, and another came into being. For a certain period of time, the phase of seeing remained constant. Thereafter a third mango is seen.⁶

The Temporary States Are of the Self and the Pudgal Imitates Them!

Questioner: But Dada, all these temporary states are arising due to the coming together of *jada* and *Chetan*, are they not?

Dadashri: No, it is only when the temporary states [phases in this context] are prevailing constantly, that It can be called the Self, isn't it! The temporary states will always be there.

Questioner: So, if *jada* and *Chetan* were to not come together, then the temporary states would not arise, right?

Dadashri: No, no. They will still arise. The temporary state is actually the inherent nature of the Self. It is not that the temporary state exists because the Self comes into close proximity with *jada*. The temporary states that are overtly visible, they are of the *pudgal* (non-Self complex of input and output). The temporary states that you are referring to, they are of the *pudgal*. The temporary states of the Self are different; the Self has temporary states as the Self, whereas this *pudgal* has temporary states as the *pudgal*! 'Yours' is the temporary state as the Self, instead you believe the temporary state as the *pudgal* to be your own. The temporary states as the Self keep changing, they keep changing in the form as the Self. The temporary states change within the boundary of the Self, and based on those temporary states, this *Pudgal* imitates

⁶ Specific details about The Self - Its Elemental Matter, Properties and Phases can be found in Aptavani 3

them. Hence the temporary state of the *pudgal* keeps changing. You believe these temporary states of the *pudgal* to be yours such that, 'I am this'. If this belief were to dissipate, then there would be no problem.

Questioner: So, as the temporary states of the Self change, this *Pudgal* imitates them?

Dadashri: Yes, because they have come into very close proximity with each other.

Questioner: 'You' referred to that as '*samipyabhaav*' (the engrossment that arises when the two eternal elements, the Self and inanimate matter, are in close proximity). Even then, the *kshetra* (the space that is occupied) of the two have indeed remained different?

Dadashri: Moreover, their *kshetra* are different.

Questioner: The temporary states of the *pudgal*, are they these 8,400,000 *yonis* (lifeforms) that have been mentioned?

Dadashri: Yes.

Questioner: So then, what are the temporary states of the Self?

Dadashri: When the Self Sees the *pudgal*, that [Seeing] becomes Its temporary state, yet It remains within Its own inherent nature.

Questioner: So how does it change, Dada?

Dadashri: It is only the belief alone that changes. As the temporary state of the *pudgal* changes, you [as the *vibhaavik* self] believe, 'It is I who is changing', and so you become [one with] that. That is why 'we' have said that when *samkit* (the right belief of 'I am pure Soul') is attained, the moment the right belief becomes established, it [the wrong belief; the *vibhaavik* self] dissipates immediately.

Questioner: Does that *Pudgal* imitate the Self in accordance with the temporary state of the Self?

Dadashri: ‘We’ use the words ‘to imitate’ so that you can understand.

Questioner: Do the temporary states of the *pudgal* change due to the evidence (*nimit*) of the Self, or is there nothing like that?

Dadashri: All the evidences are indeed there; the entire basis is of the evidence. The Self came into close proximity, due to that evidence, everything keeps happening.

Questioner: So, does the temporary state first change in the Self?

Dadashri: The temporary states do not change at all, each one is dwelling within its own inherent nature. It is just that, with the coming together of the two, due to the engrossment arising out of close proximity with each other, these *vyatirek guna* [the *vibhaav*] arise automatically, and if these *vyatirek guna* are present, then the temporary states of the *pudgal* will keep on changing.

The phases of the Self, the phases of that which is *Chetan* (the Self) are *Chetan* (having the property of Knowing and Seeing) and the phases of that which is inanimate (*jada*) are inanimate. The phases of the two are completely different. These people talk about everything, but it’s like how the parrot keeps saying, “Rama, Rama.” [They repeat meaninglessly from memory.]

One [the developing ‘I’] may ask about ‘Mumbai’ [the absolute Self] every day, but he will not grasp the original point unless he has personally seen ‘Mumbai’. One may ask every day, “How can I get to Bhuleshwar? By which road can one get there?”

Questioner: But does that help?

Dadashri: That definitely helps, but it does not give rise to satisfaction.

Questioner: Dada, by doing so, will he gradually reach ‘Mumbai’ one day?

Dadashri: Yes, that will happen.

Questioner: Wherever he is standing currently, it is not ‘Mumbai’; he is sure about that, isn’t he?

Dadashri: Yes, he is sure about that.

Questioner: That is indeed why he continues the efforts to keep going towards ‘Mumbai’!

Dadashri: Yes, so eventually he will be able to see it, he will be able to see some of ‘Mumbai’.

The Illusory State and the Worldly State

Questioner: So, are we to understand that the ego and the Self are eternal elements that do not have a beginning?

Dadashri: Not eternal elements without a beginning.

Questioner: This is because, it is only in that which does not have a beginning that the cause of the action is the effect, isn’t it?

Dadashri: No, it may seem like that. However, that [the ego] is not a part of the eternal. It is a part of the relative.

Questioner: Is it a part of that which is constantly changing (*parivartansheel*)?

Dadashri: No, it is a part of the relative.

Questioner: That is not the meaning of the English word.

Dadashri: Relative means it is destructible.

Questioner: But Dada, nothing ever gets destroyed, everything is undergoing change.

Dadashri: Yes, undergoing change, but the phases are destructible whereas the permanent elements, they are eternal. No one can do anything to them. All these relatives are temporary adjustments, and You [the Self] are permanent; so how can they be in the same category?

Questioner: Dada, You had said that the ego has arisen as a phase of the Self, and the Self became trapped, so the ego would be considered a *paudgalik bhaav* (a worldly state), wouldn't it?

Dadashri: First, it is referred to as a *bhrant bhaav* (an illusory state; the first level of *vibhaav*), and thereafter it becomes *paudgalik bhaav*.

Questioner: But Dada, did the illusion arise in the pure Soul? Who acquires the *bhrant bhaav*?

Dadashri: The phase of [Vision of] the pure Soul; that temporary state surely feels the pressure! If you were under pressure right now, then would your mind go haywire or not?

Questioner: It would go haywire.

Dadashri: It is like that!

What Is Necessary, the Phase or the Five Agnas?

If this man did not understand the discussion on 'phases', does that mean he will not go to *moksha*?

Questioner: Of course, he will.

Dadashri: The answer is, it is not possible for this, 'he will not go to *moksha*' to happen; because one has to go to *moksha* after having come under the shelter (*aashray*) of the *Gnani Purush*! On the contrary, if he [one who has not attained Self-realization] were to try and understand it [by

himself], he may even ruin it for himself by making indiscreet remarks. Instead, it is better to have remained ignorant about it. He [a *mahatma*] has understood at least this much. He has understood because of all those sentences [of Knowledge] that have been placed [in the *Charan Vidhi*]; it is on the basis of those sentences that he has understood.

You should definitely ask, so that you can think on it.

Questioner: What effect do the inanimate phases (*achetan paryay*) cause?

Dadashri: Well, they actually give off two kinds of effects. Inanimate phases do not affect the *Gnani* whatsoever, whereas they affect the *agnani* (the one who has not attained Self-realization).

Questioner: Do they make the *agnani* bind karma?

Dadashri: Yes, they make him bind karma; this world is functioning verily because of that only! It is functioning verily due to the inanimate phases.

This [phase] is actually a concept that is as profound as the ocean. ‘We’ have given it to you in brief. You have to bring about a solution quickly. However, you can understand *samrambh* (origin; the cause), *samaarambh* (implementing in action; bringing it into effect) and *aarambh* (beginning of any action; the beginning of the effect). That is at the gross level. This is actually the subtlest of the subtle, very subtle!

Questioner: It is something that cannot be explained using words. But, it is through the words that we are trying to identify this.

Dadashri: The word ‘phase’ is being used in worldly life. The word should not be used like that, however people have actually done just that. The word ‘phase’ applies only to that which is eternal (*Sat*), only to that which is indestructible. The

word ‘phase’ does not apply anywhere else. In spite of that, just look at how the word ‘phase’ is used in this scientific language of yours!

It is just that the word ‘phase’ is spoken, that is all. But it is very difficult to grasp it. It is fine to understand it [broadly], but do not delve deep into this word ‘phase’. It is a very subtle thing. If you try to understand it, then some day you will feel, ‘I have understood it.’ Otherwise, it is not something that can come into Your *Darshan* (Vision).

Questioner: I am just asking for the sake of it, there is no other motive behind this.

Dadashri: No, there is no problem. But many things that ‘we’ try to explain, they will not even come into Your *Darshan*.

Questioner: Yes, that point makes sense, it is true.

Dadashri: First, we look at it in the broad sense, so it is called a ‘spinning mill’. Then we will be able to see about the ‘weaving’ [the finer details]. A phase is a very exalted concept. The saints and ascetics, the *aacharyas* (Self-realized masters), all of them cannot understand it. The entire world has become perplexed due to the phases of the *pudgal* alone. Those which are visible overtly, they are all phases of the *pudgal*. It is better to look at it in the broad sense, do not delve too much into the details. It is more than enough if You remain in the five *Agnas*. It is not possible to traverse across the Science of the *vitaraag* Lords [quickly]. It is a very profound Science! What is the hurry in traversing that right now itself! It may take one or two more lifetimes, but sooner or later, You are going to have to traverse that, isn’t it? Sooner or later, You will have no choice but to Know it. It may not be possible for You to understand it this very instant, right? How can You grasp it? Would You be able to grasp it? It is a difficult concept to grasp. And You may actually be able to understand

samaarambh (implementing in action), but it is not easy to understand these phases.

The phases of the Self are *Chetan* (having the property of Knowing and Seeing) indeed. Then no matter who it is, even for an *agnani* (one who has not attained Self-realization), his phases of the Self are *Chetan* indeed, and the phases of inanimate matter are *achetan* (inanimate; lifeless).

Look, ‘we’ have indeed investigated this! ‘You’ do want to reach up to the phases of the Self, don’t You! Many people outside [of *Akram Vignan*] are also talking about this!

You [*mahatmas*] should say that You [the Self] are pure with respect to the elemental matter, the properties and the phases; nonetheless, You may not even fully understand what the elemental matter is, what the properties are and what the phases are. If You were to understand them, then [it means] You will have come into the form as absolute Knowledge!



[3]

The Beginning and the End of a Temporary State

The Terminology Regarding Phases

The Self is *Sat* (eternal); *Sat* means that It is Itself in the form as an eternal element (*vastu*), It is in the form as a property (*guna*), It has phases (*paryay*) and It is Itself independent.

Questioner: Dada, the words '*nirantar parivartan*' (constantly bringing about a change) have been used; does that mean it is without an end?

Dadashri: It does not stop; it is continuous. *Samsaran* means to constantly bring about a change, it does not pause even for a moment. That is *utpaat* (genesis; beginning; creation), *vyay* (dissipation; coming to an end; destruction), *dhruv* (permanence)... one *avastha* (temporary state) arises, the dissipation of one temporary state leads to the arising of a second one. Those temporary states keep on arising.

So now, the temporary states of the Self are all destructible (*vinashi*), they are referred to as phase. What is a phase? Take for example the sun, it has [the property of] illumination (*prakash*; to give off light) within it. To illuminate is its inherent nature (*swabhaav*). Now through that [property of] illumination, what all are we able to see over

here? The rays [of light] are the phases. The phases keep on changing continuously, whereas the [property of] illumination remains the very same. The phases of the Self keep changing while remaining in their own *pradesh* (region; location); however, nothing can affect the phases. Currently, the Self [that is in Its inherently natural state] within is immiscible (*tankotkirna*), It is the same as ever, It is pure indeed.

The Particles of Karma Adhere Due to Bhrantiras

The *Pudgal* has temporary states and the Self has temporary states. After combining the temporary states of the two, the developing I labors in vain. If the temporary states of this world were to not exist, then the eternal elements would never have existed. The Self is an independent eternal element that has the property of Knowing and Seeing, similarly the *Pudgal* is an eternal element that has form. Upon the coming together of these two, worldly life arose, and the ‘business’ started. Only if the temporary states exist can it be considered an eternal element (*tattva*); otherwise, it is considered *atattva* (a non-elemental form).

An eternal element can never be destructible. Nonetheless, that which is visible, all of that is *avastu* (that which is not an eternal element). They are not illusory (*mithya*), they are relative forms.

Questioner: But these clusters of karmic particles (karma *vargana*) that adhere, do they adhere to the phase?

Dadashri: No, nothing at all adheres. Karma is actually considered as *pudgal*. To adhere would be considered as having interfered.

Questioner: It is indeed because these clusters of karmic particles adhere that the illusion of the worldly life exists, isn’t it?

Dadashri: Yes, but they do not adhere to the Self. They do not adhere to the phase, they do not adhere to the properties, they do not adhere to anything at all.

Questioner: The Self exists with Its elemental matter, properties and phases (*dravya-guna-paryay*). Now, how does the process of the karmic particles adhering on the Self take place?

Dadashri: They do not adhere to It [the Self].

Questioner: They do not adhere to the elemental matter (*dravya*), but they do adhere to the phase, don't they?

Dadashri: No, they do not adhere to the phase either. All these beliefs are just completely wrong. If they were to adhere to the phase, then they would never detach afterwards.

Questioner: So then how does the binding of karma occur?

Dadashri: That is precisely what one has to understand; that indeed is what is known as *Atma Gnan* (Knowledge of the Self)! Otherwise, one is in fact setting this through the intellect [by thinking], 'It got stuck to the phase and this happened and that happened.'

Questioner: Nothing whatsoever can adhere to the phase of the Self, isn't it Dada?

Dadashri: Yes, nothing happens to the phase of the Self, and neither does anything happen to the phase of this one [*jada*; inanimate matter].

This is a completely different thing. Had people understood this, then they would all have definitely become free, wouldn't they! Instead, they have kept evaluating this through the intellect. As a matter of fact, nothing at all has adhered in this, nothing at all has happened. How much adherence is there? It is just this much; through *bhrantiras*

(the wrong belief of ‘I am Chandubhai’ that perpetuates the illusion that, ‘This is mine, and I am the doer’) one says, “I did this.” That is when the *ras* (the engrossment in the illusory belief that, ‘Whatever file one is doing, I am doing that’), the *bhrantiras* of ‘I did this,’ sets in between those two eternal elements. The adherence is simply due to that, that is all. Nothing else has adhered at all. With these two [beliefs of], ‘I did it and this is mine,’ the *bhrantiras* arises and the *bhrantiras* then sets in between the eternal element of the Self and the eternal element of the *Pudgal*. Whereas, with [the belief of,] ‘I have not done it and this is not mine’, the *bhrantiras* does not set in at that time, and so they separate. Therefore, the *Gnani Purush* dissolves that *bhrantiras* [for us], thereafter the eternal elements separate.

The Eternal Elements Are Indestructible, the Temporary States Are Destructible

When a temporary state comes to unfold, it is bound to come to an end. The original eternal elements neither have a beginning nor an end. Phases have a beginning and an end. The prevalence as a human being will come to unfold and it too, will come to an end. The state as a female buffalo will come to unfold and the prevalence as a female buffalo will inevitably come to an end. The prevalence as a human being is a phase of the self. [The prevalence as] A donkey is a phase of the self. The second day, the third day or the fifteenth day [full moon] of the lunar calendar, they are all phases of the moon. The [life-form as a] donkey actually tends to arise from the human life-form. [In the current life,] That person has undoubtedly developed one attribute of a donkey, that is why based on the circumstantial evidence of that attribute, he will take on the form as a donkey [in the next life]. One’s next life-form will certainly be based on the attribute which one has developed to a specific extent in this life-form as a human.

Every single living being has been wandering around since infinite lifetimes. One has wandered through various temporary states. One has definitely wandered through all these temporary states; that of a dog, a donkey, a cow, a horse, a female buffalo, an ox, a human, a woman, a bird. One has to come into *Swasthata* (the state of dwelling steadfastly as the Self) from [dwelling in] the *avastha* (temporary states) [of the self].

Questioner: If we were to cut a branch of a tree and plant it elsewhere, then another tree would grow there. Similarly, do two souls arise from one soul?

Dadashri: There are millions and millions of souls in a potato, within just a single potato. There are so many living beings in these cacti. Even if just a small piece of this cactus were to be put in the ground, it would grow.

Questioner: Dada, so some of these Souls, the Ones which neither have a beginning nor an end, there surely must be a certain quantity of them, isn't it? Is there never an increment or decrement in that quantity?

Dadashri: No, as far as quantity is concerned, whatever eternal element that exists in this world, be it the Self or be it the *Parmanu*, there is no decrement or increment in them.

Questioner: Do they continue to change; do they continue to go from one [life] form to another?

Dadashri: They continue to change form, [but] they do not decrease or increase. Moreover, for the Self, there is no decrement or increment. There is no decrement or increment in the *Parmanu* or in any other eternal element. You may feel that this [dead body] has been burnt, and all this was done, [but] they all individually change into other formations; the *avastha* (temporary states) tend to change.

Questioner: Does *avastha* mean situation?

Dadashri: It is referred to as phases. It is just the temporary states that are decreasing, nothing else is happening. Moreover, the *Parmanu* that exist, all the other eternal elements, they are exactly the same. No other changes are taking place [in them]. The transformation is taking place in the temporary states; the phases keep on changing.

Just like, if we were to heat water, its temporary state changes to that of water vapor. Subsequently, the water vapor turns into clouds, and then the clouds turn into water once again. All these temporary states are constantly coming to an end, but there is no decrease or increase with regard to the eternal elements. Since infinite lifetimes, You [as the Self] have certainly existed, and I [as the Self] too have existed. However, in some lifetimes we may have been men, in some lifetimes we may have been women, in some lifetimes we may have been four-legged beings, in some lifetimes we may have been twelve-legged beings. Thus, we have wandered on and on for infinite lifetimes. The temporary states all keep changing constantly, but in the form as the Self, You are the very same. Now, if You realize that Self, who You really are, then You will become free from that [incessant cycle of birth and death in various life forms], otherwise You cannot become free.

The Difference Between the Five Elements and the Six Eternal Elements...

Questioner: In Hinduism, it is said that the entire world is made up of the *panch mahabhoot* (the five elements namely earth, water, fire, air and space). Lord Mahavir has talked about the six eternal elements (*tattva*). They both seem correct, but I cannot demarcate between the two.

Dadashri: To say that this [world] is made up of the five elements is an incomplete understanding. The five elements

are encompassed within two of the six eternal elements that Lord Mahavir has talked about.

Questioner: So, within which two eternal elements are these five elements encompassed?

Dadashri: These people have divided the eternal element of *Pudgal Parmanu* into four parts, and the fifth one, which they have mentioned as Space (*aakash*), that is independent. That is actually an eternal element itself.

What people can see with their eyes is a packing of one kind only, that of the *anatma* (non-Self) only. There are actually five things filled within the packing, it is made up of the five elements. The packing is made up of which elements?

Questioner: Earth, water, fire, air and space; the five elements.

Dadashri: The five elements, that is actually an explanation; amongst those, when these four: earth, water, fire and air come together, they make up one eternal element. Now tell me, if we were to refer to all [four of] those as eternal elements, then would it be misleading or not?

Questioner: But these five elements that you mentioned, fire, earth, air..., actually it has been proven that they too are fundamentally considered to be a form of one energy.

Dadashri: But fire, earth, all of those are not eternal elements at all. That is simply a play of the intellect. Even the world says, "I have acquired the five elements, the five elements have separated." However, they are not eternal elements at all, are they! Now if we were to put water over a fire right now, it would be put out; so how can it be called an eternal element? These four, they are parts of just one eternal element. Therefore, by referring to them as eternal elements, people can be misled. They have considered these four as eternal elements, and the fifth one, Space, as an eternal

element. Hence, they have believed these five to be the eternal elements. That understanding is completely wrong.

Whatever the scriptures say is not wrong. What can the poor scriptures do if a mistake occurs in your understanding? When they mention earth, air, water, space, and fire, that is an incomplete concept. [The statement,] ‘Humans are made up of these five eternal elements,’ is proven wrong. What makes one walk? If he walks, then what is it that makes him steady?

Questioner: Is it not due to gravity?

Dadashri: The concept cannot be understood through [the answer] gravity. When one gets up, sits down, moves, wanders around, does all that happen due to gravity?

Oxygen Is Not an Original Eternal Element

Questioner: In water, there is hydrogen and oxygen; when these two are separated, at that time, the oxygen is released in the environment. Scientists have recently discovered that that oxygen decreases a little. Now, there is no oxygen in that space [the environment], so where does that oxygen actually go? So, this belief that we have of, ‘There is no decrement or increment in the original eternal element,’ should we now understand that belief to be wrong?

Dadashri: This oxygen is not an original eternal element. An original eternal element is in fact permanent. What can be considered as an original eternal element? It is that which does not decrease or increase. No change happens in it. Oxygen is not an original eternal element, hydrogen is not an original eternal element, even water is not an original eternal element.

Everything else certainly continues to increase or decrease. Except for the original eternal elements, everything else increases or decreases, they are *guru-laghu*, whereas the original eternal elements are *aguru-laghu* (never increase or decrease).

Water is a temporary state of the original eternal element, fire is also a temporary state, air and earth, they too are temporary states of the original eternal element. They are the four temporary states of just one eternal element, the eternal element of inanimate matter (*jada tattva*). So, one has to understand this, does he not! Falsehood will not do in the face of Science (*Vignan*). The world cannot understand this. It would take them a very long time to understand this.

If this concept is understood correctly, then there is a solution; otherwise, if one will try to insist [by saying,] “I am right,” a solution will never come about. The concept should be such that the other person’s Self should accept it, otherwise it is not worth accepting it.

There Are Four Other Eternal Elements in the Ego...

Questioner: Earth, water, fire, air and space; which attributes arise from these five elements?

Dadashri: This entire body is made of these five elements. The entire body itself, then the mind, egoism, all of that too, is made up of these five elements only.

If someone were to ask, “Why has this man become weak?” So the answer is, “What is the ego made of?” It is made of this air, this water and this earth. How long does it take for air or water to be dissolved? If one has diarrhea, then he will have to run back and forth, back and forth [to the lavatory]. So, where did your ego go then? At least, see what the ego is made of. It is made of air, water, fire and this earth. The ego which is made up of temporary things, is bound to come to an end! Nevertheless, in the ego, the permanent eternal elements are also present. All the eternal elements are indeed mixed in this, even the permanent ones, aren’t they? The eternal elements of Space, *gatisahayak* (the eternal element that supports motion), *sthitisahayak* (the eternal element that supports inertia), and Time are mixed in it. Only

this *Chetan* (the Self) is not mixed in it, [rather] Its influence falls upon it.

Questioner: From one-sensed living beings to five-sensed living beings, are all their *pudgals* (bodies in this context) made up of the five elements?

Dadashri: Of the five elements. Even a mustard seed contains the five elements, even other things like wheat, rice, etc., they all contain the five elements. If you were to put something to dry in the sun over here, the space within that thing will go away; hence that item will then last. A certain part of it shrivels up and only a little remains. Even water actually contains the five other elements.

Questioner: Which ones, Dada? What is the proportion of each one?

Dadashri: In water, fifty percent is water, and the rest are comprised in the other fifty percent.

Questioner: What is the reason for that, Dada?

Dadashri: It is because it is water. Primarily there is more water, however the other elements are also present.

Questioner: Is it different in every thing?

Dadashri: In grains, [the element of] earth represents fifty percent and the rest make up the other fifty percent.

Questioner: And within us?

Dadashri: It is similar in us. They may be present in a lesser or greater amount. They may not represent fifty percent. As everyone is not the same, so they [the elements] are present to a greater or lesser amount.

Questioner: Dada, of these five elements, fifty percent has been assigned to that element, which is physical, the earth.

The other four; water, air, space, and fire, represent twelve and a half percent. Is that how it is?

Dadashri: This [the body] will remain standing only if it [the earth element] represents fifty percent, isn't it! Otherwise, how can it remain standing? There is definitely more of the physical [element] in it.

Imbalance of the Five in Humans!

The proportion of the five elements has become altered in human beings. It has become above and below normal.

Questioner: Is that imbalance the cause of diseases?

Dadashri: That is the cause indeed.

Questioner: Moreover, is diet the cause for the imbalance? Is the diet we take such that it causes an imbalance?

Dadashri: Due to the unfolding of karma, one eats more or less food, which then inevitably creates an imbalance. Thereafter, disease sets in.

Questioner: Do the five elements [earth, water, fire, air and space] refer to a corpse or a living human being? Is a body that has a Soul considered as the five elements, or is it just the *pudgal* (body) that is considered as the five elements?

Dadashri: Both can be referred as that. The *pudgal* is also the five elements, the *pudgal* alone. So then, even if it is a corpse, it is still considered as the five elements.

Questioner: Is it only the body that is considered as the five elements, or any other thing?

Dadashri: Only the body.

Questioner: And what about other things? Would this not be considered so? This [tape recorder] is also considered *pudgal*, isn't it? So, is this not considered so?

Dadashri: What ‘we’ are saying is that, not all of them are in the tape recorder; only some, not all the five elements, but certain elements are present. However, the body is literally made of the five elements. In the tape recorder, only certain ones have come together.

Questioner: Will all the elements remain?

Dadashri: All of them.

Questioner: Are they going to get burnt?

Dadashri: Even after the Soul leaves, the corpse comprising of the five elements remains.

Questioner: Then what about after it has been cremated?

Dadashri: When it is cremated, all the five elements dissipate; they separate. Space merges with space, earth merges with earth, and water merges with water. They all separate.

Questioner: This body is made of the five elements, and yet why does it have to be surrendered to only this element alone, to [the element of] fire?

Dadashri: If you bury it in the ground, it [the disintegration] would happen in the soil too. If you place it in water, then it will rot away, it will spoil; but fire disintegrates it quickly, that is why it is placed in the fire. Furthermore, we can see it. It happens in front of you, it gets destroyed immediately. Fire separates all the five elements. Nonetheless, even if it were to be placed in dirt, it would still disintegrate, and even in water, they [the elements] will separate. Hey, even air would do that. But in this element [fire], it is visible. This process of burning [the body], we return immediately after finishing it, don’t we! The next day we go to collect the remains.

Since time immemorial, the mortal ones have been laboring in vain about this. Although you have repeatedly labored in vain with this very same 'earth' again and again, yet you have still not gained any satisfaction? At least think about it, in the mess of these four elements, at least find out what lies where!

In That Lie Innumerable Living Beings!

There is only one visible eternal element, it is made up of *Parmanu*; air, water, fire, all of them. These flames of the fire that are felt, that blaze, those flames are not just flames, they are all living beings. That part which is visible, the visible part where both the blue and red come together, that is where all the living beings reside. The flames do not happen just like that. *Teukaya* living beings, they have bodies in the form as fire. They are so hot, filled with so much heat, that we get burned.

They are all nothing but living beings. This earth is nothing but living beings. This air is nothing but living beings. The very form of the living beings is that of air. Its body is air. That one's body is that of water, the other one's body is that of earth, and that other one's body is that of fire.

Questioner: Does that mean that all of them contain living beings?

Dadashri: This world is filled with nothing but living beings indeed.

Questioner: Isn't there anything independent which is completely non-living, which is lifeless?

Dadashri: There is; that is all *Pudgal* (the eternal element of inanimate matter). Living beings are just one eternal element. Lord Mahavir has mentioned the six eternal elements; of those six eternal elements, living beings represent just one eternal element, the other five are all non-

living, and it is from those [six] that this *Ramleela* [dramatized representation of Lord Rama's life story] has arisen. He was just one individual, but just look at the drama that unfolded, it was so colossal! Similarly, the Self (*Atma*), *Chetan*, was alone, yet look at all this, so much has come to unfold!

The Transformation Is Caused by Time

Have you ever seen the genesis of the world?

Questioner: I have not seen that, nevertheless, the transformation keeps on happening, doesn't it!

Dadashri: Transformation itself means that it forms, and it dissipates, hence the transformation keeps happening. For an eternal element, there is neither genesis nor dissipation, none of that happens. The transformation keeps happening in the temporary states.

Questioner: Is the energy of the Self an instrumental cause (*naimittik karan*) in that or not?

Dadashri: The Self has nothing to do with that [transformation]. What does the Self have to do with that?

Questioner: Is the Self not needed in that?

Dadashri: Time 'eats away' at everything. Time makes everything old and it also makes everything new once again. All of that is included in transformation. What is transformation? It is to arise, to be destroyed, and to last for a short time.

An eternal element (*tattva*) does not have genesis, its properties do not have genesis. Just as the eternal element remains steady (*sthira*), in the same way, its properties also remain steady, its phases keep changing.

Those Which Arise and Dissipate Are Phases

Questioner: The three pronouncements of genesis, dissipation and permanence (*tripadi*) of the Jain belief are: the eternal element in the form as the elemental matter remains constant, the phases are ever changing, amidst that One does not waver from the state as the Self. These three things which are in the foundation require discussion. Now please discuss these three, one at a time.

Dadashri: To arise, to remain steady, and then to dissipate. To remain steady is from the perspective of One's inherent nature. To arise and to dissipate is from the perspective of the phase.

Questioner: It was this simple! What I am saying is, it was this simple!

Dadashri: Yes, it was in fact simple. To not waver from One's state as the Self, that is known as maintaining permanence (*dhruv*).

Questioner: Let us take an example; first of inanimate matter and then of the Self.

Dadashri: 'You' Yourself are the pure Soul, that is in the form of permanence. Meaning that You Know about Yourself that, 'I am permanent.' However, these temporary states that are arising here, they are circumstances (*saiyog*) that are coming together. Those circumstances are prone to dissipation by their inherent nature. The coming together of circumstances is a phase, and their dissipation is also a phase. That which is prone to dissipation will give its effect and depart; that is what that statement means. To arise, to dissipate whilst remaining steady. 'One' Himself remains steady while all this keeps going on.

Questioner: So, does the Self remain steady?

Dadashri: Yes, the Self [the developing ‘I’, the pure Soul] remains steady.

Genesis, Dissipation, Permanence

Questioner: It has been said that the moment Lord Mahavir gave Gautam Swami the Knowledge of the three pronouncements [genesis, dissipation and permanence], Gautam Swami immediately attained *Atma Gnan* (Knowledge of the Self), right?

Dadashri: No, no, not immediately. It was by staying with Lord Mahavir that the Knowledge gradually started to manifest within him. The Knowledge started to manifest in him based on what the Lord said. Moreover, it was after the Lord departed that Gautam Swami attained absolute Knowledge. That is why the three pronouncements are explained right in the beginning. Genesis (*utpaat*), dissipation (*vyay*), and permanence (*dhruv*); that is the real form of this world. ‘All the eternal elements have genesis, dissipation and permanence,’ is what is explained; and this entire problem is precisely due to that. [It has been wrongly believed that] To arise, to dissipate, and to persist for a while, that is indeed Their [the eternal elements’] very form.

Questioner: *Utpanneva, vighneva and dhruveva.*

Dadashri: Yes, after Knowing these three pronouncements, what remains to be Known in this world? It arises, it dissipates, whilst still maintaining permanence. If it were to not dissipate, then another one would not arise. Therefore, as one dissipates, [another] one arises. Then, despite the dissipation and genesis going on continuously, the eternal element is permanent. That is what Lord Mahavir is trying to explain regarding the three pronouncements.

Questioner: An eternal element has permanence whereas its phases keep on arising and dissipating. So, do the phases

of the eternal element also arise, have permanence, and dissipate?

Dadashri: No, the phases do not have permanence, they arise and they dissipate. Whereas the eternal element remains forever, it has permanence. Despite the eternal element itself having permanence, its phases arise and dissipate. The word ‘*dhruv*’ cannot be used for a phase, can it! The word ‘*dhruv*’ does not have adjectives like arising and dissipating. The word ‘*dhruv*’ means permanent.

Questioner: So, the same has been said about phases too, has it not! The phases of the eternal element arise, they last for a short while, and then they dissipate. So then, about the fact that it lasts, what is that?

Dadashri: The fact that it lasts, well it may last for a longer time, or it may last for a shorter time, that has nothing to do with it [permanence]. Everything that increases and decreases is included in that which is temporary, it cannot be included in permanence.

Questioner: Does permanence not have any relation at all to phases?

Dadashri: Permanence shows the inherent nature of the eternal element. Despite the eternal element itself being permanent, with respect to the phases, the genesis and dissipation keeps going on.

Questioner: In order to Know a temporary state, can it be Known only through the *Swabhaav* (the inherently natural state as the Self)?

Dadashri: To what extent can all these temporary states be Known [overtly]? To the extent that they are at a gross level. Then the rest [the phases] can be Known through the state as the Self. A temporary states arises, it dissipates, whilst permanence is maintained [by the eternal element].

Questioner: Can they be Seen only through the state as the Self?

Dadashri: Only through the state as the Self. To See is a property of the Self, whereas that which arises and dissipates is Its phase. ‘It’ is able to See Its own phases.

Therefore, these temporary states [of the Self] they have written about, they are not referring to the gross temporary states, they are referring to the phases. Whereas in this, in the temporary states [of the *pudgal*; of the relative self], those that are at a gross level are also included. The temporary states at the gross level can be understood simply through the intellect. The fact that one lives, one wanders about, all of that can be understood [by the intellect].

The Exact Subtle Insights of the Gita...

Questioner: In the Gita [also known as the *Bhagavad Gita*; a 700 verse Hindu scripture in Sanskrit that is part of the ancient Indian epic Mahabharata], Lord Krishna has said, “I am the creator of the universe, I maintain it, and I also destroy it.”

Dadashri: That is correct, however its meaning is actually different. You are not able to understand what He is trying to convey. You are not able to understand genesis (*utpaat*), dissipation (*vyay*) and permanence (*dhruv*). It is the inherent nature of a kind that belongs to the Self; to arise, to maintain permanence, and to dissipate. That is the inherent nature of every eternal element. That is the very reason why the Lord has said, “This Gita that I am speaking, from the thousands of people who read it, only one person will attain its meaning at the gross level, and from a thousand such people, only one will attain its subtle meaning, and from a thousand such people, one will attain its subtler meaning, and from a thousand such people, one will understand what I mean to say at the subtlest level.” Hence, how is it possible to

understand what the Lord had said? So, what did Lord Krishna say? He said, “The *Gnani* is My very own Soul and that is indeed who I Myself am.” So, if a *Gnani Purush* is around, then freedom [from the cycle of birth and death] can be attained, otherwise it cannot.

Questioner: ‘You’ said that this universe neither has a beginning nor does it have an end, but this is what I had read in the Gita regarding the universe, ‘In the beginning it is in the unmanifest state, in the middle, it manifests, and at the end, it is in the unmanifest state.’

Dadashri: Yes, so genesis is considered as the unmanifest state. Then permanence is considered as the manifest state and dissipation is the unmanifest state. Genesis, dissipation and permanence. So, initially a man was considered to be in the unmanifest state; when he is born here, he moves from the unmanifest [state] to the manifest [state]; so, in the middle, he is considered to be in the manifest state. And after he dies, he is considered to be in the unmanifest state. From that state, he comes back into the manifest state once again. That is all, this cycle keeps going on.

Questioner: So, Dada, what is its original state? What is its state before genesis?

Dadashri: No, there is no state before its genesis. This genesis, well that which arises keeps on dissipating. And permanence means that it is seen to have permanence, we can see that it is in the manifest state. So, what is before genesis? The answer is, since dissipation took place, so from that, there was genesis. Thereafter, that which has arisen, it remained in the manifest state. That cycle carries on continuously.

Questioner: Is there or is there not an end to this process, or will it continue to carry on?

Dadashri: It does not have an end whatsoever. It cannot let go of its inherent nature, can it! The inherent nature of that which is an eternal element (*dravya*) cannot go away, can it! When will this [cycle] come to an end? It happens after Dada separates these two eternal elements [the Self and inanimate matter] that are together. Thereafter, the Self remains separate. So, then It does not feel any pain, nothing affects It.

Questioner: So, is *moksha* (liberation) actually a state where It is separate from these other [eternal elements]?

Dadashri: ‘It’ is separate from all these other [eternal elements]. To remain separate from all these other [eternal elements] is *moksha*. And the One who remains separate from all these other [eternal elements] is known as the Self (*Atma*). In this worldly life, it is all nothing but the temporary states of the self [in the ignorant state] and its phases.

Those Are Metaphors...

Questioner: The word ‘God’ has been explained as G-O-D: Generator, Operator, and Destroyer; whereas in the concept of Brahma (the creator), Vishnu (the sustainer) and Mahesh (the destroyer), one is the sustainer, one is the creator, and one is the destroyer. Is there any similarity between these two? Between these concepts?

Dadashri: The original eternal element is the Self. Now, It has own original properties, besides that, It has phases that arise and come to an end, whilst the Self Itself has permanence by Its inherent nature. Hence, this is how these three things have been set. This *pudgal* (non-Self complex of input and output) that exists, it arises and comes to an end; whereas the eternal element of inanimate matter (*jada*; *Pudgal*) itself is permanent by its inherent nature. Hence, it is on this basis that everything has been set.

What is this concept of Brahma, Vishnu and Mahesh? So, the state where the genesis is taking place, where creation takes place, there these people have set Brahma. Then where there is destruction, where things come to an end, there they have set Mahesh. And where permanence remains, there they have set Vishnu. Thus Brahma, Vishnu, and Mahesh. With this setting, the idols were established, and thereafter, people took it as far as saying, “Worship these idols, as they represent these three attributes within us; *pitta* (bilious), *vayu* (gaseous), and *kapha* (with phlegm) [the attributes of *sattva* or being virtuous, *rajas* or being passionate, *tamas* or being dark or wicked, respectively]. They have been set very scientifically. This has not been set haphazardly; this arrangement has been set very meaningfully.

But after that, they jumbled everything up! If you were to search for Brahma, then where would you find him? Would you find Brahma anywhere in the world? Go and find Vishnu. Would you find Vishnu? And what about Mahesh! You may ask, “What are their occupations? What business do they do?” They answer, “Brahma creates, Vishnu sustains all this, nurtures it, and that destroyer, Mahesh, destroys everything.” Hey, you! Should anyone ever pay obeisance to a destroyer!

Questioner: But Dada, imagine what an imaginary concept was created and established, that it has been carrying on for so many years!

Dadashri: The fundamental truth had not been revealed. So, after I discovered it, I have now started to inculcate it in people!

It is like this, of the six eternal elements that are there in the world, the arising and the dissipation is from the perspective of the temporary states, whereas permanence is from the perspective of the inherent nature. This verily is the inherent nature of the eternal elements; however, people have

actually set a metaphor for it. There was a good intent behind doing that. They tried to do something good, but then after a long time, it would eventually go wrong, wouldn't it? So then, who would be able to help you set the facts right?

By the two eternal elements coming together, the *visheshbhaav* (an assumed identification with that which is not One's own) arose, which in turn gave rise to this world. Neither has Brahma ever existed, nor has anyone created [the universe], nor has there been a need to create it. Imagine the extent to which this falsehood has reached! In fact, people have gone millions of miles away from the fundamental concept! Therefore, as soon as One enters [the spiritual] college, the Real understanding about the eternal elements begins as to, 'What the fact is, what the reality about this world is?' Those books [the scriptures] will have to be put aside, after that everything will fall into place.

There is a need for this, the world is asking for this. It is asking for something new. The books [scriptures] are not wrong. People have found the books difficult to understand, and so that did not work. But at least one good thing happened, this new kind of generation has emerged, the kind that has gotten rid of the 'seed' entirely, they have gotten rid of the [incorrect] faith entirely, [by understanding,] 'This is all nothing but blind faith, it is wrong.' It is better to cut it off entirely; say it is going rancid from here, then cut it off from there itself, so that it stops from spreading further.

If You want to attain liberation, then You have to Know and understand the eternal elements and their properties. Or else, as long as You have to remain in this worldly life, You should Know and understand the function (*dharmā*), the phases (*paryay*) and the temporary states (*avastha*) of the eternal elements.

The Rule Behind the Decreasing and the Increasing

Questioner: What is the difference between a property and its function?

Dadashri: The function always keeps changing whereas the property does not change. The properties that are inherently natural to the eternal elements do not change.

Questioner: We say that an eternal element has properties, functions, and phases.

Dadashri: The function is itself the phase. The original Self has Its fundamental properties. Neither does the Self change, nor does Its properties change, but the function [of those properties] keep changing. What keeps changing? The answer is, this specific function as the Knower and Seer (*Gnata-Drashtapanu*). In this, how does it begin? It starts with *anant bhaag vruddhi* (the least divisional increase). Then next, the increase is *asankhyaat bhaag vruddhi* (a small divisional increase) ...

Now, *asankhyaat bhaag vruddhi* means that for any particular thing, only a very small division of it increases, the increase is similar to the portion a hair represents. Next, what does *sankhyaat* mean? It means that part increases by the greatest division. It was increasing by the least division (*anant bhaag vruddhi*), then when it moved to *asankhyaat*, it means that there was a small increase in that divisional increase. Compared to *anant bhaag*, *asankhyaat* is actually a lot larger. And then when it becomes *sankhyaat*, it has become extremely large.

Then there is *sankhyaat guna vruddhi* (an increase by a big factor). Then what is the step beyond that? It is *asankhyaat guna vruddhi* (an increase by an even greater factor). And what about the one after that? It is *anant guna vruddhi* (an increase by the greatest factor). Now, the Self is in Its own

realm as the Self (*Swakshetra*), and within It, the temporary states keep changing constantly in this way. What are the changes that occur in the temporary states like? Suppose there is a mirror here, and if one of you come [to stand in front of it], then you alone will be seen [in the mirror]. If two of you come, then two will be seen. If four come, then...

Questioner: All four will be seen.

Dadashri: Now, would all these temporary states change or not?

Questioner: They would change.

Dadashri: Its [The mirror's] function [of showing one, two or four] keeps changing but its property [of reflecting] does not change. Similarly, the entire world is illuminated within the Soul of the *Siddha* Lord (absolutely liberated Soul who have become completely free from the cycle of birth and death), and He Sees any movement that takes place amongst those who are asleep. So, when it is early in the morning, at three to four o'clock, there is *anant bhaag vruddhi* (the least divisional increase), meaning that only a few people are Seen to be moving around in the morning. Then there is *asankhyaat bhaag vruddhi* (a small divisional increase). Then there is *sankhyaat bhaag vruddhi* (the greatest divisional increase). Then there is *sankhyaat guna vruddhi* (an increase by a big factor). Then there is *asankhyaat guna vruddhi* (an increase by an even greater factor) and it becomes *anant guna vruddhi* (an increase by the greatest factor) and at twelve in the afternoon, there are crowds and crowds [of people], all of this is illuminated within the Soul Itself.

Thereafter, first will come *anant guna haani* (a decrease by the greatest factor). Then comes *asankhyaat guna haani* (a decrease by a small factor). Then comes *sankhyaat guna haani* (a decrease by the least factor). Then comes *sankhyaat bhaag haani* (the greatest divisional decrease), followed by

asankhyaat bhaag haani (a smaller divisional decrease) and *anant bhaag haani* (the least divisional decrease).⁷ These are the *gunadharma* (intrinsic property that has a specific function) of the property [of Seeing]. They [the *gunadharma*] continue to change, constantly nothing but this, that's all. Nothing remains for One to 'do' at all. It is only the function [of the property of Knowing and Seeing] that keeps changing. That is illuminated within the Soul [of the *Siddha* Lords]. There is no burden. Would a mirror have any burden?

Questioner: No.

Dadashri: If you make silly gestures in front of the mirror, would it harm the mirror, or would it harm you? Would the mirror be considered to have incurred a loss? This is worth understanding.



⁷ An example has been placed in the Introduction of this chapter for better understanding.

[4]

The Developing ‘I’ Is the Seer of the Temporary States

The Entanglement Is Simply Due to Wrong Belief!

The *samsaran marg* (path of natural and spiritual evolution) is indeed such that one keeps ‘roasting’ as he moves ahead. Just as in the past, when one went to Africa, they used to put one to ‘roast’, but he would understand, ‘There is the roasting and there is I.’ Similarly, the self has to pass through the ‘roasting’, through various kinds of processes, on the path of natural spiritual evolution. As one moves along the path of natural spiritual evolution, due to the factors on the path, the temporary states tend to arise. In this, nothing happens to the [original] Self at all, but it [the developing I; the relative self] simply believes, ‘I am that form which is roasting.’ Whichever process [temporary states] it passes through, it believes itself to be that indeed, and that is how, in that illusion, it becomes what it envisions itself to be. If One were to realize One’s Real form as the original Self (*mool Swaroop*), then there would be no problem at all. The illusion is also a kind of experiential awareness (*bhaan*). From the moment one comes into *vyavahaar rashi* (worldly nomenclature) up until the *vyavahaar rashi* gets over, there are nothing but temporary states.

However, the ego is the one that arises within, and it is verily the one who suffers (*vede*) the pain. It not only enjoys

the pleasure, but it also suffers the pain. It is through such *vedan* (suffering of pain or pleasure) that all this has arisen, the wrong belief has arisen. The Self has not changed. With respect to Its properties, with respect to Its elemental matter, the Self has not become spoilt in the least, and it is the phases that have been affected; this has happened due to wrong belief.

The entire world is made up of the eternal elements, of the six eternal elements. This one [the *aham*; the 'I'] believes the temporary states of these eternal elements to be its own [form].

One, himself, is prevailing as the temporary state, and all that which is visible, they are all temporary states, and the temporary states are entangling him. In reality, the temporary states are not the ones causing the entanglement. By believing the temporary state to be Your inherent nature; this belief of yours is the reason for the entanglement. One believes these temporary states themselves to be His inherent nature, meaning the state as the Self. '*Swabhaav*' means the state as the Self. Hence, that *Swabhaav* is permanent, whereas these temporary states are destructible.

The Real eternal element is the Self and It has temporary states; one refers to those as, "I am indeed that." Meaning that, he is sowing seeds for the next life. The Self remains within Its inherent nature only. When a fire is seen [by Chandubhai], the developing I will say, "I was looking at it." That is where karma are being bound. Truly speaking, the inherent nature of the Self is verily to See and Know. 'You' keep Seeing those temporary states. Those temporary states are all destructible, whereas the eternal elements are indestructible.

All the temporary states are entwined in ignorance and subsequently one [as the relative self] remains as he was.

The temporary states are all temporary, and people are dwelling in the temporary, they are seeing the temporary, and

they talk about the temporary. They are no longer dwelling in the permanent, they do not Know the permanent, and they do not talk about the permanent. These are all temporary adjustments.

No matter where you go in the world, you will not find anything besides temporary states. There are infinite temporary states of even the temporary states, and temporary states of even those also, which people have believed to be their own Real form. Fundamentally, One's own elemental form (*tattva swaroop*) is permanent, It is indestructible. 'You' Yourself are God [the absolute Self] indeed.

Questioner: If I want to become this permanent eternal element, then what should I do?

Dadashri: 'You' have to become permanent. How can you say, "[I am] permanent," whilst prevailing as the temporary state?

Questioner: No, but I want to become permanent.

Dadashri: Yes, then come to 'us', 'we' will make it happen for you. Once You become permanent, You cannot become temporary. So be forewarned from the start, if you will.

Questioner: What is the danger in it; after becoming permanent?

Dadashri: Thereafter, this pleasure that you have in eating *jalebi* (an Indian sweet dish) and all the other pleasures of eating and drinking, they will no longer remain. Then You will attain the bliss of the Self, the Self's own bliss! Eternal bliss, everlasting bliss!! This [worldly happiness] cannot be [considered as Real] happiness at all. This is merely imaginary.

This is a temporary state with the name ‘Chandubhai’. One has ‘died’ [as the Self] for so many lifetimes by saying, “This is mine, this is mine.”

There is only one thing that is worth asking for in this world, and that is, ‘Please free me from this illusion.’ Whether the effects felt in the world are bitter or sweet, they are all nothing but an illusion. A feeling of dislike (*abhaav*) should not arise towards the temporary states. Even if someone provokes you, a feeling of dislike should not arise towards him. This is because the temporary states are nothing but a natural occurrence (*avastha matra kudrati rachna chhe*).

The State Is Temporary, the Eternal Element Is Unchanging

The temporary states keep on changing. The people of the world see those temporary states and they feel, ‘Wow! This looks so beautiful!’ And some people look at those temporary states and feel scared. If there is nothing but thick fog everywhere, they will say, “I can’t even see my son, he was just with me!” Hey mortal one, the fog is simply a temporary state, it will clear up just now. Doesn’t it all clear up? [However,] One believes the temporary state to be unchanging (*nitya*). By believing that which is temporary (*anitya*) to be unchanging, one continues to be miserable. So, if the developing ‘I’ were to realize the the Self, then He can become free, He can go beyond the temporary states. Otherwise, until then, he prevails as the temporary. That is indeed why the entire world is unable to surpass the temporary states. The *Gnanis* alone are able to surpass them. No one else is even capable of that! Humans are able to see the temporary states. When a person is able to See the original Self, He is considered a *Gnani*.

The six eternal elements that exist, they are permanent. When ‘we’ give you *Gnan*, ‘we’ explain to you that You are

the pure Self (*shuddha Chetan*), and so You begin to See the Self. 'You' are then considered to have attained Your permanent state.

Everything that is visible in the world, they are all just temporary states of one eternal element alone, the eternal element which has form [the *Pudgal Parmanu*]. The formless eternal element [the Self] can be Seen only once the *Gnani* makes You realize the pure Soul.

It is like this, in this world, whatever you can see with the eyes, hear through the ears, taste with the tongue, smell with the nose, and whatever you can feel with your touch, what are those things? They are not eternal elements; they are the temporary states of the eternal element. Whatever you are seeing, they are all temporary states that you are seeing. The temporary states of the eternal elements; the temporary states of the eternal element of inanimate matter, the temporary states of the eternal element of the Self, the temporary states of [the eternal element of] Time too. Those are all temporary states of the eternal elements that you are seeing. If everything were to be Seen in its fundamental elemental form, then One would attain salvation.

Tattva Drashti, Avastha Drashti

As long as one has *avastha drashti* (the wrong belief of 'I am Chandubhai'; the relative viewpoint), he will see the world, and when He attains *tattva drashti* (the right belief of 'I am pure Soul'; the Real viewpoint), He will be able to See the eternal element (*tattva*). The temporary states will still be Seen, but He will not believe the temporary states to be His own. After attaining this *Gnan*, You have attained the right belief of 'I am pure Soul', and so You have learnt to See the eternal element [the Self], and You are able to See the temporary states, but the temporary states are not Your form. 'You' are the Knower of the fact that those states are

temporary, they are relative. ‘You’ are able to See both the relative and the Real, aren’t You! The temporary states are relative whereas the eternal element [the Self] is Real.

Questioner: Dada, the Self can only See the eternal elements alone, isn’t it? The Self Sees only the eternal element of the Self, doesn’t It? ‘It’ doesn’t See the phases, right?

Dadashri: As long as the worldly self exists, it sees each and every thing, and if It is not the worldly self, meaning that It is not relative, but It is Real, then that Self Sees the Self; It Sees only the permanent things.

The *Gnani Purush* very distinctly separates the Self and the non-Self. Only thereafter can You demarcate, ‘This is the Self and that is the non-Self.’ ‘You’ can clearly recognize that ‘this one’ is the elemental form and ‘that one’ is the temporary form.

After having attained *Gnan*, sometimes if the *Gnan* was to get engrossed in an object to be Known (*gneya*), even then through the right belief of ‘I am pure Soul’, You will feel that, ‘This is actually of Chandubhai, this is not mine.’ An eternal element has infinite temporary states; the presence of the temporary states ‘radiates’ through. It is similar to the situation where the sun is behind the clouds, yet you can ascertain the presence of its temporary state by the rays of sunlight radiating through [the clouds]. It is indeed because we are seeing people through the wrong belief of ‘I am Chandubhai’ that we are influenced by them. Attraction and repulsion exist verily because of this wrong belief of ‘I am Chandubhai’, not because of the right belief of ‘I am pure Soul’. In a temporary state, as soon as one believes ‘I am that’, a magnetic property immediately arises within and attraction begins. *Tattva drashti* (the right belief of ‘I am pure Soul’) means it is a complete perspective (*sampurna drashti*). *Nishchay drashti* (the Real viewpoint; right belief of ‘I am the

Self') refers to the eternal element, whereas, *vyavahaar* [*drashti*] (the relative viewpoint; wrong belief of 'I am Chandubhai') refers to the temporary state.

If you see through the wrong belief of 'I am Chandubhai', then attraction and repulsion will occur, whereas if You See through the right belief of 'I am pure Soul', then You will attain liberation. If You See someone through the right belief of 'I am pure Soul', then You [as the Self] will benefit, whereas if you see someone through the wrong belief of 'I am Chandubhai', then you will become lost in precisely that. The entire world has become lost by seeing through the physical eyes. With the right belief of 'I am pure Soul', You can See the Self in others. Hence, in the scriptures, the following has been written for this *tattva drashti* (Real viewpoint), 'Oil can be extracted from sesame seeds, *ghee* (clarified butter) can be extracted from milk, meaning that whatever One Knows through the Real viewpoint, that is precisely what He can extract.' When one sees a buffalo as a buffalo, when one sees a cow as a cow, that is *avastha drashti* (relative viewpoint). Whereas our *mahatmas* See [the Self within them] through the Real viewpoint. The One who has realized the eternal element [the Self] is able to See It through the Real viewpoint. How can those who have not realized It, be able to See It through the Real viewpoint?

Through the Real viewpoint, the value of the temporary state dissipates. It is only if the Real viewpoint is attained, that the eternal element (*vastu*; the Self) can be Seen, otherwise with the relative viewpoint, intoxication of the ego (*kef*) arises.

Om means the Real viewpoint. The Real viewpoint has not manifested for anyone, has it! The entire world is prevailing in the relative viewpoint.

Someone asked, “[It has been said,] ‘The activity of Knowing and Seeing as the Self leads to liberation (*Gnan kriya bhyam moksha*).’ We are in fact doing not only the [ritualistic] activities but also applying the knowledge, so is there no liberation for us?” [The answer is,] No. This is because you are referring to the temporary state as the *gnan kriya* (ritualistic activities deemed to be helping towards liberation). The *gnan kriya* done whilst prevailing as the temporary state is all considered as ignorance of the Self (*agnan*). With that, you will actually be rewarded with ‘golden shackles’ [merit karma]. *Gnan kriya bhyam moksha* can be considered as true only after attaining the Real viewpoint. It is an activity that is formless (*arooopi*).

The world is speaking from the perspective as a temporary state, whereas ‘we’ are speaking from the perspective as the eternal element. ‘We’ are Seeing through the Real viewpoint; the world is seeing through the relative viewpoint. It is just that one believes the temporary state to be His Real form, and these miseries [they refer to] are not miseries in the true sense. Everywhere you see, these are actually miseries simply due to lack of understanding. Moreover, one has indeed invited them on his own.

Throughout all of Vadodara [a city in Gujarat], there must be good conduct as well as bad conduct taking place, but go inquire in the municipality whether they have any record of that? So why get stuck on something that no record is being made of? Since You have attained the Real viewpoint, those [good or bad conduct] are all nothing but temporary states.

The World, Without Substance!

One remains engrossed in whichever phase of the self that arises. If one was a man in the past life and he has become a woman in this life, and if ‘we’ were to tell her this as it is, if ‘we’ were to give her the understanding that, ‘You were a man

in the past life,' even then she would not be ashamed of having become a woman, because she is immersed in that phase [as a woman]. That is how the world is. 'We' can See all this in 'our' *Gnan*. The kinds of effects people go through, 'we' can See all of those.

Whichever temporary state arises, in accordance with that, a name is given. When one's leg fractures, he is called lame. It is not as though his name is really 'lame'! When one types, one is called a typist. These temporary states are actually like a house made of cards; they collapse into nothing. Everybody tends to establish themselves in these temporary states.

In whichever temporary state one gets involved, he keeps protecting that temporary state. One may have been free his entire life, but if he is put in prison in the last six months of his life, then he will claim, "I have become a prisoner, I am a prisoner." When a woman gets married, she prevails in the pleasure of being a happily married woman, and when she becomes a widow, the miseries of being a widow arise. She will claim, "I am widowed." Hey mortal one, you had also become a widow in your past life, and yet you became a happily married woman again [in this life], did you not! You were a widow and then you became a happily married woman again." Oh mortal one, if this is not interference, then what else is it?

The temporary states change; the Self remains the very same form as It is. No changes take place in the Self. Moreover, they [people] even forget. The quarrels that had taken place a day before are forgotten, and furthermore, today they go to watch a movie. You would know that, 'Just yesterday, when I had gone there, the quarrel between the two was settled.' And yet, today they have gone to see a movie!

The entire world is without substance (*polumpol*). Yet it is correct, it is correct by the relative [viewpoint], whereas the Self is correct by the Real [viewpoint]. In this world, all the eternal elements are correct by the Real [viewpoint], and all the temporary states of the eternal elements are correct by the relative [viewpoint].

As Declared in Absolute Knowledge...

The relative can never become Real, and that which is Real can never become relative. That which is Real is permanent and that which is relative is temporary; the two are simply not compatible.

Questioner: Dada, this entire relative form that has arisen, the one we call ‘Chandubhai’, it arises based on the temporary state within, does it not?

Dadashri: Yes. Of course, it is nothing but a temporary state. What did you say? It is based on the temporary state? No, it is not like that. On the contrary, Chandubhai himself is a temporary state! This state has arisen out of ignorance. It has arisen out of ignorance of the Self, out of *vishesh gnan* (relative knowledge that has arisen due to the coming together of the two eternal elements of the Self and inanimate matter). It will go away with *nirvishesh Gnan* (Knowledge that is beyond adjectives; the Self).

The clarification that has not been able to be made since time immemorial as to, ‘What is without a beginning or an end (*anaadi anant*)?’; this clarification that has not been given so far, that ‘The world is without a beginning or an end,’ ‘we’ had to give that clarity. The original Real form as the Self is without a beginning or an end. The form as the living being lives and dies; that form is a temporary state. The one that lives, he has a beginning and an end (*aadi ant*). The state without duality [the state as the original Self] is without a beginning or an end. The state with duality (*dwandva avastha*;

dvait avastha) is the temporary state as a living being, and it has a beginning and an end. When it is born, that is the beginning (*aadi*) and when it dies, that is the end (*ant*), this is what 'we' have Seen and declared in 'our' *keval Gnan*.

The temporary state of the self has been referred to as a living being, whereas that which is permanent is the Self. That which lives and dies is a living being! The one with the awareness, 'I want to live,' also has the awareness, 'I will die.' That state is referred to as a living being.

[Hence,] In the elemental form, a living being is without a beginning or an end. In the non-elemental form, it has a beginning and an end. From the perspective of phases [temporary states], it is with a beginning and an end. Non-elemental means from the perspective of phases. What are the states of a living being? Based on the kind of false attribution the developing I makes in a temporary state, that gives rise to another temporary state. As long as the ego exists, it is certainly going to falsely attribute itself.

These people with [relative] viewpoints take on false attributions for each and every one of their temporary states.

The one who lives and dies is a living being, and the One who attains the immortal state is the *Atma*. The *Atma* is the Self, while a living being is the relative self. A living being is actually a temporary state.

Ultimately, the Temporary State Comes to an End...

Death and birth, they are both seen due to illusion. [Actually] One is not seeing that; he is simply believing that. One simply believes, 'I died' and 'I was born' and 'I got married.' Actually, in reality, it is not like that. In reality, He Himself is in the form as the Self. But it is just that he has become entangled in the wrong belief of, 'I am this'.

An eternal element does not arise nor does it dissipate. It is the temporary states of the eternal element that arise and dissipate. When childhood prevails, at that time a senior age does not prevail. Once the youth age is reached, it means that it is no longer childhood. All the temporary states keep changing. The temporary states keep changing constantly, but they are not the eternal elements, they are the [temporary] states of the eternal elements. And this body that forms, it is indeed because of the illusion that prevails for you, that you believe, ‘This is my body.’ And the moment You become free of this illusion, even though You will no longer receive a [new] body, however, the temporary states will definitely arise after that. Meaning that the phases of Knowledge and Vision will arise. The moment something is Seen, the phases [of Knowing and Seeing] arise. When that thing leaves, the phases [of Knowing and Seeing that] diminish once again. So, the arising and the dissipation, all of that definitely continues happening.

It is all those temporary states that ‘die’ [come to an end]. Will winter ‘die’ or not? Then, summer will be ‘born’. Similarly, the temporary states continue to arise and dissipate.

The Language of the Lord Is Unique...

The one who lives, is the one who dies; life is a temporary state, death is a temporary state. In the language of the *Gnanis*, be it the *anatma* (*Pudgal*; inanimate matter) or the Self (*Atma*), neither of them ever dies. It is [simply] the temporary states that undergo dissipation.

In the language of the [common] people, one suffers greatly and dies. In the Lord’s language, no one ever dies. What must the Lord be Seeing that does not die? All these people who see [others] dying, they are looking at the temporary state. A temporary state is always destructible, and

the Lord does not See the temporary state, He Sees the eternal element.

There is no telling what will happen tomorrow, so how can even a single minute be wasted in such a world? The body keeps changing from one moment to the next, [however] One's Real form as the Self (*Swaroop*) does not change.

For all those people who refer to the phase itself as 'This is I', for them, they should say that the self is the doer as well as the sufferer of karma. The One who Knows the phase [is the Self], such that 'The phase is underdeveloped, he is developed, he is cunning, he has bad habits, he has good habits, he is an *agnani*'; even if He is a *Gnani*, He Himself is a phase. The Self is not a *Gnani*; even the [state as a] *Gnani* is a phase.

A saint prevails in the phase as a saint, an ascetic prevails in the phase as an ascetic, sages prevail in the phase as a sage, and a *mahatma* prevails in the phase as a *mahatma*.

This is the Knowledge in the ocean of ignorance. Keep Seeing what sort of skills the phase possesses.

Questioner: The virtues and the vices one has, they are effects. They are the effects of the causes that were brought forth [from the past life]. So then, this point had come up that these innumerable properties that the Self has, do they really have causes, or not?

Dadashri: No, they do not have causes. Where something is going to arise and come to an end, that is where causes and effects are applicable. Causes and effects are applicable to the temporary states, and they are not applicable to the eternal element.

Steadiness Attained Simply Upon Seeing That Which Is Steady!

Questioner: All things undergo change; what do ‘all things’ mean? Would it be considered to hold true if that thing remains the same in all three timespans [the past, the present and the future]?

Dadashri: If the thing were to remain the very same, then you would get really fed up of it. Have you ever actually held onto one and the same thing? If one himself were to remain the very same [state all the time], then he would get fed up. If one’s wife were to remain the very same [state at all times], then he would get fed up. No matter what it is, one would get fed up if it were to remain the same [state at all times]. ‘The exact same thing will give happiness over and over again,’ on what basis has this been said? Each and everything in this world is constantly changing by its very nature. So how will you find the same exact thing in that? How will you seek out something that is always steady (*sthir*)?

Questioner: I have asked You this question in order to seek out that which is steady.

Dadashri: No, but where every eternal element indeed is constantly undergoing change, there ...

Questioner: The Self is steady, is It not?

Dadashri: No, how can that ever be? Even it is constantly changing. From the perspective of an eternal element, It is steady; from the perspective of a temporary state, it is constantly changing. When you see a temporary state, you become startled, and when You see the eternal element [the Self], steadiness manifests.

The developing I itself is with temporary states, moreover those states are destructible. One keeps wandering

again and again in them. It is only after He Sees the original eternal element [the Self], that He becomes permanent.

The intellect tries to make You believe that the temporary state is the Real form as the Self. So, at that time, if You recall Dada and say, "I am *vitaraag* (absolutely free of attachment and abhorrence)," then 'Mrs. Intellect' will back off.

When the I (*hu*) falsely attributes a temporary state to be his own, it is like a mudstone falling [in water], which in turn gives rise to waves, ripples.

What remains after attaining the pure Knowledge as the Self (*Atma Gnan*)? The answer is, to separate the temporary states and Know them. This temporary state [of the object to be Known] belongs to the eternal element that is not the Self (*pardravya*), to the eternal element of inanimate matter, whereas that temporary state [of Knowing] belongs to Real Knowledge [the Self]. The proportion of the state of illumination of the Knowledge is always in accordance with the temporary state of the object to be Known (*gneya*). However, a demarcation between these two temporary states should be made. In this, the only right that You have is to simply Know the relationship of the Knower and the object to be Known (*Gnata-gneya*). Every single thought the [worldly-interacting] self has had due to illusion, will go away only by Knowing it through the relationship of the Knower and the object to be Known; otherwise, it will not. That is because, that thought has arisen due to illusion; nevertheless, that thought has been 'stamped' [charged] in the presence of the [worldly-interacting] self.

Dwell Steadfastly as the Self, Restless as the Temporary State...

The entire world is dwelling steadfastly in the temporary states. If one goes to a lawyer, the lawyer will tell him, "You are my client." So, he starts dwelling in the temporary state as

the client. Oh, mortal one! Dwell steadfastly as the Self (*Swastha*)! How can one who becomes *avasthit* (absorbed in the effects of a temporary state) ever dwell steadfastly as the Self?

From the moment one enters the womb, he is in a temporary state. The moment one dwells as the I (*hu*), he is considered a temporary state, and if He were to dwell steadfastly as the Self, then He is the absolute Self (*Parmatma*). Temporary states are simply natural occurrences, which do not have a higher authority as a doer. 'We' alone Know what those 'natural occurrences' are.

If a mountain were to be reflected in a mirror, then would the mirror feel the weight of the mountain? In the same way, the *Gnanis* are not at all affected by any temporary state of worldly life.

That which Knows, 'All that which is temporary is not mine,' is Knowledge (*Gnan*). Once all the phases become completely purified, It is considered as infinite Knowledge (*anant Gnan*). The subtle circumstances are all nothing but infinite phases. The moment they become purified, One is considered to be an *anant Gnani* (One who has infinite Knowledge).

If One were to try to Know all the phases, then how will there ever be an end to that? Instead, by Knowing only this much, 'I am this and all these are phases,' the [spiritual] work will definitely get done.

With respect to the temporary state as the relative self (*vibhaavik avastha*), attachment and abhorrence exist and with respect to Its inherently natural state as the Real Self (*Swabhaavik avastha*), It is *vitaraag* (absolutely free of attachment and abhorrence).

Where Are 'You' Dwelling?

By becoming established in a temporary state, one becomes *aswastha* (in a state of restlessness; not steadfast as the Self), and by prevailing in One's own Real form as the Self (*Swaroop*), meaning by prevailing in the permanent, He becomes steadfast as the Self (*Swastha*). Have you seen restlessness? As long as you were Chandubhai, until then the restlessness definitely existed, and now You have come into the [state as the] pure Soul, meaning that You prevail as the Self, so there is steadfastness as the Self.

As long as [you have the belief,] 'I am Chandubhai,' that is considered a temporary state. 'I am a Patel' is a temporary state, 'I am fifty years old,' is a temporary state, 'I am an executive engineer,' is a temporary state; these are all temporary states. One cannot dwell steadfastly [as the Self] in those temporary states. When people ask, "You are poised, are you not?" One would say, "No, how can I be poised? I am restless." How would the one who has become established in a temporary state be? He would be restless. Constantly, without even missing a moment. Whereas if One were to dwell as the Self (*vastu*), then He would remain steadfast as the Self. Whether one is a Prime Minister or a President, whoever he may be, he will be restless, constantly!

Questioner: Dada, the thing is that no effort has to be made in order to remain in the restless state. We go towards dwelling steadfastly [as the Self], we remain there for a moment, and then we revert to being in the restless state once again. This is the problem.

Dadashri: Where is the problem in that? What is wrong with the restlessness?

Questioner: No, we want to go towards dwelling steadfastly [as the Self], we want to dwell there longer.

Dadashri: Well, for that, from the moment You firmly resolve to do so, You will be able to dwell steadfastly [as the Self].

However much you become established in these temporary states of the mind, speech and body, by that much you will remain restless; the inner suffering will constantly be burning. And if You were to dwell as the Self, as the elemental eternal form, then You will be able to dwell steadfastly [as the Self]. The temporary states are actually constantly evolving; they are constantly flowing ahead. They come, they stay, and they leave. How can there be happiness and peace in them? Even in these temporary states, You actually are in the elemental eternal form. Establish Yourself wherever You feel it to be appropriate. Any living being cannot be without temporary states, not even for a moment. It is due to illusion that the developing I tends to believe that he himself is the temporary state. The fact that a temporary state even arises is due to the mistakes [made in the past life].

People who are bound by the temporary states are unable to even enjoy worldly pleasures. If the *chit* had become engrossed in some temporary state an hour ago, then the *chit* would remain there. Hence, the one bound by that temporary state feels that burden, and so, at the time of drinking tea, he ends up drinking it with that burden.

People care more about that which is outside of the phase of the Self. That is why they keep wandering around in *moorchha* (a state of gross unawareness arising from illusory attachment). From those, some have developed [spiritually], and that is why they do not like to be in *moorchha*, but on the other hand, they are unable to realize the Self. So, day-by-day, the phase [as the non-Self] becomes thinner, it becomes subtle. As soon as the phase [as the non-Self] becomes thin, the developing I is no longer able to tolerate it. So many thoughts will arise in him within just one hour! However, he

is hung in limbo. 'We' would tell him, "Hey, go back, get involved in the *moha* (illusory attachment) and dwell in the thick phases [as the non-Self]." Those with thick phases are able to sleep peacefully, snoring away, whereas those with thin phases are not be able to sleep at all.

People dwell in the temporary state itself. Meaning that, they have believed the 'foreign' [non-Self] to be the 'home' [Self], and that is the cause of this misery. If they were to believe the 'home' as home and the 'foreign' as foreign, then there would be no misery at all.

Whichever temporary state one is in at any given time, he tends to believe that temporary state to be permanent (*nitya*) and the truth (*satya*); and he continues to be entangled. Unnecessary entanglements, entanglements, entanglements.

Those who are not worshipping (*bhajana*) the temporary state, how many of those are there? The monks, the renunciates, all of them are worshipping none other than the temporary state.

Even a Blink Is an Avastha!

From the time one gets up in the morning until he goes to sleep at night, every activity is nothing but a temporary state. Every activity that takes place from birth to death, of the one who possesses a physical body (*dehadhaari*), [even] those activities that we cannot see and even those that we do not believe happen due to circumstantial evidences, all of those are temporary states indeed.

However many [activities that] have a beginning and an end, they are all temporary states. There is no telling how many times they will take place. Even the blink of an eye is a temporary state. If you had to blink your eyes by yourself, then what would become of you? You would end up blinking two hundred times instead of sixty, that is how it is.

Questioner: What is the difference between a temporary state and an incident?

Dadashri: Temporary states can be encompassed within an incident, but temporary states cannot encompass an incident.

[In reality] No one is doing anything. When someone showers you with flowers, that is your temporary state, and when someone throws a stone [at you], that too, is your temporary state. When the *parmanu* of flowers come forth from within, at that very instant, externally, the flowers will come and fall on you. And when the *parmanu* which are like stones come forth from within, then the stones will come and fall on you, even from outside. It will happen at the exact time.

Is the Aham Temporary?

The moment you like a temporary state, the circumstances (*saiyog*) will then come together.

All the temporary states keep changing, no temporary state lasts forever. This is because they are [subject to] circumstances. Moreover, the circumstances are such that they dissipate by their inherent nature.

When it comes together, it is a circumstance and when it dissipates, it is discharge (*galan*; outflux). The eternal elements cannot be seen with these eyes, [however] all the temporary states can be seen. One does not Know His own *tattva* (eternal element; the Self), he knows the temporary state. All temporary states come to an end.

People's shape may change, their appearance may change, everything may change, however, nothing new is going to form, it is simply the temporary states that change. The temporary state and the developing I (*pote*) are not Seen as separate. The thoughts and the one thinking are not Seen as separate. As long as Knowledge of the Self is not attained, you

will see them as one in everyone. The Self is definitely separate. If the temporary states did not change, then it would not be known as worldly life at all.

Questioner: Dada, You said that by the coming together of the eternal elements, all the temporary states keep changing. So, the 'I' (*aham*) that arises because of those temporary states, that 'I' must also be changing, right? Would it be greater or lesser in some people, at that time?

Dadashri: It is like this; those temporary states that arise, they in fact dissipate immediately. Whereas the 'I' and the rest that have arisen, the *vyatirek guna*, they have actually arisen due to the coming together of these two eternal elements [of the Self and inanimate matter]. Those in turn give rise to the ego [the *aham*, the 'I', which then remains until absolute Knowledge manifests].

The Temporary States Keep Changing From One Moment to the Next!

The Self is *trikaalvarti* (prevails in all three time periods: the past, the present, and the future). The *bhaav* is not *trikaalvarti*, it is *avasthavarti* (prevails for as long as the temporary state lasts). That which prevails as long as the temporary state lasts is not *Chetan* (the Self). That which is not *avasthavarti* is *Chetan*.

Even if you do not let go of these cars, houses, land, right now, you will eventually have to let go of them one day, when you leave [die]. It is only worth doing *Sat Chit Anand*. [It is worth letting go of the illusory attachment for temporary things and instead worship the Self.]

The properties do not change, the phases change. The milk may taste sweet [today], but it will taste sour the next day. After that, you will not even like the smell of it. Each and every *parmanu* keeps changing from one moment to the next.

When the cottonseed plant that one planted sprouts two leaves, he becomes excited. But until it is sold, there are infinite temporary states that will arise for it, whether good or bad. Ultimately, it may even yield a very good crop, or snow may even fall. Similarly, every moment in this worldly life is full of temporary states. The temporary states keep changing from one moment to the next.

This boy is sleeping. If he were to be insulted in front of everyone in this temporary state, he would not have any problem, and the other temporary state in which there is no problem with being insulted is the Self-realized state. What remain are the temporary states in between these two states. The entire interference is only in the sense-oriented temporary states. As it shows [the divisiveness between] ‘mine’ and ‘yours’, so the moment someone insults you in the slightest, a problem arises.

Nothing at all happens outside of the temporary states of the mind, speech, and body. The one who suffers the effect is the one who has to understand. The temporary state should be cleared with equanimity.

In the same way, if a sticky temporary state arises, then You should get out of it quickly. A temporary state is a non-living entity (*nishchetan chetan*). ‘You’ are the pure Self (*shuddha Chetan*). ‘You’ are to See the temporary state. It is because you get attached to the temporary state that you become miserable. And that is why you do not experience bliss.

At night, when you are about to sleep, you visualize your business, so you are in turn giving rise to problems. When you give rise to problems, they are all nothing but temporary states.

Addition and subtraction continues to occur on its own, naturally. So in that, mortal one, why are you accumulating?

Anything beyond the normal necessities should not be accumulated. The sense organs are temporary states, and they are a result of the eternal elements coming together. The eternal elements cannot be Seen through them. Whatever 'mile' [of spiritual development] he has arrived at, that is what he can see. That 'mile' is his temporary state. This entire world is nothing but simple 'mathematics' [additions and subtractions], there is no 'mathematics' in the Self.

The natural law is that no temporary state will last longer than forty-eight minutes. The minute hand of the clock will keep turning from minute to minute, that is not the clock, but it is its temporary state. This world is such that it is not possible to remain in one temporary state for longer than forty-seven minutes and fifty-nine seconds. By dwelling in these temporary states, what would manifest as an effect? It would result entirely in a life-form in the human realm, or the celestial realm, or the animal or plant realm, or the hellish realm. It is only if One has Knowledge of the Self, that a solution [liberation] can come about. If there is even just one percent discrepancy in the Knowledge of the Self, there is no telling where one may be 'cast away'. 'We' [*mahatmas*] are actually here to *nikaal* (clear with equanimity) the *prakrut swabhaav* (state as the non-Self complex), whereas the world is referring to the *prakrut swabhaav* as, "This is mine, this is mine." On the contrary, We [*mahatmas*] prevail as the Knower and Seer of that.

'We' Have Experienced the Temporary States of the Entire World

The Lord had said to dwell steadfastly as the Self, but instead these poor people have become restless by dwelling in the temporary states. The entire world is taking delight in the temporary states and are remaining engrossed only in them. That is why they have to wander around in 8.4 million life-

forms (*yonī*) to ‘suffer’ [experience] those temporary states. The renunciates, the ascetics, those who have renounced worldly life and live off alms, the monks and nuns, the high-ranking Jain monks and preachers, as well as the scripture writers, all of them indeed remain engrossed in the temporary state.

‘We’ have ‘tasted’ [experienced] all the temporary states. Not a single one remains to be ‘tasted’. ‘We’ have even wandered about as an elephant, intoxicated with pride (*madamast*). Moreover, the intoxicated pride (*mada*) would ‘drip’ down. Additionally, the elephant’s offspring is called a ‘Madaniyo’ [In Gujarati]. I have seen its offspring. I thought, ‘How large can its offspring be!’ When we [humans] have a baby, it is so small, whereas an elephant’s offspring is so large! A baby elephant! Hey Mandanbhai, where do I even begin speaking about you? A baby elephant! I even went to the extent of checking that life-form out, a baby elephant. At that time, I thought, ‘Let me at least go and check it out. The one who is greedy for this world will not go to this extent on account of his greed. However, ‘we’ do not have greed, so let ‘us’ at least go and check it out.’ The world should be explored, should it not!

‘Our’ honour is in ‘our’ realm (*lok*). ‘Our’ realm is the permanent realm [of the Self]. These people are actually dwelling in temporary states. These people do not have ‘our’ honour. ‘We’ do not dwell in any temporary state. The people of the world are actually such that they dwell in the temporary state as a body, in the temporary state as a *prakṛti*.

If one becomes engrossed in a temporary state that he likes, then he binds [karma of] that which he likes. And if he does not become engrossed in a temporary state that he dislikes, then he still binds [karma of] that which he dislikes [for those who do not have Self-realization].

In spite of dwelling in the temporary state, if one becomes engrossed in worshipping 'us', he will still get his [spiritual] work done, and he will attain salvation.

'One' can give liberation to others only if He has become liberated from each and every temporary state.

As long as the *Gnani Purush* does not put His stamp on it, this state [as the Self] cannot arise. This state as the Self will result in the *Siddha avastha* (the state as an absolutely liberated Soul). Otherwise, one would end up doing things contrary to the Self all day long.

The Chit Gets Stuck in the Temporary State...

Whichever temporary state that is destroyed by being offered in the 'sacrificial fire' cannot cause any 'wounds' [that which the *chit* goes to repeatedly]. How are 'wounds' caused? It is through the awakened awareness (*laksh*). Therefore, in whichever temporary state your awakened awareness delves, there a 'wound' will be inflicted, and the temporary state in which your awakened awareness does not delve, that temporary state is obliterated in the *yagna* (a Hindu ritual in which things are offered into a sacrificial fire) of awakened awareness as the Self (*jagruti*). The rule of awakened awareness is such that, wherever the awakened awareness gets established, it keeps going to the same place again and again. Everything may change, but the awakened awareness will not change. After 'we' instill in You the awakened awareness as the Self (*alakhnu laksh*; the awakened awareness of that which is very difficult to attain), then the awakened awareness no longer remains in the temporary state and so, it gets cleared with equanimity (*nikaal*). The more the 'wounds' one incurs, that very same temporary state will hover around you over and over again, like a housefly. One may ask, "Why am I not experiencing that [the awakened awareness as the Self]?" The answer is, the number of 'wounds' inflicted by the awakened

awareness [delving in temporary states], they have not healed yet. These 'wounds' are subtle wounds in the language of *Gnan*. Many 'wounds' are such that pus keeps oozing out of them. As all those 'wounds' start to heal, You will gain the experience [of the awakened awareness as the Self]. In the relative, it is such that for one 'wound' to heal, the awakened awareness has to be lifted from there and established in another place, then that 'wound' will start to heal. However, a new 'wound' will be inflicted where the awakened awareness has been re-established.

In whichever phases you have greatly suffered pain or pleasure (*vedan*) in the past life, those will come in greater amounts in this life; at that time, the *chit* (subtle component of vision and knowledge in the inner functioning instrument called *antahkaran*) remains stuck there. It remains there for hours on end, several *gunthana* (a period of 48 minutes) can go by. For the phases that have become thin, the *chit* will not remain stuck in such phases for very long. It gets stuck but then the separation arises [quickly].

If thoughts are arising such that the *chit* is remaining stuck in a particular temporary state, then You should say to them, 'Your relation and my relation is just that of an object to be Known and a Knower. I no longer want to get 'married' to you.' The moment You say that, that temporary state, those thoughts, will leave.

One gets 'married' [becomes engrossed] out of his own wrong understanding, and that is why he has to endure it. The moment one becomes engrossed, worldly life sticks to him. Only certain temporary states cause the *chit* to get stuck [in them]. When both, bitter or sweet temporary states cause the *chit* to get stuck, at that time You should remain in Your awakened awareness [as the Self] and say, 'This [temporary state] can never be mine,' so then it will go away.

In [obtaining] the certificate for liberation, no consideration is given to any activity being done. The only consideration is *vitaraagata* (a state in which there is a total absence of attachment and abhorrence). What is *dakho* (interference)? In any temporary state that arises right now, if the *chit* gets stuck in that for a little while, that is an interference. No matter what kind of temporary states have arisen during this *jatra* (pilgrimage), 'we' have never become stuck in any of them. 'We' do not let the temporary state last. If 'we' were to let it last for three minutes, then there would be a queue of all of them. Do you understand this? For 'our' *mahatmas*, *vitaraagata* prevails, but it does not prevail in exactness.

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

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

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

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

at that moment, and do not worry about the temporary state that has arisen and gone.”

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

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

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

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

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

slightest, then you will have to face its consequences. The consequences of accusing anyone are very grave.

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

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

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

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

Now, those temporary states [that other people talk about], they are not resolvable. What has been explained in 'our' [Science]? 'In each and every temporary state, there is inner satisfaction and closure, without a shadow of doubt.' Meaning that, 'our' Knowledge is such that in every temporary state, there is nothing besides inner satisfaction and

closure, that too, without a shadow of doubt. What is it like in this world? The moment a person's pocket gets picked, he becomes depressed; inner satisfaction and closure do not prevail. And if someone showers him with flowers, he becomes elevated. Depression and elevation continue to take place in all these temporary states. One would get elevated if he were to feel delighted.

Questioner: In the absence of a *vitaraag Purush* (a Self-realized One who is absolutely free from attachment and abhorrence), why is it that one becomes restless in temporary states? If You are not present, then we become restless, whereas in Your presence, we are able to dwell steadfastly as the Self.

Dadashri: You would definitely dwell as the Self in ['our'] presence. When you are restless, it is actually your intellect that stirs you up, and as long as the intellect is present, the ego also exists. It is this intellect which is with the ego that makes you restless. Once it comes to an end, there is no reason at all for you to become restless. Or else, if you sit with a *Gnani Purush* all day long, then too, there no longer remains a reason for you to become restless.

Questioner: In the worldly sense, it is not physically possible to do that, is it?

Dadashri: No, even if it is not possible, yet however much you can take advantage of that, it is good. Otherwise, by gradually clearing the temporary states with equanimity, when your intellect and ego come to an end, then automatically, openly, the completely pure state of dwelling steadfastly as the Self (*Swasthata*) alone will remain. As One is dwelling constantly in the state as the Self, hence *Swasthata*.

To dwell steadfastly in a temporary state is itself *aswasthatapanu*; to dwell steadfastly in the state as the Self (*Swa*) is Itself *Swasthapanu*. Why are people restless? It is

because they are constantly dwelling in the temporary state. These people believe these temporary states of ignorance of the Self to be their own. They perceive, 'I am that indeed,' in the temporary state. The *Gnani Purush* Sees and Knows the temporary state [to be separate from the Self].

Questioner: Dada, if We are experiencing the bliss of the Self from within, then is that considered a thought or is that considered a temporary state?

Dadashri: It is a temporary state.

Questioner: So then should We hold on to that temporary state or should We let go of it and continue Seeing the other temporary states?

Dadashri: That [temporary state] will in fact go away on its own. It will go away even if You try to hold on to it. It will go away even if You do not hold on to it. Instead, tell that temporary state, "Do come again, and give us the benefit."

Hey, Get Your Spiritual Work Done!

One has not at all Known the properties of the Self. The One who Knows all the properties of the Self is called a *bhed Vignani* (a spiritual Scientist who has the experiential Knowledge to separate the Self and the non-Self). These properties of the Self, all of them have not been revealed to the public, [however] all of them have manifest in 'us'. 'We' have been dwelling as the Self for the last twenty-eight years [since attaining spontaneous Self-realization in 1958]. 'We' are not the owner of this body.

Questioner: Up until now, no one has ever said anything like this before.

Dadashri: Well, this is actually *Akram Vignan* (the spiritual Science of the stepless path to Self-realization)!

Questioner: Everyone is attaining all sorts of levels [spiritually], however they have not reached this far [as You].

Dadashri: That is why it is worth getting Your [spiritual] work done. That is precisely why ‘we’ keep telling everyone, at the top of ‘our’ voice, “Get Your [spiritual] work done, get Your [spiritual] work done, get Your [spiritual] work done.”



Spiritual Glossary

Gujarati Word	English Translation
<i>aacharya</i>	- high-ranking Jain monks; Self-realized masters
<i>aadhaar</i>	- support
<i>aadi</i>	- beginning
<i>aadi ant</i>	- with a beginning and an end
<i>aakash</i>	- the eternal element of Space
<i>aarambh</i>	- beginning of any action; the beginning of the effect
<i>aaropit bhaav</i>	- a false attribution of the belief ‘I am Chandubhai’
<i>aartadhyan</i>	- adverse internal state of being that hurts the self
<i>aashayyukt</i>	- full of designs
<i>aashray</i>	- shelter
<i>abhaav</i>	- the belief of I dislike ‘something’; feeling of dislike
<i>abhimaan</i>	- excessive pride due to material possessions
<i>abhimaani</i>	- one having excessive pride with my-ness
<i>achetan</i>	- inanimate matter; the non-Self; inanimate; lifeless
<i>achetan paryay</i>	- inanimate phases
<i>adharma</i>	- lack of rightful action
<i>adharmastikaya</i>	- the eternal element that supports inertia
<i>adhogami</i>	- proclivity to descend or regress to a lower life-form
<i>adhogati</i>	- to regress to a lower life-form

<i>aghati karma</i>	- karma that are not destructive to the state as the Self; karma that is not capable of obstructing or preventing the intrinsic properties of the pure Soul
<i>Agna</i>	- five principles that preserve the awareness as the Self in <i>Akram Vignan</i>
<i>agnan</i>	- ignorance of the Self; relative knowledge
<i>agnani</i>	- the one who has not attained Self-realization
<i>agnanta</i>	- ignorance of the Self
<i>agnya</i>	- the energy of ignorance
<i>aguru-laghu</i>	- to not increase or decrease
<i>aham</i>	- the 'I'
<i>ahambhaav</i>	- the state as the 'I'
<i>ahamkaar</i>	- egoism; ego
<i>ahamkaari</i>	- an egoistic person
<i>ahamkaari gnan</i>	- egoistic knowledge
<i>ahampanu</i>	- the sense of 'I am'
<i>aishwarya</i>	- divinity
<i>ajagruti</i>	- lack of awakened awareness
<i>ajampo</i>	- restlessness
<i>ajanma swabhaav</i>	- the state of freedom from bondage of rebirth
<i>akaami</i>	- without desire
<i>akarta</i>	- a non-doer
<i>akashay</i>	- <i>kashay</i> free
<i>Akram Vignan</i>	- the spiritual Science of the step-less path to Self-realization
<i>akriya</i>	- without activity; disconnected from any activity; in the state as a non-doer

<i>akriyata</i>	- being in the state as the non-doer
<i>alakhnu laksh</i>	- the awakened awareness of that which is very difficult to attain
<i>alok</i>	- the region in the universe where there is only the eternal element of Space, and no other eternal elements
<i>amal</i>	- influence
<i>anaadi anant</i>	- without a beginning or an end
<i>anaadi swabhaav</i>	- the inherent nature that is present forever, permanently, eternally
<i>anaasakt</i>	- beyond all attractions
<i>anand</i>	- bliss
<i>anant bhaag haani</i>	- the least divisional decrease
<i>anant bhaag vruddhi</i>	- the least divisional increase
<i>anant Darshan</i>	- infinite Vision
<i>anant Gnan</i>	- infinite Knowledge
<i>anant Gnani</i>	- the One who has infinite Knowledge
<i>anant guna haani</i>	- a decrease by the greatest factor
<i>anant guna vruddhi</i>	- an increase by the greatest factor
<i>anatma</i>	- the non-Self; the <i>pudgal</i>
<i>anitya</i>	- temporary
<i>ant</i>	- end
<i>antahkaran</i>	- the mind, intellect, <i>chit</i> and ego complex
<i>Antaratma</i>	- the interim state of the Self; an interim state of the Self, beginning with the conviction of, 'I am pure Soul' and ending with the absolute experience
<i>anu</i>	- an atom
<i>anupchaarik</i>	- that which happens without any effort

<i>anupchaarik vyavahaar</i>	- worldly interaction that happens without any effort
<i>anupcharit</i>	- that which happens without any effort
<i>anupcharit vyavahaar</i>	- worldly interaction that happens without any effort
<i>anvay guna</i>	- intrinsic properties; the properties that constantly remain with the eternal element
<i>anyatva</i>	- disconnection
<i>Aptasutra</i>	- an aphorism procured from Dadashri's speech
<i>Aptavani</i>	- a series of fourteen volumes compiled from Dadashri's speech
<i>aroopi</i>	- without form; formless
<i>aroopi tattva</i>	- the Self; the formless eternal element
<i>aruchi</i>	- disinclination
<i>asang</i>	- free of association with the mind, speech or body
<i>asangi</i>	- free from association with each other
<i>asankhyaat bhaag haani</i>	- a smaller divisional decrease
<i>asankhyaat bhaag vruddhi</i>	- a small divisional increase
<i>asankhyaat guna haani</i>	- a decrease by a small factor
<i>asankhyaat guna vruddhi</i>	- an increase by an even greater factor
<i>ashubha</i>	- inauspicious; bad
<i>ashuddha chetan</i>	- worldly self
<i>astitva</i>	- existence
<i>aswabhaav-bhaav</i>	- intents that do not naturally belong to the Self
<i>aswastha</i>	- in a state of restlessness; not steadfast as the Self

<i>aswasthatapanu</i>	- to dwell steadfastly in a temporary state
<i>atattva</i>	- the non-elemental form; that which is in the form of causes
<i>Atma</i>	- the Self; the Soul
<i>atma</i>	- the relative self
<i>Atma Darshan</i>	- the realization that the Self is distinct from the body
<i>Atma Gnan</i>	- Self-realization; Knowledge of the Self
<i>Atma parinaam</i>	- the properties of the Self; the effect as the Self
<i>avaran</i>	- a veil of ignorance over the Self
<i>avastha</i>	- a temporary state; a circumstance; a situation
<i>avastha drashti</i>	- the wrong belief of 'I am Chandubhai'; relative viewpoint
<i>avastha swaroop</i>	- the temporary form
<i>avasthavarti</i>	- prevails for as long as the temporary state lasts
<i>avasthit</i>	- absorbed in the effects of a temporary state
<i>avastu</i>	- that which is not an eternal element
<i>avgaahanroop</i>	- a form where they are living in the same space without becoming a compound
<i>avinabhaav</i>	- inseparable
<i>avinashi</i>	- indestructible; permanent
<i>avyavahaar rashi</i>	- a state of uncategorized souls that have not yet entered worldly interaction
<i>ayushya karma</i>	- life-span determining karma
<i>bahirbhaav</i>	- a state that is not inherently One's own; a state that is external to the Self

<i>bahirmukhi atma</i>	- the worldly-interacting self; the self that is going towards the relative
<i>bahirmukhi pad</i>	- the state in which the I prevails as 'I am Chandubhai'
<i>bahyakaran</i>	- the external instruments of the mind, speech, and body
<i>bebhaanpanu</i>	- a state of gross unawareness
<i>bhaan</i>	- experiential awareness; awareness as the Self
<i>bhaav</i>	- inner intent; feelings; sentience; belief; state of being of the Self; the belief of I like 'something'
<i>bhaav maran</i>	- the death of the natural state as the Self and the birth of the extra intent of 'I am Chandubhai'
<i>bhaavak</i>	- that which causes <i>bhaav</i> to arise
<i>bhaavkarma</i>	- charging of karma; charge karma; karma which is charged through wrong belief
<i>bhaavna</i>	- intention; discharge intent
<i>bhaavnidra</i>	- lack of awareness of who the Self is
<i>Bhagwan swaroop</i>	- the real form as God; an embodiment of divinity
<i>bhajana</i>	- worship; to go nearer and nearer through the mind, speech and actions to that which is being worshipped;
<i>bhed Gnan</i>	- Knowledge that separates the Self from the non-Self
<i>bhed Vignan</i>	- Science that separates the Self from the non-Self
<i>bhed Vignani</i>	- a spiritual Scientist who has the experiential Knowledge to separate the Self and the non-Self
<i>bhogavavu</i>	- experiencing

<i>bhogave</i>	- experiencing; suffering
<i>bhokta</i>	- the sufferer
<i>bhoktabhaav</i>	- the state as the sufferer
<i>bhrant bhaav</i>	- an illusory state; the first level of <i>vibhaav</i>
<i>bhrant purusharth</i>	- illusory effort; relative effort
<i>bhranti</i>	- illusion
<i>bhrantiras</i>	- the wrong belief of ‘I am Chandubhai’ that perpetuates the illusion that, ‘This is mine, and I am the doer’
<i>bodha</i>	- sacred teaching or explanation
Brahma	- the creator god of the Hindu sacred triad; the creator
<i>brahmachari</i>	- celibate
Brahmin	- a member of the highest-ranking caste in Hinduism
<i>buddhi</i>	- intellect
<i>buddhi kriya</i>	- activity of the intellect
<i>Chaitanya</i>	- the Self; the Knower and Seer
<i>Chaitanya shakti</i>	- the energy of Knowing and Seeing
<i>Chaitanyata</i>	- the property of Knowing and Seeing
<i>chanchal</i>	- active
<i>charam sharir</i>	- the final body that a living being has before attaining ultimate liberation
<i>charam shariri</i>	- the One having a final body before attaining ultimate liberation
<i>Charitra</i>	- Conduct as the Self
<i>charitra moha</i>	- discharge illusory attachment
<i>Chetan</i>	- the eternal element of the Self; pure Soul; the property to Know and See; the original Self

<i>chetan</i>	- living; animate; the developing I; the worldly-interacting self
<i>Chetan bhaav</i>	- the state as the Self; to prevail as the Knower and Seer
<i>chetan bhaav</i>	- the beliefs of, 'I am Chandubhai,' 'This is mine,' 'I am the doer,' and 'I am the sufferer of pain and pleasure'
<i>Chetan tattva</i>	- eternal element of the Self
<i>Chetandhara</i>	- the track of the Self
<i>chit</i>	- subtle component of vision and knowledge in the inner functioning instrument called <i>antahkaran</i>
<i>dakho</i>	- interference
<i>darasal Atma</i>	- Real Self
<i>Darshan</i>	- belief; understanding; the property of Vision; right Vision as the Self
<i>darshan</i>	- wrong belief; wrong understanding
<i>Darshanavaran karma</i>	- veils over the Vision of the Self; Vision obscuring veils; Vision obscuring karma
<i>dehadhaari</i>	- one who possesses a physical body
<i>dehadhyaas</i>	- the belief of 'I am the body'
<i>dharma</i>	- functional properties; rightful action; religion; true nature of a thing; function
<i>dharmadhyani</i>	- virtuous internal state of being that prevents one from hurting oneself or others
<i>dharmastikaya</i>	- the eternal element that supports motion
<i>dhruv</i>	- permanence
<i>dhyani</i>	- internal state of being
<i>Dradhprahari</i>	- a barbaric attacker mentioned in the scriptures

<i>Drashta</i>	- Seer
<i>drashti</i>	- belief; vision; viewpoint; seeing; having a belief; perspective
<i>drashya</i>	- object to be Seen
<i>dravya</i>	- elemental matter of an eternal element; an indestructible eternal element; the elemental form; physical evidences
<i>dravya drashti</i>	- the perspective of the elemental matter
<i>dravya swaroop</i>	- the form as the elemental matter
<i>dravyakarma</i>	- subtle discharging karma
<i>dukh</i>	- pain; misery
<i>Dushamkaal</i>	- aka <i>Kaliyug</i> , the current era of time cycle characterized by lack of unity in thought, speech and action
<i>dvait avastha</i>	- the state with duality
<i>dwandva avastha</i>	- the state with duality
<i>dwesh</i>	- abhorrence
<i>galan</i>	- discharge; outflux
<i>gatisahayak</i>	- the eternal element that supports motion
<i>ghati karma</i>	- karma that are destructive to the state as the Self; karma which veil or obscure the essential nature of the pure Self
<i>ghee</i>	- clarified butter
<i>Gnan</i>	- Knowledge of the Self
<i>gnan</i>	- relative knowledge
<i>Gnan kriya</i>	- the activity of the Self to Know and See
<i>gnan kriya</i>	- ritualistic activities deemed to be helping towards liberation
<i>Gnan prakash</i>	- illumination as Knowledge of the Self
<i>Gnan swaroop</i>	- the Real form as Knowledge; the Self

<i>Gnanantaray karma</i>	- karma obstructing the Knowledge of the Self
<i>Gnanavaran</i>	- Knowledge obscuring karma; veils over the Knowledge of the Self; Knowledge obscuring veils
<i>Gnani</i>	- the enlightened One who can enlighten others
<i>Gnani Purush</i>	- the enlightened One who can enlighten others
<i>Gnata</i>	- the Knower
<i>Gnata-Drashta</i>	- the Knower and Seer
<i>Gnata-Drashtapanu</i>	- the function as the Knower-Seer
<i>Gnayak</i>	- the continuous Knower
<i>Gnayak swabhaav</i>	- the inherent nature of being the continuous Knower
<i>gneya</i>	- the object to be known
<i>gotra karma</i>	- status determining karma
<i>guna</i>	- properties
<i>gunadharmas</i>	- intrinsic properties that have a specific function
<i>gunthana</i>	- one of the fourteen stages of spiritual development; a period of 48 minutes
<i>guru-laghu</i>	- to increase and decrease
<i>hu</i>	- the I; the developing I
<i>Hu</i>	- the 'I'; the original Self
<i>hupanu</i>	- the prevalence of the I; the sense of 'I-ness'
<i>Hupanu</i>	- the prevalence of the 'I'
<i>jada</i>	- the eternal element of inanimate matter; also known as <i>pardravya</i> or <i>Pudgal Parmanu</i> ; insentient; inanimate; lifeless

<i>jada kriya</i>	- the activities of the inanimate
<i>jada tattva</i>	- the eternal element of inanimate matter
<i>jadadhara</i>	- the track of inanimate matter
<i>jagrat Atma</i>	- the awakened Self
<i>jagruti</i>	- the awakened awareness as the Self
<i>jalebi</i>	- an Indian sweet dish
<i>janmajanma</i>	- incessant cycle of birth after birth
<i>jatra</i>	- pilgrimage
<i>jeev</i>	- living being; embodied soul; worldly being
<i>jeevatma</i>	- mortal being; the self that possesses karma
<i>jovapanu</i>	- the function of Seeing
<i>kaal</i>	- time used in the relative; relative time
<i>Kaal</i>	the eternal element of Time; Real Time
<i>kapat</i>	- deceit
<i>kapha</i>	- with phlegm
<i>karans</i>	- mechanisms; activities
<i>karma vargana</i>	- karmic particles
<i>kartabhaav</i>	- the state as a doer
<i>kartapanu</i>	- the sense of doership
<i>kashay</i>	- inner enemies of anger, pride, deceit and greed
<i>kef</i>	- intoxication of the ego
<i>keval</i>	- absolute; absolutism
<i>keval Gnan</i>	- absolute Knowledge
<i>kevali</i>	- the Ones who have absolute Knowledge
<i>khichdee</i>	- a staple Indian dish made from rice and lentils

<i>Kramik path</i>	- traditional step-by-step path to attain the Self
<i>kriya</i>	- activity
<i>kriyakari</i>	- ‘effective’; such that it can procure results on its own; such that it can take on the effect and give result
<i>kriyavaan</i>	- to be active by its inherent nature
<i>krodh</i>	- anger
<i>krodhak</i>	- that which causes one to get angry
<i>kshayak samkit</i>	- the permanent conviction of the right belief, ‘I am pure Soul’
<i>kshayopsham</i>	- partial annihilation of karma
<i>kshetra</i>	- location; space that is occupied
<i>lafru</i>	- something that possesses a person; an affair
<i>laksh</i>	- awakened awareness
<i>lobh</i>	- greed
<i>lobhak</i>	- that which causes greed to arise
<i>lok</i>	- the universe; plane of existence; realm
Lord Krishna	- one of the most widely revered of all Indian divinities, He has evolved from being an ordinary human into becoming God [the absolute Self]
Lord Mahavir	- the twenty-fourth <i>Tirthankar</i> of the current half-cycle of time who introduced the five great vows, or <i>Mahavrat</i>
<i>maan</i>	- pride
<i>maani</i>	- a pride-filled person; full of pride
<i>mada</i>	- intoxicated pride
<i>madamast</i>	- intoxicated with pride
<i>mahatmas</i>	- the Self-realized Ones in <i>Akram Vignan</i>

<i>malikipanu</i>	- a sense of ownership
<i>mamata</i>	- ‘my-ness’
<i>marapanu</i>	- the sense of ‘my-ness’
<i>matiGnan</i>	- Knowledge regarding the Self that has been digested and is in experience
<i>maya</i>	- deceit; ignorance of One’s Real form as the Self; illusion
<i>mayajaal</i>	- web of illusory attachment
<i>mechanical chetan</i>	- mechanical self; the self that is mechanical but appears to be living
<i>mishrachetan</i>	- the I with wrong belief that arises as when the eternal elements of the Self and inanimate matter come into close proximity with each other
<i>mishrasa</i>	- charged <i>parmanu</i> ready to give effect; the giving off effect of <i>prayogsa</i>
<i>mithya</i>	- deluded; illusory
<i>mithya darshan</i>	- the wrong belief
<i>mithya drashti</i>	- deluded vision; the wrong belief of ‘I am Chandubhai’
<i>mithyatva</i>	- the wrong belief of ‘I am Chandubhai’
<i>mithyatva bhaan</i>	- the deluded awareness of the belief of ‘I am Chandubhai’
<i>mithyatva darshan</i>	- the deluded vision
<i>moha</i>	- illusory attachment
<i>mohaniya</i>	- illusory attachment; intoxication
<i>mohaniya karma</i>	- karma that induces illusory attachment; veils that induce illusory attachment
<i>moksha</i>	- liberation
<i>moksha swaroop</i>	- the Real form as liberation

<i>mokshadata</i>	- the grantor of liberation
<i>mokshadata Purush</i>	- the One who has come to bestow liberation
<i>moodhatma</i>	- deluded self; the one with the belief, 'I am Chandubhai'
<i>mool Atma</i>	- the original Self
<i>mool bhaav</i>	- original inherent nature;
<i>mool Swaroop</i>	- the Real form as the original Self
<i>moorchha</i>	- a state of gross unawareness arising from illusory attachment
<i>moorchhit</i>	- to be in a state of gross unawareness due to illusory attachment
<i>mukta Purush</i>	- the liberated One
<i>mukti</i>	- freedom from the cycle of birth and death
<i>murti</i>	- physical representation
<i>naam karma</i>	- name-form determining karma
<i>naamdhaari</i>	- one who possesses a name
<i>naam-roop</i>	- the form that has a name
<i>naimittik</i>	- through evidences
<i>naimittik bhaav</i>	- the state as an evidentiary doer
<i>naimittik karan</i>	- the instrumental cause
<i>nashvant</i>	- destructible
<i>nigod</i>	- the lowest form of life which is not yet in worldly nomenclature
<i>Nijavastha</i>	- the state as the Self
<i>nikaal</i>	- settle; clear
<i>nimit</i>	- an evidentiary doer; the one who is instrumental in the process; an active evidence

<i>nimit-naimittik</i>	- based on evidences that are instrumental in the process
<i>nirahamkaar</i>	- egoless
<i>niralamb Atma</i>	- the absolutely independent Self
<i>nirantar parivartan</i>	- constantly bringing about a change
<i>nirdosh</i>	- flawless; faultless
<i>nirjeev</i>	- lifeless; discharge
<i>nirlep</i>	- that which cannot be anointed; non-smearable; absolutely unaffected; unanointed
<i>nirvaasnik</i>	- desireless
<i>nirvana</i>	- final liberation
<i>nirvikaari</i>	- the one who is free from sexual impulses and passions
<i>nirvishesh Gnan</i>	- Knowledge that is beyond adjectives; the Self
<i>Nishchay</i>	- the Self; the Real
<i>Nishchay Atma</i>	- the Real Self
<i>Nishchay buddhi</i>	- the intellect that does not interfere
<i>Nishchay Chetan</i>	- the Real Self
<i>Nishchay drashti</i>	- the Real viewpoint; right belief of 'I am the Self'
<i>nishchetan chetan</i>	- a non-living entity; an energized entity that appears to be living but is in fact lifeless
<i>nitya</i>	- eternal; unchanging; permanent
<i>niyati</i>	- the natural progression of evolution of a soul; the level of spiritual development of a soul as it progresses naturally on the track of evolution
<i>Om</i>	- Real viewpoint

<i>paap</i>	- demerit karma
<i>panch mahabhoot</i>	- the five elements namely earth, water, fire, air and space
<i>par</i>	- the non-Self
<i>par swabhaav</i>	- the inherent nature that is of the non-Self
<i>par swabhaav-bhaav</i>	- the state as the non-Self
<i>parbhaav</i>	- the state as the non-Self; a state which is not one's own; an intent that is not one's own
<i>pardravya</i>	- the eternal element that is not the Self
<i>parinaam</i>	- effect; result; properties
<i>parinaamik</i>	- in the resultant state; 'effective' such that they will procure results on their own
<i>parivartansheel</i>	- bringing about a change; constantly changing
<i>parkshetra</i>	- the realm of the non-Self
<i>parmanand</i>	- eternal bliss
<i>Parmanu</i>	- the smallest, most indivisible and indestructible particles of inanimate matter; the eternal element of inanimate matter
<i>Parmatma</i>	- the absolute Self
<i>Parmatma pad</i>	- the state as the absolute Self
<i>Parmatma swaroop</i>	- the Real form as the absolute Self
<i>parparinaam</i>	- the results of the non-Self; an effect of the non-Self
<i>parparinati</i>	- to believe 'I am doing' in what are the results of the non-Self
<i>parsatta</i>	- the authority of another entity; subject to external circumstances

<i>parupadhi</i>	- problems that have been induced externally by the non-Self
<i>paryay</i>	- phase
<i>paryay drashti</i>	- the wrong belief; to believe that You [the Self] are the phase that has arisen
<i>paudgalik</i>	- of the non-Self; worldly; such that it undergoes <i>puran-galan</i> ; belonging to the non-Self complex
<i>paudgalik bhaav</i>	- a worldly state
<i>paudgalik gnan</i>	- relative knowledge
<i>paudgalik guna</i>	- the attributes of the non-Self complex
<i>paudgalik paryay</i>	- worldly phases; the phases as the non-Self complex
<i>pitta</i>	- bilious
<i>polumpol</i>	- without substance
<i>potapanu</i>	- the 'I-ness' that has come into conduct
<i>pote</i>	- the developing I; the worldly-interacting self; a combination of <i>Gnan</i> and <i>agnan</i>
power <i>atma</i>	- the relative self that has been powered with life energy in the presence of the Self; meaning the developing I; the energized self; also known as power <i>chetan</i>
power <i>chetan</i>	- the relative self that has been powered with life energy in the presence of the Self; meaning the developing I; the energized self; also known as power <i>atma</i>
<i>pradesh</i>	- region; location; spatial unit; the smallest amount of space that a single <i>Parmanu</i> occupies on the Self
<i>Pragnya</i>	- the direct liberating light of the Self
<i>prakash</i>	- light; illumination; to give off light; to illuminate

<i>prakrut swabhaav</i>	- the state as the non-Self complex
<i>prakruti</i>	- the non-Self complex
<i>prasavdharmi</i>	- having a potential to give rise to many from one
<i>pratikraman</i>	- a three step process of reversal from hurting another living being through thought, speech or action by confessing the mistake to the Lord within (<i>alochana</i>), asking for forgiveness for it (<i>pratikraman</i>) and resolving to not repeat that mistake (<i>pratyakhyaan</i>)
<i>pratishtha</i>	- instillation; instillation of the life energy which in turn gives rise to a new causal body
<i>pratishthit atma</i>	- the relative self; the developing I
<i>pratiti</i>	- conviction
<i>prayogsa</i>	- the charging phase of <i>parmanu</i> ; also known as <i>vidharmi pudgal</i>
<i>pruthaktva</i>	- non-separability
<i>pudgal</i>	- the non-Self complex of input and output; body
<i>Pudgal</i>	- the eternal element of inanimate matter
<i>pudgal bhaav</i>	- the inherent nature as the <i>pudgal</i>
<i>pudgal parinaam</i>	- the effect as the non-Self
<i>Pudgal Parmanu</i>	- the smallest, most indivisible and indestructible particles of inanimate matter
<i>punarjanma</i>	- rebirth
<i>punya</i>	- merit karma
<i>puran</i>	- charging; influx
<i>puran-galan</i>	- charging and discharging; influx and outflux

<i>purna</i>	- complete
<i>purnahuti</i>	- the complete state; the absolute state
<i>purnatva</i>	- the absolute state as the Self
<i>purush</i>	- the relative self; the developing I
<i>Purush</i>	- the Self
<i>Purusharth</i>	- the Real spiritual effort to progress as the Self; the Real spiritual effort to prevail as the Self
<i>raag</i>	- attachment
<i>raag parinaam</i>	- the resulting attachment
<i>raag-dwesh</i>	- attachment and abhorrence
<i>rajas</i>	- the attribute of being passionate
<i>Ramleela</i>	- dramatized representation of Lord Rama's life story
<i>raudradhyan</i>	- an adverse internal state of being that hurts the self and others
<i>roopi</i>	- having a form
<i>ruchi</i>	- inclination; subtlest liking
<i>Sadguru</i>	- Self-realized spiritual teacher
<i>sadhan</i>	- tools
<i>sahaj</i>	- natural and spontaneous
<i>sahaj bhaav</i>	- the natural state
<i>saiyog</i>	- circumstances; the coming together of circumstances and the Self
<i>sajeev</i>	- living; charge
<i>sakriya</i>	- active
<i>sakriyapanu</i>	- activeness
<i>samaarambh</i>	- implementing in action; bringing it into effect

<i>samadhan</i>	- closure and inner satisfaction
<i>samadhi</i>	- a blissful state that comes about when one becomes free from mental, physical and externally induced suffering
<i>samay</i>	- the smallest, most indivisible unit of time
<i>sambhaave nikaal</i>	- to clear with equanimity
<i>samipya</i>	- close proximity
<i>samipyabhaav</i>	- the engrossment that arises when the two eternal elements, the Self and inanimate matter, are in close proximity
<i>samkit</i>	- the right belief of 'I am pure Soul'
<i>sampurna</i>	- complete
<i>sampurna drashti</i>	- complete perspective
<i>sampurna prakash</i>	- complete illumination
<i>samrambh</i>	- origin; the cause
<i>samsaran</i>	- constantly bringing about a change; constantly undergoing change; constantly revolving around each other
<i>samsaran marg</i>	- path of natural and spiritual evolution
<i>Samvarpurvak nirjara</i>	- the discharging of karma goes on constantly without the inflow of new karmic matter
<i>samyak</i>	- right; towards the Real
<i>samyak Darshan</i>	- the understanding that takes one towards the Real; the right Vision of 'I am pure Soul'
<i>samyak drashti</i>	- the right belief of 'I am pure Soul'
<i>sangdosh</i>	- the fault of association with the non-Self
<i>sanjog</i>	- circumstances
<i>sankalp-vikalp</i>	- all the relative 'I-ness' and 'my-ness' that stem from the belief that 'I am Chandubhai'

<i>sankhyaat bhaag haani</i>	- the greatest divisional decrease
<i>sankhyaat bhaag vruddhi</i>	- the greatest divisional increase
<i>sankhyaat guna haani</i>	- to decrease by the least factor
<i>sankhyaat guna vruddhi</i>	- to increase by a big factor
<i>sanmukh</i>	- to prevail as the Self
<i>sansaar</i>	- worldly life
<i>sansaar bhaav</i>	- worldly state; the state as the worldly self
<i>sansaari atma</i>	- the worldly self
<i>sansarg dosh</i>	- the fault of engrossment that arises when the two eternal elements coming into close proximity with each other
<i>sanskaar</i>	- karmic impressions
<i>Sarvagnya</i>	- the Knower of all eternal elements; the omniscient One
<i>Sat</i>	- eternal
<i>satsang</i>	- spiritual discourse
<i>satta</i>	- authority
<i>sattva</i>	- the attribute of being virtuous
<i>satya</i>	- truth
<i>shakti</i>	- energy
<i>shaashwat</i>	- eternal
<i>shraddha</i>	- faith
<i>shubha</i>	- auspicious; good
<i>shuddha</i>	- the pure; the Self
<i>shuddha ahamkaar</i>	- the purified ego
<i>shuddha Chetan</i>	- the pure Self; the pure Soul
<i>shuddha upayog</i>	- the pure applied awareness as the Self
<i>Shuddhatma</i>	- the pure Soul

<i>shukladhyan</i>	- an internal state of being that renders the constant awareness of 'I am pure Soul'
<i>shunya</i>	- zero
<i>Siddha</i>	- absolutely liberated Souls who have completely ended the cycle of birth and death; absolutely liberated state
<i>Siddha avastha</i>	- the state as an absolutely liberated Soul
<i>Siddha gati</i>	- realm of the absolutely liberated Souls; also known as <i>Siddhalok</i> and <i>Siddha Kshetra</i>
<i>Siddha Kshetra</i>	- the location at the crest of the universe where all absolutely liberated Souls reside
<i>Siddha Lords</i>	- the absolutely liberated Souls who have become completely free from the cycle of birth and death
<i>Siddha sthiti</i>	- an absolutely liberated state
<i>Siddhalok</i>	- the realm of the absolutely liberated Lords; also known as <i>Siddhagati</i> and <i>Siddha Kshetra</i>
<i>siddhant</i>	- incontrovertible principle that accomplishes the ultimate goal
<i>siddhant bodha</i>	- the sacred teaching or explanation regarding the incontrovertible principle
<i>siddhantik</i>	- irrefutably in principle
<i>siddhantik Gnan</i>	- Knowledge which is irrefutable in principle
<i>skandha</i>	- an aggregate of two or more <i>Parmanu</i>
<i>sthir</i>	- steady
<i>Sthitisahayak</i>	- the eternal element that supports inertia
<i>sukh</i>	- pleasure; bliss
<i>Swa</i>	- state as the Self

<i>Swa swabhaav bhaav</i>	- the state as the inherently natural Self in which there is full manifestation of all Its properties
<i>Swabhaav</i>	- inherent nature
<i>Swabhaav</i>	- the inherently natural state as the Self
<i>swabhaav parinaam</i>	- effective inherent nature; the resultant state
<i>Swabhaav-bhaav</i>	- the intents that naturally belong to the Self; inherently natural state as the Self
<i>swabhaavik</i>	- natural; naturalness
<i>Swabhaavik avastha</i>	- the inherently natural state as the Real Self
<i>Swabhaavik bhaav</i>	- the state that is inherently natural to the Self
<i>swabhaavik dharma</i>	- the true nature of a thing
<i>swabhaavik Gnan</i>	- Knowledge in its inherent nature; the original Knowledge; Knowledge of the Self; Real Knowledge
<i>swabhaavik guna</i>	- the properties that are inherently natural
<i>swabhaavik paryay</i>	- a natural phase; the phase as the inherently natural Self
<i>swabhaavik Pudgal</i>	- pure <i>Pudgal Parmanu</i> ; the element of inanimate matter
<i>swabhaavik sukh</i>	- the natural bliss of the Self
<i>Swabhaavmay</i>	- within Its own inherent nature
<i>swachchhand</i>	- following one's own intellect in spiritual matters
<i>swadharma</i>	- one's original individual function
<i>Swakshetra</i>	- the realm as the Self
<i>Swaparinaam</i>	- the effect as the Self; One's own individual effect or properties
<i>Swaroop</i>	- the Real form as the Self; One's own form as the Self
<i>Swaroop jagruti</i>	- the awakened awareness as the Self

<i>Swastha</i>	- steadfast in the state as the Self
<i>Swasthapanu</i>	- to dwell steadfastly in the state as the Self
<i>Swasthata</i>	- the state of dwelling steadfastly as the Self
<i>swayam kriyakaari Vignan</i>	- a Science that brings results on its own
<i>Tamas</i>	- the attribute of being dark or wicked
<i>tankotkirna</i>	- immiscible
<i>tanmayakaar</i>	- engrossed
<i>tattva</i>	- eternal element; the Self
<i>tattva drashti</i>	- the elemental Vision; the right belief of ‘I am pure Soul’; the Real viewpoint
<i>tattva Gnan</i>	- Knowledge of the eternal elements
<i>tattva swaroop</i>	- elemental form
<i>tattvik Vignan</i>	- elemental Science
<i>teukaya</i>	- one-sensed mobile or immobile living beings whose body is in the form as fire
<i>Tirthankar</i>	- the absolutely enlightened Lord who can liberate others
<i>trikaalvarti</i>	- that which prevails in all three time periods: the past, the present, and the future
<i>tripadi</i>	- the three pronouncements of genesis, dissipation and permanence
<i>udaseen bhaav</i>	- a state of neutrality
<i>udaykarma</i>	- the unfolding of karma
<i>upadaan</i>	- the level of one’s spiritual development
<i>upadhi</i>	- an externally induced problem and its resultant suffering
<i>upadhi swabhaav</i>	- the tendency to assume that which has been induced externally to be One’s own state
<i>upadhi swaroop</i>	- to become the form as the sufferer

<i>upadhibhaav</i>	- the belief of ‘I am the sufferer’; to believe ‘I am the sufferer’ of the effects arising in another entity; to believe that which is happening to another entity to be happening to oneself
<i>upayog</i>	- applied awareness; applied awareness as the Self
<i>upchaar</i>	- visible effort or planning
<i>upchaarik vyavahaar</i>	- worldly interactions for which visible effort or planning is needed
<i>urdhvagami</i>	- the proclivity to ascend or rise to a higher life-form
<i>urdhvagati</i>	- to rise to a higher life-form
<i>urja</i>	- energy
<i>utpaat</i>	- genesis; beginning; creation
<i>utpatti</i>	- genesis
<i>vaasna</i>	- desire
<i>vastu</i>	- eternal element; the Self
<i>vastutva</i>	- the Knowledge about what the Self is and what It is not
<i>vayu</i>	- gaseous
<i>vedan</i>	- suffering of pain or pleasure
<i>vedana</i>	- sensation of pain
<i>vedaniya karma</i>	- pain and pleasure inducing karma
<i>vede</i>	- to suffer
<i>vibhaav</i>	- extra intent; a third identity with completely new properties that arises due to the coming together of the eternal elements of the Self and inanimate matter; a distinct entity with its own properties; identification with that which is not one’s own; same as <i>vishesh bhaav</i> , <i>vibhaavik bhaav</i> ; deviated from its inherent nature; the wrong belief of ‘I am Chandubhai’; the state as the relative self

<i>vibhaav avastha</i>	- the temporary state that has arisen as a result of the two eternal elements of the Self and inanimate matter coming together
<i>vibhaav dasha</i>	- unnatural state
<i>vibhaav gnan</i>	- relative knowledge that has arisen due to the coming together of two eternal elements
<i>vibhaav karma</i>	- the karma that is not inherently natural to the Self
<i>vibhaav swaroop</i>	- unnatural form
<i>vibhaav-bhaav</i>	- the state as the relative self; the intent that, 'I am Chandubhai'
<i>vibhaavi</i>	- unnatural
<i>vibhaavik</i>	- not original or inherent, but new arising out of proximity with another element; deviated from its inherent nature; unnatural
<i>vibhaavik avastha</i>	- unnatural phases; unnatural state; temporary state as the relative self
<i>vibhaavik bhaav</i>	- a third identity with completely new properties that arises due to the coming together of the eternal elements of the Self and inanimate matter; also known as <i>visheshbhaav</i> , <i>vibhaav</i>
<i>vibhaavik gnan</i>	- specific worldly knowledge; relative knowledge that has arisen due to the coming together of the two eternal elements of the Self and inanimate matter; also known as <i>vishesh gnan</i>
<i>vibhaavik guna</i>	- completely new properties of a third entity that arises as a result of the coming together of two eternal elements of the Self and inanimate matter; also known as <i>vyatirek guna</i>

<i>vibhaavik parinaam</i>	- completely new effect of a third entity that arises as a result of the coming together of two eternal elements of the Self and inanimate matter
<i>vibhaavik paryay</i>	- an unnatural phase
<i>vibhaavik pudgal</i>	- the non-Self complex of input and output that arises as a result of the coming together of two eternal elements, the Self and inanimate matter; same as <i>mishrasa parmanu</i>
<i>vibhaavik sukh</i>	- pleasures that are not inherent to the Self
<i>vidharma</i>	- an additional function; deviation from the original function
<i>vidharmi</i>	- to display an additional function; to deviate from the original function
<i>vidharmi pudgal</i>	- charged <i>parmanu</i> ; same as <i>prayogsa parmanu</i>
<i>vidhi</i>	- prayers that increase the awareness of the Self
<i>Vignan</i>	- Science of all that is eternal; spiritual Science; Science; absolute Knowledge; the absolute Self
<i>Vignan swaroop</i>	- the Real form as Science; the Real form as absolute Knowledge; the absolute Self
<i>Vignanmay Atma</i>	- the Self that is nothing but Science; the absolute Self
<i>vikaar</i>	- sexuality
<i>vikaari</i>	- abnormal; unnatural; one who indulges in sexual impulses
<i>vikaari prakruti</i>	- a <i>prakruti</i> full of sexual impulses and passions
<i>vikalp</i>	- the belief of 'I am Chandubhai' and all the relative 'I-ness' that stems from it; the false notion of 'I am this'
<i>vikalp bhaav</i>	- sense of the false notion that 'I am this'
<i>vikrut</i>	- unnatural; distorted

<i>vikrut atma</i>	- the worldly-interacting self
<i>vikrut pudgal</i>	- <i>parmanu</i> that have deviated from their original form; same as <i>vikaari pudgal</i> , <i>vikaari parmanu</i> , <i>vibhaavik parmanu</i> and <i>vibhaavik pudgal</i>
<i>vikruti</i>	- unnatural characteristics
<i>vimukhpanu</i>	- prevalence in the state as the non-Self
<i>vinash</i>	- dissolution
<i>vinashi</i>	- destructible; temporary
<i>viparinaam</i>	- a completely new effect that arises as a result of the coming together of two eternal elements of the Self and inanimate matter; also known as <i>vishesh parinaam</i> , <i>vibhaavik parinaam</i>
<i>viraat swaroop</i>	- the real form of the One whose own ego has exhausted and can take away the ego of others; the <i>Akram Gnani</i>
<i>viruddh parinaam</i>	- an effect that is contrary to the effect as the Self
<i>viruddhbhaav</i>	- a state that is contrary to the state as the Self
<i>viruddhbhaavi</i>	- one having a state contrary to the state as the Self
<i>vishay</i>	- sensual pleasures
<i>vishesh</i>	- extra; additional; completely new
<i>vishesh dharma</i>	- an additional function
<i>vishesh gnan</i>	- specific worldly knowledge; knowledge that is not worth knowing; relative knowledge that has arisen due to the coming together of the two eternal elements of the Self and inanimate matter; also known as <i>vibhaavik gnan</i>
<i>vishesh guna</i>	- a completely new property of a third entity that arises with the coming together of the two eternal elements of the Self and inanimate matter

<i>vishesh gunadharmā</i>	- completely new properties with specific functions
<i>vishesh parinaam</i>	- a completely new effect that arises as a result of the coming together of two eternal elements of the Self and inanimate matter; also known as <i>viparinaam</i> , <i>vibhaavik parinaam</i>
<i>vishesh swaroop</i>	- a completely new form
<i>visheshbhaav</i>	- a third identity with completely new properties that arises due to the coming together of the eternal elements of the Self and inanimate matter; an assumed identification with that which is not One's own; assumed identification with 'I am Chandubhai'; also known as <i>vibhaav</i> , <i>vibhaavik bhaav</i>
<i>visheshbhaavi</i>	- taken on a completely new form
<i>visheshbhaavi pudgal</i>	- the <i>pudgal</i> that has blood, bones, flesh etc.; the <i>pudgal</i> that has deviated from its original inherent nature; the non-Self complex of input and output
<i>vishrasa</i>	- <i>Parmanu</i> that exist in the pure phase
<i>vitaraag</i>	- absolutely free from attachment and abhorrence
<i>vitaraag dharma</i>	- the religion prescribed by the absolutely detached Lords, which is at 360 degrees, is impartial, incorporates all viewpoints, and does not hurt anyone else's viewpoint or religion
<i>vitaraag Lords</i>	- the enlightened Ones free from attachment and abhorrence
<i>vitaraag Purush</i>	- a Self-realized One who is absolutely free from attachment and abhorrence
<i>vitaraagata</i>	- a state in which there is a total absence of attachment and abhorrence
<i>vruddhi</i>	- development

<i>vyatirek guna</i>	- completely new properties of the self namely anger, pride, deceit, and greed; completely new properties of the third entity which arises when the eternal elements of the Self and inanimate matter come together; also known as <i>vibhaavik guna</i>
<i>vyavahaar</i>	- worldly interaction; the relative
<i>vyavahaar atma</i>	- worldly-interacting self
<i>vyavahaar drashti</i>	- the relative viewpoint; wrong belief of ‘I am Chandubhai’
<i>vyavahaar rashi</i>	- a state where living beings have worldly nomenclature and have entered into worldly interaction; worldly nomenclature
<i>vyavahaar-roop</i>	- the form that is worldly; the worldly form
<i>vyavasthit</i>	- regulator; the result of scientific circumstantial evidence; to revert to its natural form
<i>vyavasthit shakti</i>	- the natural energy that brings together the scientific circumstantial evidences to give result
<i>vyay</i>	- dissipation; coming to an end; destruction
<i>yagna</i>	- a Hindu ritual in which things are offered into a sacrificial fire
<i>yoni</i>	- life-forms



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30. The Essence of All Religion
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33. The Hidden Meaning of Truth and Untruth
34. The Practice of Humanity
35. Trimantra
36. Whatever Has Happened Is Justice
37. Who Am I?
38. Worries

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The Incontrovertible Principle Is Encompassed Within the Aptavani!

Questioner: Dada, You have actually placed all the scriptures within the *Aptavani*. One can find solutions to every question immediately; spontaneous solutions!

Dadashri: This would not be encompassed even in the scriptures. The entire *siddhant* (incontrovertible principle that accomplishes the ultimate goal) has been placed in the *Aptavani*. *Siddhant* means it is without contradiction. No matter from what angle you look at it, everything tallies; such is this *siddhant*.

Hence, this entire *Akram Vignan* of 'ours' is *siddhantik* (in the form that is irrefutably in principle). From whatever [angle] you ask, it results only in the *siddhant*; this is because this is the inherently natural Knowledge of the Self. Once any given thing has come into Knowledge, it can never revert back to ignorance; contradictions do not arise. By helping the *siddhant* of every person, the *siddhant* progresses further, and yet it does not violate anyone's *siddhant*. This *siddhant* is actually the very one that Those who have already become *vitaraag* had prescribed.

- Dadashri



May the original being light a series of lamps

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